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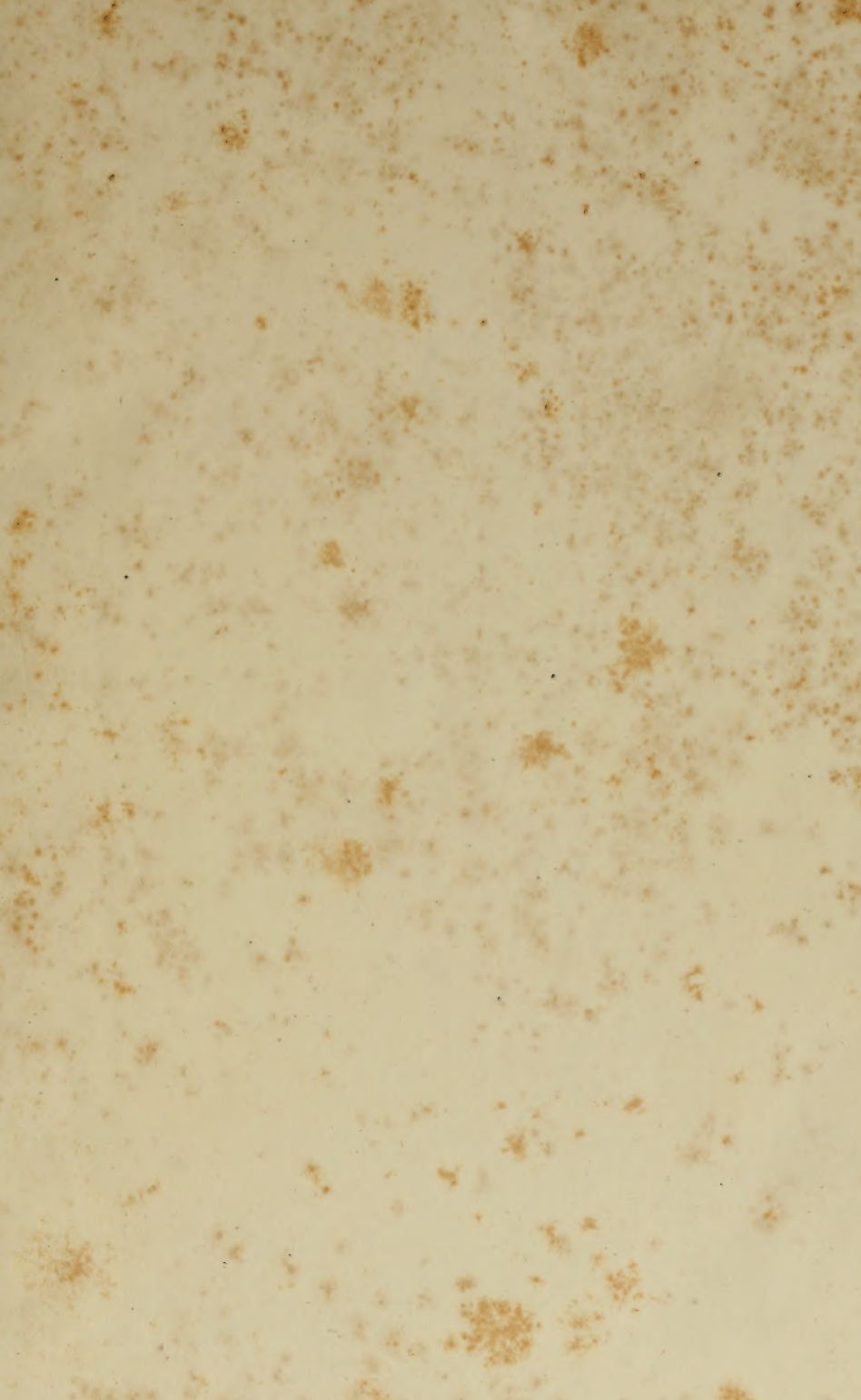
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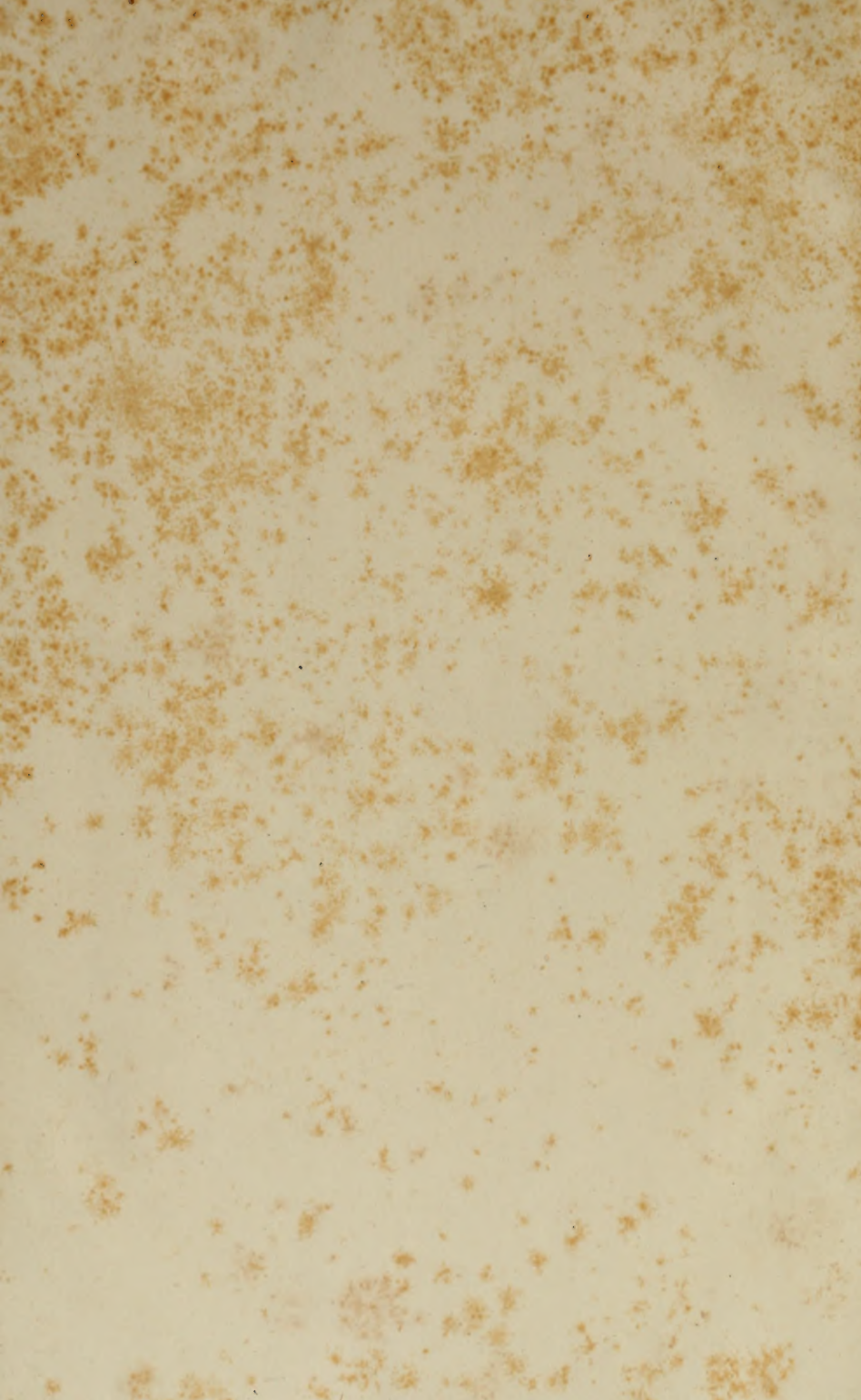
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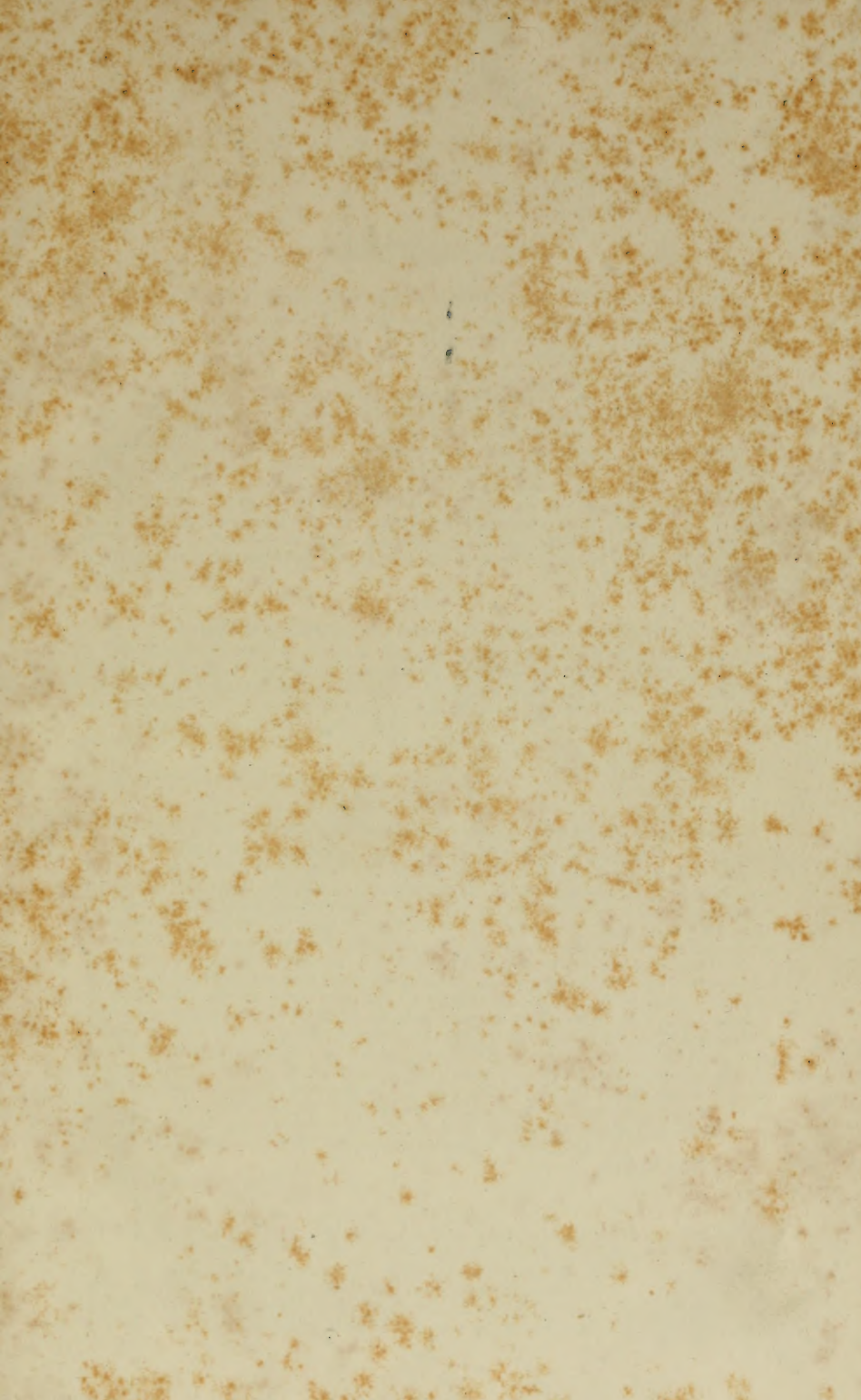
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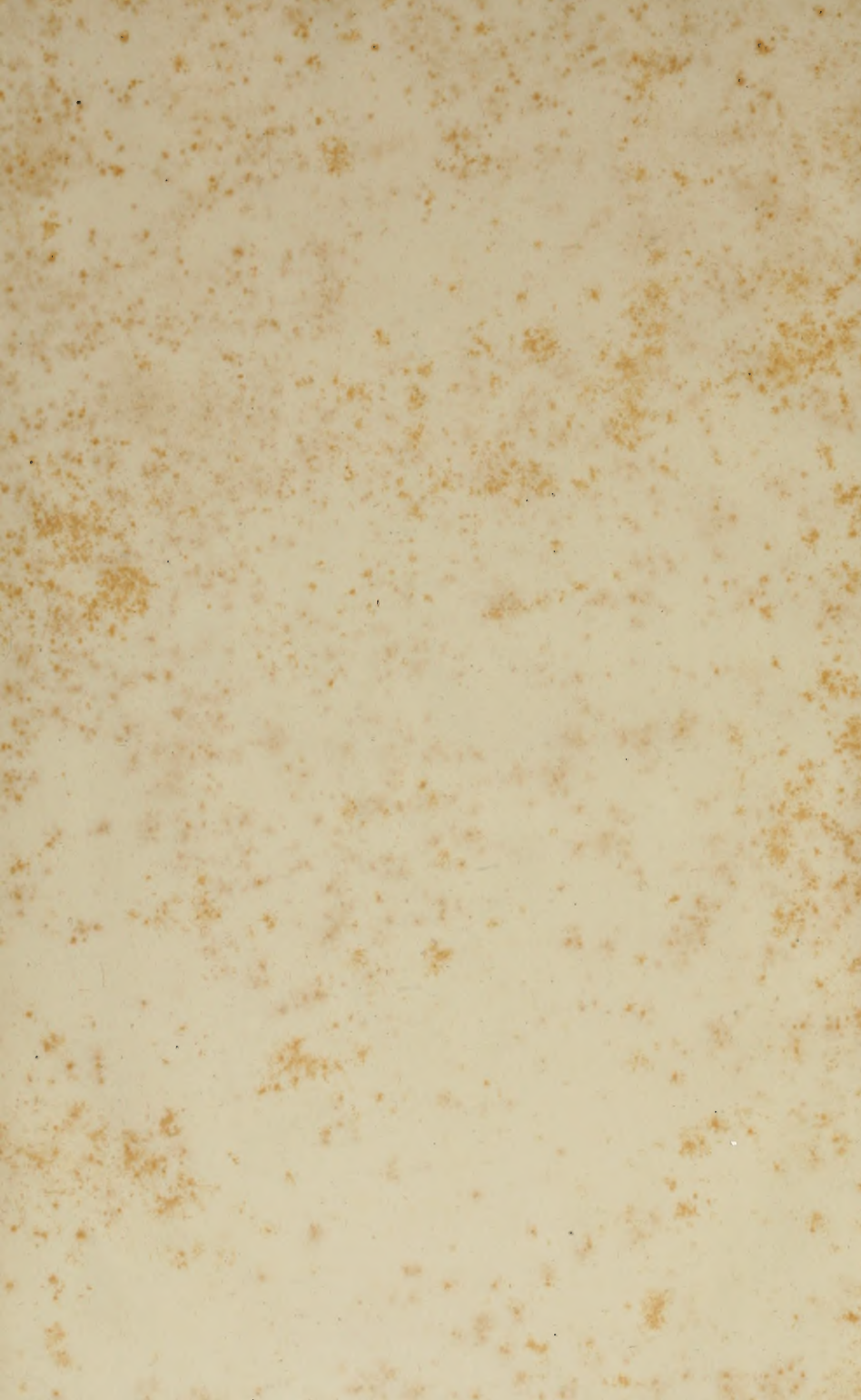
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End of prelacy

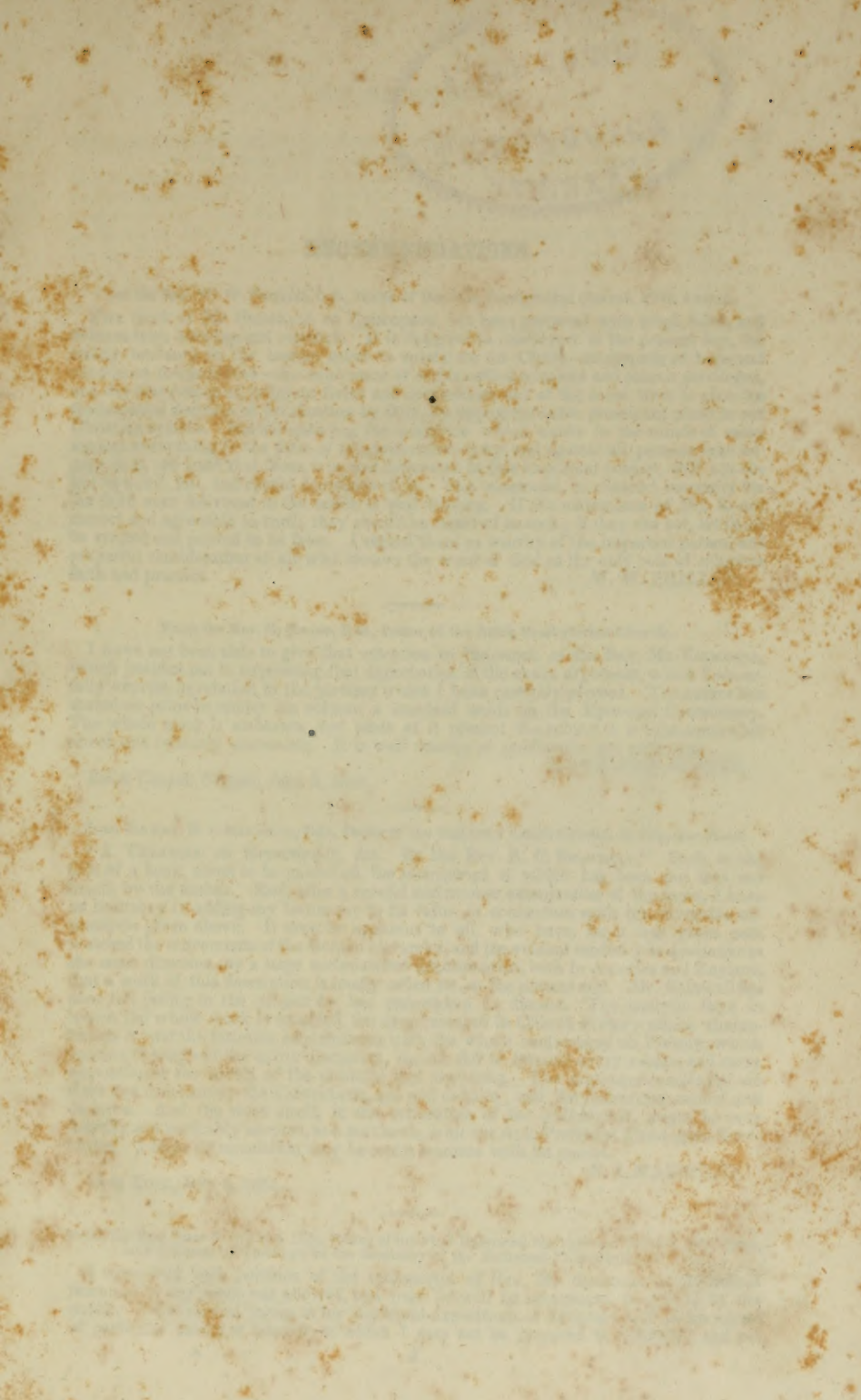
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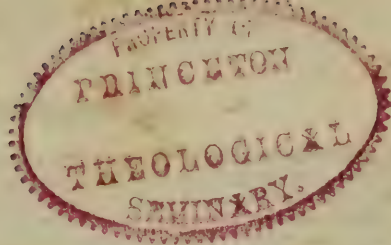












RECOMMENDATIONS.

From the Rev. W. W. PHILLIPS, D.D., Pastor of the First Presbyterian Church, Fifth Avenue.

THE work of Mr. SHIMEALL on Episcopacy, has been prepared with much labor, and evinces both learning and research. It is designed to counteract in the present day, the strong tendency in the human mind to substitute for Christ—as grounds of hope and confidence towards God—the enjoyment of ecclesiastical relations and church privileges, and the observance of religious forms and ceremonies, and at the same time to give the fundamental doctrine of justification by faith, its appropriate and prominent place in our Christian system. Notwithstanding the prejudice which exists in the minds of some against everything in the form of religious controversy, and against all persons who engage in it, we trust that those who feel interested in this important subject, will not object to a full, fair, and candid discussion of it. The command to contend earnestly for the faith once delivered to the saints is still binding. If the statements of Mr. S. are correct and agreeable to truth, they should be received as such; if they are not, let them be refuted and proved to be false. I regard them as worthy of the impartial perusal and prayerful consideration of all who receive the word of God as the only rule of religious faith and practice.

W. W. PHILLIPS.

From the Rev. G. SPRING, D.D., Pastor of the Brick Presbyterian Church.

I HAVE not been able to give that attention to the work of the Rev. Mr. SHIMEALL, which justifies me in expressing that approbation of the entire argument, which I cheerfully express in relation to the portions which I have carefully perused. The author has spared no pains to render his volume a standard work on the Episcopal Controversy. The whole work is elaborate, and parts of it present the subject in a light somewhat novel, and certainly seasonable. It is well worthy of publication and patronage.

GARDINER SPRING.

Brick Church Chapel, June 2, 1851.

From the Rev. N. I. MARSELUS, D.D., Pastor of the Reformed Dutch Church, in Bleecker Street.

"A TREATISE ON EPISCOPACY, &c. By the Rev. R. C. SHIMEALL." Such is the title of a book, about to be published, the manuscript of which has been put into my hands, by the author. And, after a careful and minute examination of the same, I have no hesitancy in adding my testimony to its value, in connection with the favorable expressions given above. It must be apparent to all, who have, for a few years past, watched the movements of the Roman hierarchy, and the evident tendency to apostatize in the same direction, by a large ecclesiastical denomination, both in America and England, that a work of this description is loudly called for, at the present day. Mr. Shimeall has done full justice to the subject he has undertaken to discuss. The analytic form in which the whole work is moulded, the deep research in Church History which characterizes it, and the intimate acquaintance with the whole controversy on Prelacy, which appears throughout the entire discussion, cannot fail to interest every reader, and carry conviction to the minds of the doubtful and wavering. The arguments employed are clear and conclusive; the illustrations, apt and definite; and the inferences, natural and decisive. And the work itself, in the estimation of the undersigned, might be very usefully and profitably adopted, as a text book, in all our Anti-Prelatical Theological Seminaries. I hope its circulation may be commensurate with its merits.

N. I. MARSELUS.

New York, July 9, 1851.

From the Rev. JOHN N. McLEOD, D.D., Pastor of the First Reformed Presbyterian Church, New York, and Professor of Theology in the Seminary of the Reformed Presbyterian Church.

I HAVE read such portions of the manuscript of Rev. Mr. SHIMEALL as the time it remained in my hands has allowed, and trust he will be encouraged to give it to the public. I find several things in his incidental expositions of Scripture, and in his views of particular points of interest, to which I may not be prepared to subscribe; and yet

RECOMMENDATIONS.

taking the work as a whole, I regard it as a learned, faithful and convincing argument for important truth, and in opposition to insidious and dangerous error.

As a demonstration of the unscriptural character of Prelacy in all its forms, it is in my opinion, as seasonable, as it is satisfactory. Should it be given to the world through the press, it may serve, with the blessing of God, as a timeous warning to some who are in danger of being attracted from the plainer and purer Christianity, to the forms, ceremonies, and mysteries that distinguish one of its main corruptions. He who leaves religious connections where evangelical truth and order, and a spiritual worship prevail, and puts himself under the guidance of prelatical teachers, is on the track to Rome. So the work of Mr. S. assures us, and he blows the trumpet of warning with an honest boldness, and with no uncertain sound.

JOHN N. M'LEOD.

New York, June 26, 1851.

From the Rev. GEORGE B. CHEEVER, D.D., Pastor of the Church of the Puritans, Union Square, New York.

I HAVE examined the manuscript work of Rev. Mr. SHIMEALL concerning the pretensions of Episcopacy, and have admired the thoroughness and research of the discussion. I wish very much that it may be printed. It clearly exposes the arrogant assumptions, and errors long defended, of the prelatical system, as also the bigotry and unrighteousness of spirit involved in them, and manifested in their support; and at the same time it develops great principles, and sets forth important truth. I hope it will be given to the public.

GEORGE B. CHEEVER.

New York, May 14, 1851.

From the Rev. JOHN M. KREBS, D.D., Pastor of the Rutgers Street Presbyterian Church.

I HAVE read the entire manuscript of Mr. SHIMEALL's work, entitled the "Romanism of Low Churchism." It exhibits great labor and research; and the Table of Contents and the Indexes of Texts and Subjects, will show with what minuteness the whole question of Prelacy has been examined. The clear method, the fullness of investigation, the array of authorities, the application of facts and the force of the argument, render this work a Thesaurus. To my mind it is a complete exposure of the prelatical doctrine of Apostolical Succession, and of the worthlessness of its claim even on its own principles. But the most important feature of this work, and its value to the anti-prelatical churches, is found in the exposition of the practical tendencies of the prelatical system, and in the tracing of the whole to the *fons et origo malorum*, in the more modest and plausible positions of "Evangelical Low-Churchism." The historical rise of Episcopacy in the expediency of the system, viewed in connection with the claims of the evangelical party, at the present time, present matter for serious reflection to those who are disposed to look with favor on Low-Churchism, or what is usually called *such*. I hope the work will be published.

JOHN M. KREBS.

January 27, 1851.

From the Rev. I. S. SPENCER, D.D., Pastor of the Second Presbyterian Church, Brooklyn, L. I.

I HAVE examined, with some carefulness, the manuscript copy of the Rev. Mr. SHIMEALL's "Treatise on Episcopacy." The Treatise manifests much research, a respectable scholarship, and an independent mind. Not having leisure to peruse the whole of it, I am unprepared to express an opinion on all the particular points of which it treats; but so far as I have read it, I believe its doctrines and its argumentations to be just. The subject itself is of much moment, and I think the publication timely.

ICHABOD S. SPENCER.

Brooklyn, May 20, 1851.

From the Rev. S. H. COX, D.D., Pastor of the First Presbyterian Church, Brooklyn, L. I.

THE MSS. of the forthcoming work of the Rev. R. C. SHIMEALL, I have seen, and read, though without time for a full perusal, several of them, with a view of the scope and intentment of the entire treatise; and, as such, I think it evinces great research and assiduity, with some *experimental* means for seventeen years of knowing the system, which few of the unfettered and Protestant Ministers of Christ, could possess. The theme is important in a high degree, since the unchurched and exclusive assumptions of prelacy, are only one of the veritable schisms organic that are also signs of antichrist.

RECOMMENDATIONS.

Much as I respect, on other accounts alone, some, or, even many of this affinity, on this and the other side of the Atlantic, and much as I regret to differ from them, in appearance or reality, as scholars and as gentlemen, as neighbors and as friends, I intend to go to the judgment-seat of Christ, testifying against the sectarian enormities, too long concealed, and too much passively endured, that belong to their sectarian pile, "from turret to foundation-stone;" since the individual who *loveth or maketh a lie* in the Church of God, is not the one whom I desire to imitate at all. See Rev. 21 : 27, 22 : 15.

SAMUEL H. COX.

Brooklyn, N. Y. May 5, 1851.

From the Rev. GEO. PECK, D.D., Editor of the *Advocate and Journal* of the Methodist Episcopal Church.

I HAVE examined, with as much care as my regular official duties would allow, a MS. work on "Ministerial Parity," "Prelacy," and kindred topics, by the Rev. R. C. SHIMEALL, and am happy to say that I consider it a work of high merit. The author thoroughly understands his theme, and has presented the results of his investigations in a form which, if published, will greatly serve the interests of truth, and consequently do much good. I have not been able to read the whole work consecutively, and consequently, cannot say that there are no particular views in it which I should not approve, but of the spirit of the work and the ability with which it is executed, I have sufficiently acquainted myself to form an intelligent opinion. I most heartily wish the author success in his enterprise.

GEO. PECK.

New York, 200 Mulberry Street, August 7, 1851.

From the Rev. JOHN DOWLING, D.D., Pastor of the Broadway Baptist Church, and author of the *History of Romanism*, &c.

I HAVE examined, with as much care as other engagements would permit, the MS. of the forthcoming work of the Rev. R. C. SHIMEALL on the "Prelatic-Episcopal Controversy." The result of such examination has been, in my own mind, that Mr. Shimeall's work will prove to be a learned, reliable, and complete Treatise upon this subject. The author is a Pædobaptist, and as might be expected, an expression occasionally escapes from his pen, at which a member of my own denomination would demur. This fact, however, does not, in my judgment, invalidate the claims of his work to be regarded, as I doubt not it will be regarded, as a standard work by all who with myself, occupy the ground "of the Bible in opposition to Tradition as the only rule of Faith," and of "Ministerial Parity, in opposition to the arrogant and exclusive claims of Episcopacy." The author most skillfully dissects the different "chains" of unbroken apostolical succession, that have been constructed—*forged*, I was about to say—by the Rev. A. B. Chapin, and other prelatical apostolical successionists, scatters to the winds their baseless assumptions, and shows to a demonstration, that their exclusive theories are hampered with difficulties, inconsistencies, and contradictions, absolutely insurmountable, and fatal to their whole system. I shall be most happy to learn that the work of Mr. Shimeall obtains that extensive circulation to which its merits entitle it.

JOHN DOWLING.

From the Rev. JAMES M. MACDONALD, M.A., Pastor of the Fifteenth Street Presbyterian Church, New York.

NEW YORK, May 12, 1851.

REV. AND DEAR SIR :—I have read considerable portions of your work (in manuscript) on Episcopacy, and have been much impressed with its signal ability. I earnestly hope that it will be given to the public, through the press, with as little delay as possible.

That portion of it which relates to the question of apostolical succession, appears to me to be unanswerable. At all events, I should like to see some advocate of such a succession attempt an answer. You have met Episcopalians on their own chosen ground, and shown it to be untenable.

Yours, respectfully,

JAMES M. MACDONALD.

The Rev. Mr. SHIMEALL.

END OF PRELACY :

INCLUDING A DEMONSTRATION OF THE

ROMANISM

OF THE SYSTEM, SO CALLED, OF

EVANGELICAL LOW-CHURCHISM.



END OF PRELACY:

OR, A TREATISE ON

MINISTERIAL PARITY AND THE NON-EFFICACY OF SACRAMENTAL GRACE;

VERSUS

THE ROMANISM

OF THE PRELITICAL DOGMA OF AN UNBROKEN SUCCESSION,
AND ITS COGNATE, SACRAMENTARIANISM,

PAPAL, TRACTARIAN AND HIGH AND LOW-CHURCH.

IN THREE PARTS:

PART I.—ON THE RULE OF FAITH.

PART II.—ON MINISTERIAL PARITY, TESTED BY SCRIPTURE.

PART III.—ON MINISTERIAL PARITY, *versus* PRELACY.

"Be ye not called Rabbi—call no man your Father—all ye are brethren."—JESUS CHRIST.

"A little leaven leaveneth the whole lump. Furge out therefore the old leaven."—PAUL.

"The BATTLE OF THE REFORMATION is again to be fought."—*Rev. Wm. Meade, Bishop of Virginia.*

BY REV. R. C. SHIMEALL,

FOR SEVENTEEN YEARS A PRESBYTER OF THE PROTESTANT EPISCOPAL CHURCH;

NOW A MEMBER OF THE PRESBYTERY OF NEW YORK;

AND AUTHOR OF THE ILLUMINATED CHART OF SACRED HISTORY, CHRONOLOGY, GEOGRAPHY, AND GENEALOGY;
A COMPLETE ECCLESIASTICAL CHART, FROM THE EARLIEST RECORDS; SACRED CHRONOLOGY, HISTORIC
AND PROPHECIC; SACRED HISTORY IN QUESTIONS AND ANSWERS; A TREATISE ON PRAYER, ETC., ETC

NEW YORK:

CHARLES SCRIBNER, 145 NASSAU STREET.

1852.

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DEDICATION.

TO THE
PRESBYTER-BISHOPS, RULING-ELDERS, AND DEACONS,
OF ALL THE REFORMED PROTESTANT ANTI-PRELATICAL CHURCHES
OF CHRIST "SCATTERED ABROAD,"
TOGETHER WITH "THE WHOLE MULTITUDE" OR "CHURCH:"

TO THE
ANGLICAN HIERARCHY OF
ARCHBISHOPS, BISHOPS, CANONS, PREBENDS, DEANS, ARCHDEACONS,
DEACONS, ETC.;
THE ANGLO-AMERICAN HIERARCHY,
THE RIGHT REV. THE BISHOPS, THE REV. THE CLERGY, AND
THE LAITY OF "THE PROTESTANT EPISCOPAL CHURCH;"

AND
TO HIS HOLINESS, PIUS IX. OF ROME,
TO HIS CLERGY OF CARDINALS, ARCH-BISHOPS, BISHOPS, ETC.,
AND TO HIS FLOCK, CALLED "THE FAITHFUL:"

THE FOLLOWING TREATISE
IS MOST RESPECTFULLY DEDICATED,

BY THEIR HUMBLE SERVANT,

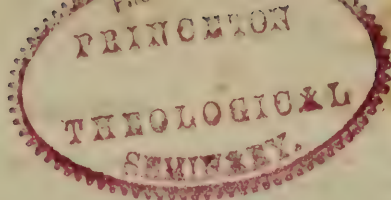
THE AUTHOR.

NEW YORK, Feb., 1852.

Extracted from the Protestant Churchman, Oct. 18, 1851.

BEWARE OF FALSE DOCTRINE.

UN SOUND faith will never be the mother of really sound practice; and in these latter days, departures from the faith abound. See, then, that your loins be girt about with truth, and be very jealous of receiving any thing which cannot be proved by the Bible. Think not that false doctrine will meet you face to face, saying, "I am false doctrine, and I want to come into your heart." Satan does not go to work in that way. He dresses up false doctrine like Jezebel—he paints her face and tires her head, and tries to make her like truth. Think not that those who preach error will never preach any thing that is true. Error would do little harm if that was the case. No! error will come before you mingled with much that is sound and scriptural. *The sermon will be all right excepting a few sentences. The book will be all good except a few pages.* And this is the chief danger of religious error in these times,—it is like the subtle poisons of days gone by,—it works so deceitfully that it throws men off their guard. Brethren, take care. Remember that even Satan himself is transformed into an angel of light.—*Living or Dead, by Rev. — Kyle.*



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TO THE READER.*

ANOTHER controversial treatise on the long-litigated question of Ministerial Parity and Prelacy!

Even so. But, paradoxical as it may seem, my only design in preparing and offering this work to the Christian public is, the contribution of a humble endeavor, in reliance upon the blessing of God, to restore the Church of Christ, so long torn piece-meal by religious faction, to that "UNITY OF THE FAITH AND THE BOND OF PEACE," for which Christ prayed and the apostles labored.¹ The entire frame-work of the treatise, however roughly hewn the materials, claims to be erected on the hypothesis of the utter futility of all attempts to wipe out the deep stain of *schism*—so long the sin and the reproach of the Church—till Protestant controvertists, through the influence of "the Spirit of truth"² "working in them mightily,"³ are made "willing"⁴ to exchange mere sectarian predilections for a return to a scriptural and primitive catholicity.

Nor can the Church of Christ, if she would, evade participation in the questions involved in these discussions. Surely, nothing but that spirit of time-serving expediency which results from false notions of Christian charity, can betray any who "hold the Head"⁵ in the articles of the "one Lord, one faith, and one baptism"⁶ of the New Testament, whether of the clergy or laity, into indifference and opposition to, a candid and faithful exhibit of the claims to our belief and adoption, of one of the above named systems, in preference to the other. In this connection the writer, in the words of one "whose praise is in all the churches"—Rev. Dr. DICKINSON—would express it as his conviction that, "if there be any ground for surprise, it is because Presbyterians so seldom obtrude the claims of their church on

(1) Compare Eph. 4 : 4, 13, with John, chap. 17, and 1 Cor. 3 and 12. (2) 1 John 4 : 6. (3) Col. 1 : 29. (4) Psalm 110 : 3. (5) Col. 2 : 19. (6) Eph. 4 : 6.

* The following address is designed to sustain a relation to the Treatise, analogous to that of a vestibule to an edifice. The reader will find it to his advantage, as it will be but an act of justice to the writer, to pass through it, on his way to that.

public attention.”* This *has* been to me, a “ground of surprise.” As that writer says, from “their accustomed silence”—in the advocacy of their claims against the advocates of prelacy—“it has been supposed that they themselves regard their ecclesiastical polity as not scripturally defensible.”† I know this to be so. And, that Episcopalians, “the validity of whose ordinances she admits,”‡ taking advantage of this her silence and truly Catholic concession, as he says, “have endeavored to drain her ministry, and draw from her communion.”§ I am not therefore surprised that, with these facts before him, this reverend gentleman should have arrived at the conclusion that “perhaps she”—the Presbyterian Church—“has erred on the score of liberality.”|| I think so. And as he also says, “The Church of Christ is *necessarily antagonistic* (these italics are ours) to all the errors and vices of the world;” “and also to intimate distinctly that whenever it is necessary, we may enter the list of controversy, and rebuke the arrogance of those worshipers of Sect who sometimes overween, and in their moments of hallucination, exclaim, *The temple of the Lord, the temple of the Lord, are WE*,”¶ etc: I think, that that necessity *now* exists. The time, in my view, has long since gone by, when it is sufficient to commit fundamental truth to the guardianship of mere conservatism. How, I ask, can this be a “contending earnestly for the faith once delivered to the saints,” against the insidious blandishments and the vigilant, unremitting, and hostile attacks of insidious “error, heresy, and schism”? No. If the Christian Church is “necessarily antagonistic,” Christianity, in the true Protestant evangelical sense, is *necessarily aggressive*. And, Christian charity cannot fail to degenerate into a criminal supineness to essential truth, when, from a fear of giving offense, it is seen bowing obsequiously at the shrine of popular error. Such forget that, “if Satan,” the rebel leader of antichristianism, “is transformed into an angel of light, therefore it is no great thing if his ministers (transforming themselves into the apostles of Christ,) also be transformed as the ministers of righteousness.”**

I speak then as unto wise men when I express it as my opinion that, in this day—if at any period included in the Pauline prediction regarding the “perilous times” of the Church—in *this day* it is true, “that men will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears.”** In proof of this, I have but to advert to the fact, that nothing is more perilous to one’s reputation or hopes,

(1) 2 Cor. 11 : 13-15. (2) 2 Tim. 3 : 1. (3) 2 Tim. 4 : 3.

* “The Church of Christ. A Discourse by Rev. Richard W. Dickinson, D.D., New York : Charles Scribner. 1851.” p. 21. A copy of this very able and well-timed Discourse should be in the hands of every Presbyterian family in the Church.

† Ib., p. 21.

‡ Ib., p. 33.

§ Ib., p. 33.

|| Ib., p. 33.

¶ Ib., p. 30.

than to insinuate that, in order to "deceive, if it be possible, the very elect,"¹ error, heresy, and schism may, not only, but must, *so nearly resemble truth*, as scarcely to be discernible from it. I think it may in truth be said that we have already reached the point where error, how soul-ruinous soever in its tendency, if it be but deeply imbedded beneath a fair show outwardly of great zeal for Protestant evangelic truth, it is denounced as worse than sacrilegious, and as an outrage against all the laws of Christian charity, to assail it. 'Why not let other denominations alone? This controversy tends but to separate very friends,' etc. These and the like sentiments are the weapons with which an artful *pseudo*-Protestant evangelism seeks to cajole the "watchmen" on the ramparts of Zion into a timid and inglorious silence. Its language is, 'only keep still—continue your wisely begun policy not to "obtrude the claims of the Church,"' Presbyterian, "on public attention," and, in a few years, if we fail to bring your *fathers* into the pale of the one Holy Catholic and Apostolic Church, we shall have their *children*. Yes. Our Protestant name, coupled with our evangelical preaching, writing, etc., and our imposing architectural and liturgical appliances, together with the connections, social, matrimonial, and commercial, already formed and continually forming between us and them, furnish the everyday evidence that they are rapidly approximating nearer and nearer towards us.'

Whether this representation will meet with less of sympathy than of incredulity, I know not. The picture I have here drawn, in its aspect towards Presbyterianism, may be deemed overwrought. All I ask is, let not a consciousness of present denominational strength in the department of letters, numbers, and resources, when compared with others, spurn it as visionary. While I rejoice to believe that Presbyterianism throughout Christendom, blessed with the presence of "the Lord God and his Spirit," and actuated by a holy zeal for the truth and the salvation of souls, has nothing to fear, but every thing to hope; I would not forget that the name of her antagonistic agents is "Legion," and that, together, they comprehend at least eleven-twelfths of all who bear the Christian name. Nor would I above all forget, that while she has been, and is now, to some extent at least, engaged in a warfare against the strongholds of Romanism proper, as also some of the higher forms of development of Prelacy bearing the Protestant name, yet that she has, so to speak, entirely overlooked another, and that the very form in which, in my view, she has the most to fear—I mean, *Prelacy as put forth under its so-called Low Church Evangelical guise*. In this form it is, I contend, so far stripped of its repulsive features, as admirably to adapt it to all the purposes of successful proselyt-

ism—in other words, “to drain the ministry, and draw from the communion” of “other denominations.” May I not then hope for the indulgence of all concerned, if I employ my pen—as I claim in the providence of God to have been appointed—in giving at least the well-meant admonition, “he that thinketh he standeth, let him take heed lest he fall?”¹ “Let not him that putteth on his armor, boast as he that putteth it off.”² “The race is not to the swift, nor the battle to the strong.”³ “When we shall say, peace, peace, lo, sudden destruction cometh.”⁴ In conclusion on this subject I have only further to add, that during the last two years, having had more ample opportunity to witness the influence of prelacy in its above-named diluted form on the minds of those “outside” the pale of “the Church,” I have looked with the deepest concern on its tendency to *neutralize* the attachments of many to the faith of the Church of their forefathers. To all such, then, I say, “Am I become your enemy, because I tell you the truth?”

While, then, it will be well for the self-confident among Presbyterians to compare Geneva as she *is* with Geneva as she *was*; as a check to the arrogant triumphs of Protestant prelatists, Tractarian, Hobartian, and the so-called Low Church, over her downfall, I would remind them of *their departure*, since the time of Archbishop Laud—a period of near two hundred years—from the *only true platform, Episcopal*, of “The Church of England as by Law Established” under the auspices of the first Anglican Reformers.

The reader, doubtless, will be not a little startled at this announcement. The time, however, has arrived when some one must speak out on this subject. The facts here alluded to are matters of historic record. I have spoken of the deep stain of schism, so long the sin and reproach of the Church of Christ. On this subject I need not say that the history of schism and heresy is coeval with the history of the Christian Church, and, as of the period from the apostles’s time down to the Reformation, so, from that time to the present. And the measure of responsibility of those who, in every period and in whatever way, have *originated* them, is the magnitude of the sin involved—that of dividing and rending the Church of Christ, which is “His body,”⁵ and by which “the name of God and his doctrine are blasphemed.”⁶ Nor let any who is implicated in these premises lay “the flattering unction to his soul,” as though the fact of the divine purpose that “there *must be* heresies among you,” nullified the responsibility of which I here speak. The existence of schisms and heresies in the Church, are the divinely-ordained *tests* of the integrity of “the faithful in Christ Jesus” all of whom are called, not to war, but “to

(1) 1 Cor. 10 : 12. (2) 1 Kings 20 : 11. (3) Eccl. 9 : 11. (4) 1 Thess. 5 : 3. (5) Eph. 1 : 23. (6) 1 Tim. 6 : 1.

peace.” It is “that they which are *approved* may be made *manifest* among you.”

And who are these? A point this, in comparison with which every other sinks into absolute insignificance. In the contest for truth which now presses upon the Church, every other must finally merge into this. What Christian mind, I ask, does not revolt at the thought of being chargeable, at the Great Day, with the sins of schism and heresy? And yet—in addition to what I have already said on this subject—taking into the account those various branches bearing the Christian name and claiming to constitute the Catholic Church of Christ on the one hand; and the always commendable disposition to yield obedience to the law of Christian charity toward all on the other; the danger is, that even such minds, from their eagerness to escape implication in these premises in regard to themselves and also as a shield to others, may be seduced into that spirit of indifference to the subject, *as a whole*, as to involve them in the meshes of some fatal error. Our design in the following pages is to show, that, involved in the questions at issue between the advocates of Parity and Prelacy, are principles which are fundamental to truth, and that the one system or the other must be “false.”

Let me explain. Scripturally, the import of the term schism (from the Gr. *σχίσμα*) signifies *rupture*, or *division*. Heresy (from the Gr. *αἵρεσις*), a *choice*, in the sense of “an arbitrary adoption, in matters of faith, of opinions at variance with the doctrines delivered by Christ and his apostles.”* And, though not an invariable result, yet, generally, the former, Schism, is the parent of the latter, Heresy. Hence, says St. Jerome, “There is no schism which does not tend to generate some heresy.”† Twin foes to the truth and the peace of the Church, they together constitute the evil genii whence have sprung all those “wars and fightings”³ which, from the period of the Corinthian schisms in apostolic times to the present day, have disturbed the peace of the Church, secured to heresy a predominancy over truth, and drenched the earth with Christian blood!

And all this, despite the Pauline disquisition concerning spiritual gifts and their harmonious exercise as illustrated by the diversified yet *united* action of the “many members of the one body” human, furnished by the Holy Spirit to the Church expressly to teach that, “whether we be Jews or Gentiles, whether we be bond or free,” as “*by one Spirit we are all baptized into one body*,” so,—in accordance with the lesson taught in the

(1) 1 Cor. 7 : 15. (2) 1st Cor. 12 : 19. (3) James 3 : 1.

* Theophilus Anglicana, etc., by Christopher Wordsworth, D.D., London, 1843, p. 29.

† 8. Hieron. in Tit. c. 3.

beautifully appropriate figure, as above,—“there should be NO SCHISM in the body.””

To return then to our previous statement, that heresy, though not invariably, yet is generally, the legitimate offspring of schism; it follows, in logical sequence, that there is a correspondence between the heresy, *doctrinally*, and the *nature* of the schism whence it springs.

Now, both the schisms in the Corinthian Church (1st Cor., chapters 3 and 12) regarded *external things*—the fellowship or communion, and the ministry of the Church, and especially in regard to the latter—the ministry—it consisted in the “having men’s persons in admiration.” “One said, I am of Paul; and another, I am of Apollos,” etc. The promptitude and earnestness of the apostle in his attempt to arrest the progress of this schism, is an evidence of his prophetic foresight of the heresy which he knew, from its very nature, it was calculated to engender, to wit: that of setting up claims of superiority, *in functions and dignity*, in behalf of one over the other. To strike, therefore, at the *root* of this incipient evil—a love of “THE PRE-EMINENCE”—the apostle says of them, “Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase;” to which he adds, “he that planteth and he that watereth, are one.” Sufficient this, one would suppose, to have forever arrested the threatening evil.

But, as already remarked, the ecclesiastical records of the past, dating even from apostolic times, evidence a reckless disregard on the part of by far the larger portion of nominal Christendom, to take heed to the lessons of instruction, admonition, and solemn warning on this subject, with which the New Testament abounds. In addition to the above, and long before the death of the last apostle, John, both the schism and its offspring, heresy, appeared in the Church, in the person of Diotrephes. Of him, says that apostle, first, “he loveth to have *the pre-eminence*.” Now, wherefore this? For, even admitting (which we do not) that the apostles were to have successors, and that Diotrephes was one of them, Christ, in his address to “the twelve,” had said, “all ye are brethren,” a declaration sufficiently adverse to the idea of any “pre-eminence” or primacy of one among them over the other. But that he was a presbyter only of the church to which the apostle John directed this epistle, may be gathered from the contrast between them as contained in the words, “Wherefore, if I come, I will remember his deeds which he doeth,” etc., words clearly implying the superior authority of John as an apostle, over this dis-

turber of the Church's peace. Not that this admitted superiority of John over him conflicts with the principle of parity for which we contend. That can only be made to appear by showing that both the apostolate and presbyterate were to be *continued* in the Church as the ordinary and permanent ministry thereof, a work which, it is the design of these pages to demonstrate, never has been and never can be done. None deny that, at least during the New Testament age, the elders, *πρεσβυτεροι*, of the Church, of which this Diotrephes was one, whatever were their functions, stood on the platform of *equality*. Clearly, then, Diotrephes's assumption of "*the pre-eminence*" was schismatical, a sin, as we have said, against the externals of the Church. But, second, The apostle adds, "*he receiveth us not.*" The Apostle John, etc., cast out of the Church by Diotrephes! On what grounds? None other can be assigned than the assumption of powers or functions ministerial, *transcending* those of the excommunicated! Hence the heresy of Diotrephes, doctrinally.

It follows that, in whatever ecclesiastical systems* this principle is found, it is germain to the arrogant, exclusive, denunciatory, unchurching, or in other words, schismatical and heretical system of which that of Diotrephes is the New Testament type. Yes. Like him, actuated by a love of "*the pre-eminence*," it not only "*casts out of the Church*" those who refuse unconditional submission to its dogmas, but "*with malicious words prates*" against those who claim, at least, credentials equally valid as the called and sent of the Lord. In a word, it is an assumed Christianized priesthood of "*divers orders*" with alleged sacerdotal powers by *divine right*, as the only valid dispensers of grace through the sacraments, "*shutting up the kingdom of heaven*" against those who, disclaiming such vicarial powers, are content to stand upon what they claim to constitute the scriptural and primitive platform of equality or parity, in the fraternal relation of "*brethren*," "*earthly vessels*," "*ministers*," by whom sinners "*believe*," and saints are "*edified*," "*that the excellency of the power may be of God and not of them.*"

Now the former of these systems is what we call Prelacy. The latter, Parity. The difference, in a *doctrinal* aspect, is that of the ministration of the *law*, and that of the *Spirit*.² The one is the religion of *sense* or of

(1) 2 Cor. 4 : 7. (2) 2 Cor. 3.

* I say, *systems*. For while, under certain circumstances, schism, as I have remarked, may exist separate from heresy (as in the instance recorded 1 Cor. chap. 3), yet, when it partakes of the character of that narrated in 1 Cor. chap. 12, resulting, as did that, in the exclusion of others, clerics and laics, from the kingdom of Christ, it inevitably involves heresy, if that be heresy, which consists in arrogating powers or functions by *divine right*, which do not belong to it. This double sin, I repeat, under such circumstances, cannot be separated.

nature, because it is adapted to the requirements of the natural man, and leads to the observance of and to trust in, the efficacy of mere ceremonial observances.¹ The other is the religion of *faith*.² The one gendereth to *bondage*.³ The other proffers and secures to the believer that "liberty wherewith Christ makes him *free*."⁴

In the light then of the instructions afforded by the conduct of the schismatical and heretical Diotrophes, we must beg to differ from, at least, the prelatial interpretation of the following passage from Jerome, if not, indeed, from that eminent Father himself. "Schism," says he, "is a separation (*σχίζει*, scindit) from the Church in the nature of an *Episcopalis dissensio* ;* from which prelatists argue that, "there being in that age" (namely, the IVth and Vth centuries) "no Christian congregation apart from, or independent of, a bishop,"† that is, in the sense of "*Nulla ecclesia sine Episcopo*"—"without a bishop there is no church"—therefore, schism consists in a denial of the authority of, and a refusal of submission to, such a bishop or episcopate. By such an act of separation from the bishop, the ministry and sacraments of such become invalid, and, remaining in that state of schism, they are not a church.

But, that the above passage from Jerome will not warrant this prelatial interpretation of it, I submit, is evident from the fact that that Father declares, in the most explicit terms, that "the apostle speaks of bishops indifferently as being *the same* as presbyters." That, "with the ancients," (that is, from the II^d to the IVth centuries) "presbyters were the same as bishops." That "before the devil incited men to make divisions in religion, and one was led to say, 'I am of Paul, and I of Apollos,' churches were governed by the common council of presbyters." But, that "afterwards—a usage gradually took place that the chief care should devolve upon one. Therefore," says he, "as the presbyters know that it is *by the custom of the Church* (*Ecclesiæ Consuetudine*) that they are to be subject to him who is placed over them; so let the bishops know that they are above presbyters rather by custom than by divine appointment, and that the Church ought to be ruled in *comimon*,"† etc.

Jerome, then, and the early fathers before him, make the *Episcopal regimen* to have sprung up in the Church *after* the apostolic age, (and it matters not whether the interval of the change from the New Testament

(1) Rom. 2 : 25–29. (2) Rom. 5 : 1. (3) Gal. 4 : 24. (4) Gal. 5 : 1.

* S. Hieron. in Tit. c. 3.

† Theoph. Anglicanus, etc., p. 29. For quotations more at large from Jerome, and also those fathers who preceded him, see chap. X., sec. 2, 3, 4 and 5 of this Treatise.

platform was sixty or even forty years*) and place it on the ground, not of divine right, but of *custom only*, while they recognize in the broadest sense not only, but advocate the *Presbyterial* platform of the perfect equality of bishops and presbyters by *DIVINE RIGHT*.

Hence, the difference between prelatists and Jerome regarding "the nature" of schism. *They* make it point against prelacy as though founded in *divine right*. HE, as erected on the platform of "the custom of the Church," or *expediency only*.

The writer, in opposition to both the above theories, is compelled to throw himself back upon the New Testament and early *post-apostolic* ground of simple parity, and contends that schism consists in *contra societatem*, *contra disciplinam*, and *contra caritatem*, or opposition to the divinely constituted order, discipline, and communion of the Church. While the line of separation from the Church thus constituted, is *contra dogmata*, *contra fidem*, and *contra veritatem*,† or opposition to the teaching, faith, and truth of the Gospel, as set forth by Christ and his apostles.

Having, in the sequel of this Treatise, furnished the reader with what I deem sufficiently extensive view of the different phases of the prelatistical theory, Romish, Tractarian and Hobartian or High Church, it is unnecessary in this place to discuss the alleged distinction between Episcopacy as essential to the "*being*," and Episcopacy as essential to the "*perfection*," of "the Church," as advocated by the so-called Low Church party. I deem it as worse than a waste of time and words to preach, and write, and talk about the alleged Christian priesthood of "divers orders," as to whether it is of the "*essence*" or of the "*order*" of the Church, so long as the advocates of both theories claim to place them equally on the ground of a prescriptive or *divine right*. That both theories cannot occupy that ground, is undeniable. As, in the course of human progress, the past history and present commotions which are "shaking the nations" of "the earth," demonstrate the folly of "mixed governments;" in other words, "that there are no governments on God's earth possible but democracies or absolute governments;"‡ so, on the other hand, of the strangely simultaneous shakings of "the heavens" ecclesiastical. These demonstrate, that as there is *no* "*via media*" between the prelatistical theory as advocated by the Low Church party, and that of the Romanist, Tractarian, etc., except in the more modified

* See our reply to Bishop McIlvaine on this subject, Chap. VI., 330-333. Blondell and Dalleus affirm that it transpired in the third century. See Chap. X., sec. 4, of this Treatise.

† Theophilus Anglicana, etc., by Christopher Wordsworth, D.D., London, 1842, p. 29.

‡ Speech of Gen. Shields, of Illinois, on the Kossuth resolution in the Senate of the United States, as reported in the *N. Y. Sun* of December 16, 1851.

form of its development ; so, there is *no* "via media" between *it* and that of Parity.

And yet, judging from the constantly reiterated concessions of *anti*-prelatists on this subject, the opinion has widely obtained, that while the difference between the so-called Low Church theory of prelacy and that of its higher forms of development is absolutely *antipodal*, it is but the *shadow* of a shade which distinguishes it from that of parity. If, however, the testimony of one of the most distinguished leaders of that party may be taken as authority, anti-prelatists may now, without breach of charity, shift their ground. The Rev. S. H. Tyng, D.D., in a sermon on "A Plea for Union," etc., speaking of what they "suffer, from the multiplied Protestant denominations around them, who renounce, and not unfrequently revile, their Episcopacy," says: "There was a time" when these "affected to distinguish in their warfare upon our Church between different classes of our clergy ; assuming that some were less attached to the principles which they opposed, and excepting them therefore, from the controversy which they were waging with these." But, says he, "Let God be praised,—that in the points at issue between us and them, there is but little variety of judgment, and no readiness of concession, among any of our ministers," etc.*

Indeed. How then comes it to pass, that at no period since the Anglican Reformation, have more strenuous efforts been put forth than at the present time, to produce the impression of the extremely "moderate, comprehensive, and charitable views" of the "Church of England" and of her American daughter, towards the Reformed Continental and more modern non-Episcopal Churches ? The following may serve as specimens :—First, the recent letter of the present Archbishop of Canterbury (Sumner), in reply to a complaint of the Jesuitical Gawthorn, against the Bishop of London, under the pretext of great offense for his having spoken in disparagement of "the orders of the foreign *Protestant* ministers who had lately visited " England. It is as follows :†

"[PRIVATE.]

"SIR,—You are far too severe in your censure of the Bishop of London, though I wish that his Lordship had explained himself more fully. But in his original letter to Lord Cholmondeley, he expressly stated that they could not by law minister in our churches, but that every endeavor would be made to provide places where they might celebrate divine worship according to their own form. *I hardly imagine that there are two Bishops on the bench. or one clergyman in*

* "A Plea for Union, a Sermon, by Stephen H. Tyng, D.D.," p. 16. This "Sermon" was preached before the Special Convention of the Protestant Episcopal Church in the State of Pennsylvania, in St. Andrew's Church, Philadelphia, Sept. 6th, 1844, on the occasion of the election of a new bishop, for which office the author of the sermon was a prominent candidate.

† From the *Protestant Churchman* of October 11, 1851.

fifty, throughout our Church, who would deny the validity of the orders of these clergy solely on account of their wanting the imposition of Episcopal hands; and I am sure that you have misunderstood the import of the letter which occasioned your addressing me, if you suppose that it implied any such sentiment in the writer's mind.

"I remain, sir, your obedient and humble servant,

J. B. CANTUAR.

"W. FRANCIS, Esq."*

It would be entirely aside from my present purpose, to exhibit even a tithe of what has been written on the subject-matter of this church-renowned letter. Should there remain, however, a lingering doubt in any mind as to the import of that part of it which I have put in italics, that doubt will be removed (at least so one would very reasonably suppose) by a work recently put forth under the title following:—"True Churchmanship Vindicated, or the Protestant Episcopal Church not Exclusive; by the Rev. Mason Gallagher, Rector of Trinity Church, Covington, Kentucky. 1851." At the close of the volume, the author gives the following summary, as the result of the arguments adduced in support of the "position" assumed in his title page. He claims to have proved,

1. That the compilers of the Articles intended that they should comprehend Christians of all persuasions.
2. That public acts were passed, recognizing the Church character of non-episcopal communions.
3. That ministers not episcopally ordained held livings in the Church of England for more than one hundred years after the Reformation.
4. That the Ordinal cannot be exclusive in its meaning, as such was not the view of its framers.
5. That all the eminent Archbishops of Canterbury, with but two exceptions, were of the same opinion—as were also the great body of the standard divines of the Church of England.†

One writer, in speaking of it, says:

"The object of this work is to show by extracts from the writings of over one hundred of the leading divines and laymen of the Episcopal Churches in England and the United States, from the Reformation downwards, that the doctrine of the Invalidity of non-Episcopal orders has been rejected by the great body of standard Episcopal writers. It is also shown that the exclusive view was introduced into the English Church by Archbishop Laud."‡

And the *Protestant Churchman*, in its Review of the work, thus endorses it:

"This work is a seasonable one for the times, and exposes with ability and good temper the *ultraism* which characterizes some within our communion and which is at variance with the views held by the great mass of the most learned and pious divines of the Church of England, and of the venerable men who revised the American Prayer-Book and were the instruments of giving to the

* His whole name is "William Francis Rees Gawthorn."

† "True Churchmanship Vindicated, etc.," p. 107.

‡ *Protestant Churchman*, November 8th, 1851.

Protestant Episcopal Church in the United States the frame-work of its outward organization."*

Now then, we respectfully ask in the first place—Is the Rev. Dr. Tyng prepared to endorse this exhibit as a vindication of "True Churchmanship"? If not, what becomes of his declaration as above, that "there is but little variety of judgment, and no readiness of concession, among *any* of our ministers?" Surely, taking the above concessions as they stand in the extracts here given, and what more could *non*-Episcopalians demand?

But there is another conclusion at which Mr. Gallagher arrives, and which, from its important bearing on the whole question at issue between Prelatists and Presbyterians, demands a passing remark. It is this:

"And lastly, that the history of the exclusive theory proves it to be of *foreign importation*, a novelty of an insidious and dangerous nature."†

Now, what is the meaning here? He tells us, "that the exclusive divine right of Episcopacy was *first* maintained by Laud, on taking his degree at Oxford, in 1604."‡ But does he mean to say that Laud imported it from Rome? Himself shall answer—"History," he says, "*lays it at the door of the Presbyterian Church of Geneva.*"§ What is his proof in support of this assertion? "Beza," the successor of Calvin, says he, "like a true High Churchman," held that his was "the only and genuine government of the Church, which Christ had instituted, the apostles observed, and which all churches were bound to restore." That his form was "*essential* and divine," while other forms were "human and unlawful," and that "purity of doctrine could scarcely be had to any purpose without the Presbyterian discipline," etc.||

Well, and were the divines of the Presbyterian Church of Geneva *the first* to advocate this system? Did they stand alone, as the advocates of ministerial parity, or that bishops and presbyters were, by divine right, one and the same order and possessed of the same functions? We refer the reader to Part II. of this Treatise—Ministerial Parity tested by Scripture,—in proof of the *apostolic* origin of the above theory. Also to Part III., Chap. X., Sections II., III., and IV., for the evidence as derived from the early fathers of the first four centuries; to the testimony of all the Christian Churches in the world; together with that of the greatest divines since the period of the continental reformation, that this was the *primitive* regimen of the Church. We also refer him to Part III., Chapter VI., Sec. I., for an historical account of the rise of Episcopacy, and the circumstances

* *Protestant Churchman*, June 28, 1851.

† "True Churchmanship Vindicated," p. 107.

‡ *Ib.*, p. 95.

§ *Ib.*, p. 85.

|| *Ib.*, pp. 93, 94.

which led to it, together with the fact that, according to the testimony of Jerome and the fathers who preceded him, that system was adopted on the ground of *expediency* only, and that it fully recognized the *perfect equality* of Bishops and Presbyters by *divine right*.

I now advance a step farther, and affirm that, *on this very platform*, was erected the Episcopacy of "the reformed Church of England, as by law established," under the auspices of the first English reformers, Cranmer and his coadjutors, and that it so continued down to the time of Laud, A.D. 1604; a period of over one hundred years! Indeed, unless I greatly err, this can be made to appear from Mr. G.'s own account of the *source* of the introduction of this "unchanging theory" into the English Church. For example, he says: "We have thus far traced the history of the unchurching dogma. First asserted by the Romish Church; introduced among Protestants at Geneva; *from thence* imported by the English Puritans; and *from them* borrowed and amplified by Archbishop Laud."* And yet, this same author quotes from Prynne the following: "Says Prynne in his life of Laud, p. 2—'In July, 1604, he proceeded Bachelor of Divinity; his suppositions *were taken verbatim out of Bellarmine*, and he then maintained there could be no church without diocesan bishops,'" etc.† Now then, unless that reverend gentleman can show that the theory of ministerial parity, as held by the "Protestants at Geneva" and by the "English Puritans," is *identical* with that of "diocesan bishops," how, I respectfully ask him, can he reconcile the above statements? To argue that, because the Romish Church admits the equality of Bishops and Presbyters; therefore, the Presbyterianism of the "Protestants of Geneva," etc., is derived from that Church, if not a *petitio principii*,‡ is at least an *ignorantia elenchi*.§ For, though it is granted that that Church does admit the equality of functions in certain of her orders, yet that equality respects, not her "diocesan bishops," but her presbyters and chor-episcopi or village bishops, an order quite distinct from the former. And again, that equality—a point of special importance in this matter—not as founded in divine right, but "*by the command of the canons*."|| I repeat therefore, that Laud's introduction into the English Church of "the exclusive divine right of episcopacy" was derived, *not* from the Presbyterianism of Geneva, etc., but from the alleged divine right of the Prelacy of Rome.

Finally, as to the "public acts" referred to by Mr. Gallagher, and which he and the advocates of Prelacy (since the time of Laud)

* "True Churchmanship Vindicated, etc.," pp. 97, 98.

† Ib. p. 95.

‡ Or, a begging the question.

§ Or, a mistake of the question, etc.

|| Council of Hispana in Spain, in Cen. 7, Chap. 7, (quoted by Powell, Apostolical Succession, p. 85.)

generally, have thought it to the interest of their cause to throw under the table, the reader will find them inserted at large in the following Treatise, Chap. X., Sec. V. Therein he will find the most explicit avowal of the scriptural and primitive doctrine of ministerial parity, for which I contend. Following it also is the evidence in proof of the continuance, in the English Church formularies, etc., of this same principle of ministerial parity for more than one hundred years; together with a refutation of the pretext of the Rev. A. B. Chapin, who, though he admits the fact that by the above "public acts," the English Church did adopt the *Presbyterial* form of the ministry, yet, alleging that this "was the opinion" of Cranmer and his associates "as Romanists, not as Reformers," etc., affirms that "the chain of authorities by which the Reformers of the English Church are to be proved Presbyterian, ends seven years before the compilation of the Book of Common Prayer," that is, in A.D. 1543.

One word more, however, in reference to Mr. Gallagher and his book. The first English Reformers, as we have shown, having thrown themselves back upon the scriptural and primitive platform of ministerial parity instead of the Romish theory of prelacy, furnishes the *only hypothesis* on which that reverend gentleman could have presented his readers with such an array of testimony—"over one hundred of the leading divines and laymen of the Episcopal Churches of England and the United States"—in proof of the five conclusions as above, at which he has arrived. But, his edifice, true and imposing as it appears, is without a foundation to support it. If, as he says, "public acts were passed, recognizing the church character of non-Episcopal communions," surely he will not pretend that it was on the ground of English Church Episcopacy by *divine right*: for he tells us that "Laud was *the first*" to introduce that "exclusive theory" into the Church. We ask then, why did he not furnish his readers with a copy of the above "public acts?" Why suppress the very acts indispensable to the consistent support of his whole theory, not only, but equally indispensable as a source of information to those in his own communion, whom he professedly seeks, on the one hand to save, and on the other to rescue from, the impending and already widely-diffused evils of, the *exclusive* theory of Prelacy? Was it because he knew he could not otherwise enjoy a thrust at "the Presbyterian Church of Geneva?" It is true also that Beza (A.D. 1566) did write as he states—but wherefore? On the ground that "the English Church as by law established" differed with him as to the divine right of Presbyterianism? No. But simply on the ground that he objected to its alliance with *Episcopacy*, and that from the fear that that form of government, as it once had, so it might again, generate a system, *in that church*, of Romish Prelacy. As in other respects, so in this, he wished the

reformation in that Church to attain as high a degree of perfection as that which had marked its progress on the continent—nothing more. But, as in the time of Peter Martyr and Bucer (A.D. 1552), who, as the assistants of Cranmer in the revision of the Second Liturgy of Edward VI., were dissatisfied with the governing policy of the English Reformers, namely, that, in order to “win upon the Papists, and to draw them into their church communion, to verge as little as they could from the Romish forms before in use,” and which led them to transfer “every thing” which they deemed “sound and valuable in the Romish missal and breviary, without scruple, to the English communion service and the Common Prayer;”^{*} so, with Beza, in regard to the principle which led to the adoption and continuance in that Church, of the system of Prelacy, to wit: that of its being more in unison with the genius of monarchy.[†]

While, then, it is true, “that Laud was the first” to foist into the English Church the so-called exclusive divine right of “Diocesan Bishops;” it is equally true, that he obtained his theory, not as Mr. Gallagher affirms, from “the Presbyterian Church of Geneva,” *but from Rome through Bellarmine*. And, while it is true, that the first English Reformers derived their system of ministerial parity from the foreign churches of Germany, Holland, Switzerland, and France, (though they joined with it, as a matter of expediency, the episcopacy of the primitive *post*-apostolic age,) and hence, according to Mr. Gallagher’s own showing, were the first “English Puritans;” it is equally true that, had the Bancrofts and Whitgifts, etc., of Beza’s time, together with the Cranmers, etc., of that of Peter Martyr and Bucer, but yielded the points so earnestly urged by them as necessary to the *perfection* of the Protestant Anglican Reformation, how different, under God, had been the result? But, those leading spirits of the Anglican Church, as I contend, having, in the first place, cringed to a time-serving expediency by the adoption of *Prelacy* as “being more in unison with the genius of monarchy;” and in the second place, with a view “to win the papists and to draw them into their church communion,” to “verge as little as possible from the Romish forms before in use” when engaged in the compilation of their prayer-book; their recognition, notwithstanding, of the Presbyterian system of the ministry, and the truly evangelical character of the XXXIX Articles: taking human nature at what it is, and who can say that he is disappointed that, from the attempted amalgamation of elements so uncongenial, the former should ultimately have gained the ascendancy over the latter?

And, so we find it. By the gradually insidious ascendancy of the Ro-

^{*} Coleman’s Apostolical and Primitive Church, p. 441.

[†] “History of England,” by Macaulay. Vol. I., pp. 39, 41.

mish *opus operatum* leaven originally incorporated into the several offices of the English Liturgy over the evangelism of the XXXIX Articles: the crisis at length having arrived, and, with the prelatical system *in form* already furnished to his hand, Archbishop Laud,—availing himself of the position assumed in those days, that the most effectual way of meeting one system of the ministry claiming to be founded in Divine right, namely, the Presbyterian, was by setting up similar claims in behalf of another—introduced into the English Church, A.D. 1604, “the exclusive Divine right of episcopacy.”

With the above facts therefore before us, I now affirm, that THE BOUNDARY LINE which at this time divides the Church of Christ, commences just at the point where the Primitive and Anglican system of Prelacy as founded in *expediency alone* was displaced, to make way for its claims as based upon the higher ground of *Divine right*. Between these two theories of Episcopacy, I have said, there is no “*via media*.” The former system involves, and recognizes, all the elements essential to the Presbyterian platform, and may, not only, but does, in one instance at least,* exist in harmonious alliance with it. On the other hand, the theory of Prelacy as claimed to be founded in divine right, necessarily excludes the other, and denounces it as unscriptural, unauthorized, and hence, invalid and void. I have already ventured to allude to the misapprehension of anti-prelatical writers on this subject. To them therefore, and to all who are *really* Low Church,—and whose “heart’s desire and prayer to God” for Zion is, “peace be within thy walls, and prosperity within thy palaces,”—I now appeal, whether there is any other criterion by which to determine in what that theory consists, than that of the theology and practice of the English Church between the times of Cranmer and Laud. Subsequently to that period, the fruitless efforts made after the Restoration, at a comprehension of dissenters by the House of Bishops, and the growing ascendancy of the exclusive prelatical theory from the ultra views of the non-jurors who favored the claims of James II., a Romanist, the two sections of the Church took the names of *High* and *Low* Church.†

But the question is, was the Low Churchism of the above named interval between Cranmer and Laud, *the same* as that which has since passed under that name? Mr. Gallagher’s entire book is written to prove that it is not. And what better evidence have we in point, than the following from the pen of one of its most distinguished champions? The Rev. Dr. Tyng, in his advocacy of Prelacy as “a scriptural ministry, and of their derived right thereto, through an appointed succession from the apostles,” having stated, that “this resulting position of necessary separation from many

* The Methodist Episcopal Church.

† See “True Churchmanship Vindicated,” p. 103.

Christians whom we highly esteem, is much to be regretted ;” yet, “ peace,” “ precious and desirable as it is,” in respect to “ the multiplied denominations around us ;” “ we cannot,” he says, “ make shipwreck of faith and a good conscience to obtain it.”* Aye. And this, though the declaration occurs in a sermon entitled, “ *A Plea for Union*”!

Requesting the reader to put his thumb on the fact that, with prelatists, according to Dr. Tyng, the obtaining “ peace” with those outside the pale of the Church would be at no less a sacrifice on their part than that of making “ shipwreck of faith and a good conscience,” I come now to ask, which of the two above named systems—Parity or Prelacy, is justly chargeable with the sins of schism and heresy ? In reply, I affirm—and challenge refutation—that until it can be made to appear, by the united authority of Scripture, and the historical records of the English Church since the time of Edward VI., first, that what we have stated regarding the recognition of the Presbyterian form of the ministry by Divine right ; and second, that the same principle was incorporated in her standards, and continued in practical operation for more than one hundred years, is untrue—a *Presbyterian fabrication*: the declaration of the Rev. Dr. Tyng, that “ it is not” they—the Prelatists—“ who have sought it,” that is, the existing division between the two bodies, Episcopal and non-Episcopal, “ nor can the blame of it rest upon them,” to the contrary notwithstanding ; Presbyterians, I submit, may justly claim exemption from the solemn and momentous charge of schism and heresy in these premises. In other words, I mean to say, that Prelacy, as introduced into the English Church by Archbishop Laud, A.D. 1604, was an act of schism and heresy against that church in particular, and against the divine right of parity as the center of true evangelical protestantism, in general.

It only remains for me to remark on this subject, that from the discovery (after a special and thorough re-examination of the system of Prelacy, etc., during a period of some seven years last past,) of the above with other facts, leading me to the conviction that the Prelatico-Romanistic leaven was not merely incidental to, but that it was incorporated with, and so formed a part of, the entire system ; and also, that there was no prospect, from the adoption by the Church Episcopal, Anglican and American, of all the essential elements of the prelatical system as first introduced by Laud, that she either would or could,† return to the *original*, and which I affirm

* “ *A Plea for Union. A Sermon*,” etc., pp. 16, 17.

† As to a revision of the Prayer-Book, should such a thing be, the prospect is, that it would be made to assimilate more nearly to Tractarianism. But, the “ Protestant Churchman,” as the accredited organ of the so-called Low Church party, satisfied with the

to be, THE ONLY TRUE SYSTEM OF LOW CHURCH EPISCOPACY, I felt it my duty to secede from her communion.

I repeat. The Romanistic leaven, not merely incidental to the system of Episcopacy, either Anglican or American. And, that I am doing no injustice to the system, so-called, of Evangelical Low-Churchism, when I affirm its Romeward tendency on the ground here named, I quote the following concession of a correspondent of the *Protestant Churchman*, of January 3, 1852, under the cognomen of G. C. He is discussing the question—"Is there a peculiar tendency in High Churchmanship to Romanism?" And having answered in the affirmative, he proceeds to say:

"That there is some tendency or liability to Romanism, even in our true and legitimate Church system, just as it was left organized by the Reformers, we have already admitted—and we have admitted that our danger of Romanism is greater than that of other denominations, whose erroneous tendencies are generally of another sort. But the tendency to Romanism which we admit in our system, is just the liability of Low Churchmen to become High Churchmen! and of course, in conceding this to 'a party outside of the Church,' we only affirm the position of a peculiar tendency in High Churchism to Romanism."

We have only to add in this place, that the reader will find ample evidence on this subject, as exhibited of the practical developments of the so-called Low-Church theory, in the "Introduction" to this Treatise.

To conclude. It may with safety be said, as already remarked, that at no period since the time of Laud, has there been such a deep and earnest spirit of inquiry on the subjects discussed in these pages, as at present. And, what is no less hopeful than true, that spirit is pervading the masses of the Episcopal Church. The appearance, successively, of Dr. Aydelott's work on "The Present Condition and Future Prospects of the Protestant

Prayer-Book as it is, would seem, from the following extract (Feb. 25, 1851), to scout the idea of any revision whatever.

"THE CALENDAR says:—'The English Churchman states that there is strong reason to believe that an attempt will be made to alter the Prayer-Book of the Church of England, by means of a Royal Commission. 'A Royal Visitation! We are not aware that any such visitation has taken place since the time of the Tudors, when the Star Chamber and High Commission Court were in vogue. If successful, it will be the last Royal Commission; the next will be Republican.' This is remarkable language to come from such a quarter, and shows how deeply our English brethren feel on the subject."

"It is certainly very remarkable language, and shows how much depends upon the side from which you look at a question. The only approach England has ever made to 'Republicanism' was in the days of the Commonwealth; and it is certainly rather odd to hear the Lauds of the present day preach about 'Star Chambers,' and 'High Commission Courts' It is grateful and refreshing to moderate people to find occasionally how near extremes are to each other; and it would truly be an instructive spectacle, worthy to be pondered by all violent party men, to see the modern Lauds standing on the ground of the old Puritans. As to altering the Prayer-Book, we believe it to be a mere cry, got up for a purpose, or the creature of Puseyite imagination."

Episcopal Church in the United States," published in 1844;* of a series of articles under the head of "The True Churchman," by the Right Rev. William Meade, Bishop of Virginia, published in the *Protestant Churchman* of June, 1851; of Dr. Butler's "Old Truths and New Errors," published in 1851; the Rev. Mr. Gallagher's more recent work on "True Churchmanship Vindicated;" and the extraordinary "Private Letter" of the present Archbishop of Canterbury, etc.: together with the extraordinary diversities which mark the theories respectively of these different writers; and the extraordinary attempts and failures to reconcile them, though all avowedly of *the same* Low Church stamp, have doubtless contributed to produce this state of things in that body. Hence the appearance, within a short space, of repeated calls for works both in periodical and book form, to meet this emergency. Take the following as specimens.

"To the Editors of the Protestant Churchman:

"GENTLEMEN,—It would be a most desirable thing if we could have in our Church an able Review, which would reflect the *true sentiments* of the Church in the United States. The Church Review assumes to itself that ambitious title; but this is about all. So far from grappling with the errors of the day, which it professes to do—it may grapple with them, but will never destroy them. . . . In the controversy with Rome, we like to find plain-spoken men. These, after all, are the men upon whom any dependence can be placed in time of danger. And, though your paper does not claim to be 'The Churchman,' or 'The Church Review,' it is what it claims to be—'The Protestant Churchman'—openly protesting against the errors of Rome, whether found within her precincts or within the borders of our own Church."†

Zau.

Query.—Why then call for *another* "able Review"?

We add to the above, the following—

For the Protestant Churchman.

"A WORK WANTED.—MR. EDITOR:—I have recently often sought for some brief and comprehensive work, adapted to the exigencies of the times, which shall answer concisely, forcibly, and on evangelical grounds, the question—'Why am I an Episcopalian?' Of course I do not seek for a reply in that theory which trusts every thing to baptismal regeneration, eucharistic grace, and an Episcopal succession; but it appears as though the question might be answered in a satisfactory manner, and so charitably, as neither to unchristianize nor offend other denominations—claiming for our organization the advantages of apostolical precedent, and therefore commending itself to the affection of believers—while such an organization is not held to be *absolutely essential* to constitute a Christian Church. . . . We have an abundance of volumes, large and small, upon the other theory of *the Church*; and though the ideas above imperfectly suggested are found *sparsim* in many works, is there not wanted at this time a brief treatise upon the *marks* of our Church, according to the views of evangelical men? If you can suggest a work which answers the above question *in this manner*, you will confer a great favor upon some of your readers by mentioning it in your columns.

Yours truly,

E. C. M."†

* The author of this work has since seceded from the Episcopal Church, and united with the Presbyterian

† The "Protestant Churchman," May 21, 1851.

‡ Ib., Oct. 18, 1851.

To the above the learned editor replies :

"[Such a book as our correspondent asks for is a *desideratum*. We wish that some one of the many friends of the Evangelical Knowledge Society would devote talent and energy to the preparation of this manual. Our correspondent will find Dr. Butler's work a valuable help in the mean time—'The Book of Common Prayer interpreted by its History.' E. P. C.]"

And, the Protestant Churchman* which has just come to hand as I am finishing this article, copies the following from an exchange paper :

From the Western Episcopalian.

"EPISCOPALIAN EXCLUSIVENESS.—A correspondent of the *Western Episcopalian* holds that no custom of the clergy of our Church so much retards her progress, and destroys her prosperity, as the one by which ministers of other denominations are excluded from our pulpits. He remarks: 'I cannot see how it is possible to defend this practice without the position, that ours is the only true Church, and that we alone have a regularly authorized ministry.'

Now, this is fairly bringing the matter to a point. This "correspondent" really seems to have before his mind's eye, our view regarding the enormous sins of "error, heresy, and schism," from which, every Sabbath day, in answer to the prayer in the Litany, he responds, "Good Lord deliver us"! And who can doubt that this is the outgoing of a truly Catholic and benevolent impulse, such as the Spirit of truth and grace alone can produce! But, the learned editor of the above journal, anxious to quiet his apprehensions, after telling him that "Our Church nowhere denies the *validity* of other evangelical churches, or their ministry," etc., proceeds to argue that other churches—as the Presbyterian, Methodist, etc., adopt a course equally exclusive with themselves, *only with this small difference*, that, in an exchange of pulpits between a Presbyterian and a Methodist, for example, they "*concede nothing, or compromise nothing.*" Whereas, our admitting either to our pulpits, would "directly conflict with a *leading peculiarity.*" An Episcopal clergyman in that case, would "so far slight or compromise his *leading peculiarity of ordination*, that to insist on the reordination of the same preacher, if he should seek afterwards to enter our ministry, would be charged upon us as an inconsistency." And yet, the Episcopal Church "nowhere denies the *validity* of other evangelical churches, or their ministers!"

A periodical, however, is *now* called for, which shall "reflect the true sentiments of the Church in the United States." And "a work" is wanted, which, while it claims for the prelatial "organization the advantages of *apostolical precedent*," must yet show that "such an organization is not held to be *absolutely indispensable* to constitute a Christian Church;" in other words, it must treat the subject of "*the marks of the Church*, ac-

* Ib., Dec. 27, 1851.

ording to the views of Evangelical men," in a "manner so satisfactory and so charitably, as neither to unchristianize nor offend other denominations" !

As well, I contend, might a call be made to harmonize the systems advocated in the Zend-avesta of Zoroaster, the Koran of Mohamed, and the Bible of the Christian, so as to accord with the views of Evangelical men, either *in* or *out* of, the Episcopal Church. And now, before any who may choose to dissent from this affirmation pronounces it either extravagant, illiberal, or unjust, I beg of him a suspension of judgment, till the "talent and energy" of "some one of the many friends of the Evangelical Knowledge Society," shall bring his "talent and energy" to bear, in "the preparation of this" loudly called-for "manual."

No, I repeat. The only door of hope left for the restoration of the Episcopal Church to "the unity of the faith and the bond of peace" for which Christ prayed and the apostles labored, is :

1. The eradication from her escutcheon of the deep stain of schism against the external order of the Church of Christ, by a return to those principles of church organization—namely, Ministerial Parity, and the doctrines of the XXXIX Articles as interpreted according to their natural or grammatical sense—as originally adopted by the first English reformers, and of which the Rev. Mr. Gallagher's five conclusions (see page xxxvii) are a true and valid summary. Then,

2. Such a revision of her liturgy as will expunge from all the offices thereof (and especially that of the office for the public baptism of infants), those parts of the Romanistic leaven as, at their first compilation, were incorporated therein, "from the Romish forms before in use."

The advantages of such a reform—on the supposition of their retaining the Episcopal form of government and a liturgical form of worship, (both of which are taken for granted,) and which would be but the restoration to their Church, as I have said, of *the only true system of Low Churchism*—would be, that, having purged the ministerial regimen of their communion from the old Romish leaven of an obnoxious *pseudo*-apostolicity as alleged to be founded in divine right on the one hand ; and the offices of their liturgy of the dangerous, because soul-destroying *opus operatum* of the sacraments on the other ; the renewal of those bonds of holy union between themselves and "the multiplied denominations around them," which, as we have seen, existed between "the English Church Episcopal as by law established" and the "foreign churches" for more than one hundred years from the time of its first organization. We should then hear no more from Low Churchmen about "conflicts with a leading peculiarity,"

in the event of an admission to their pulpits of a Presbyterian or a Methodist.

In the light, then, of these facts and arguments, I think I may claim at the hand of all concerned, exemption from the imputation of hostility either to Low Churchmen or Low Churchism. What I oppose, and labor in this volume to expose, is that system which, more especially since the time of James II., claiming to be "called by that name," has nevertheless departed from the *original* platform. Nor, even under that guise, do I object to any thing that is entitled to the appellation of Evangelical Protestantism. For, whether "some preach Christ of envy, strife and contention," in so far as "Christ *is* preached, I therein do rejoice, yea, and will rejoice." As I have said of the Low Churchism of the English Church between the interval of Cranmer and Laud, *that it was not perfect* (the Presbyterianism of its ministry and the Evangelism of the XXXIX Articles being the best portions of it); so much less that system which has since prevailed. Having exchanged the theory of Episcopacy, as based on the platform of expediency only, for the system of Episcopacy by divine right, with it, as may be seen in the Introduction to this Treatise, the *Evangelism* of that interval, as believed and taught by the clergy of the English Church "even to a man," has been made to "walk the plank." Hence, while many within the pale of that Church, both of the clergy and the laity, by an adroit concealment on the part of its advocates of what constituted the original elements of Low Churchism, have, through "unavoidable ignorance and involuntary error" been betrayed into its support under its assumed Evangelico-Protestant guise, the sympathies of those "outside" of that pale, have been also enlisted in its behalf.

Nor are these the only consequences resulting from the position assumed by this theory of *pseudo* Low Churchism. It has, I contend, originated all the strifes, animosities, contentions, and divisions which either have or do now, prevail in that body. It is the charge of *inconsistency* as preferred by the advocates of High Churchism against their Low Church brethren, which is now rending the Episcopal Church in both hemispheres. I repeat then. The only antidote left them for the eradication of existing evils is, a return of *the whole Church Episcopal to the original platform of her Anglican mother*. Doubtless, Puseyite and Hobartian Churchmen will smile at this suggestion. The so-called Low Church party will I know not what Nor is it essential. Sure I am, however, that while High Churchmen, whatever they may choose to say of my facts and

reasonings against the higher forms of development of the prelatical system, will pass in my favor a vote of thanks for my exposure of the *inconsistencies* and *false position* among them of the so-called Low Church party. Equally sure am I that all within that pale, who are truly Evangelical and Protestant, will thank me for having drawn the curtain and revealing to them in what consists the elements of TRUE LOW-CHURCHISM.

And, as to "the multiplied denominations" non-Episcopal, while they will have been furnished with what I, at least, deem in these times, guards and checks indispensable to a right direction of those benevolent and charitable feelings for which they are so distinguished, and which have been so much abused, they will, under God, be preserved from the seductive power of that "little leaven" which, though presented under the captivating guise of an Evangelico-Protestant name, when once it enters the head and the heart,—unless indeed sovereign grace prevent—will not fail to "leaven the whole lump." For, of all the "*perverts*" from the Episcopal Church to the Romish communion, clerical or lay, I believe it cannot be shown that there is one, the starting point of whose downward career was not commenced with the theory, so-called, of Evangelical Low-Churchism.

It will also follow as a consequence—unless I greatly err—that, in their future attacks of the Roman schism and heresy, anti-prelatists will have to combat more especially with the beast in his *lamb-like* attire, than under his less disguised form. Let them continue the good-begun work of assault against "the antichrist" as viewed from his seat of power and great authority on the seven hills of the eternal city, wherever found. But let them not forget his antichristian guise under a Protestant name. Here, I contend, lies the Church's greatest danger. They must dig down till they reach the *root* of the deadly upas, if they would destroy its trunk, branches, foliage and fruit.

But, I must close. The reader will overlook those occasional repetitions, unavoidable in a work like this.

The Table of Contents will furnish him with a complete analysis of the entire body of facts and arguments.

In the preparation of the work, I have endeavored, so far as I could, to be guided by the following rule of composition, namely:—"If you would write to any purpose, you must be perfectly free from without in the first place, and yet more free from within. Give yourself the natural rein; think on no pattern, no patron, no paper, no press, no public; think on nothing, but follow your impulses. Give yourself as you are, what you are, and how you see it. Every man sees with his own eyes, or does not see at

all. This is incontrovertibly true. Bring out what you have. If you have nothing, be an honest beggar rather than a respectable thief."

That "grace, mercy, and peace" may be yours ever, is the prayer of

THE AUTHOR.

NEW YORK, Feb. 1852.

END OF PRELACY.

INTRODUCTION.

Evangelical Protestantism—Romanism—A new Contest inevitable—A difference—
Low-Churchism compared with the so-called Low-Church Theory, as doctrinally
and practically developed, &c.

THE following Treatise claims to be the product of a Special Providence. It is designed for the people.

Its object is TRUTH. The *names* of living authors—a circumstance which may incur the frowns of the fastidious—are of frequent occurrence in these pages. Beyond a due regard to the distinction between personal character, which I hold to be sacredly one's own, and what I deem to be the *false system* herein exposed, I have no apology to offer for the liberty here taken. On this subject, Bishop Burnet says, "Whatever moderation or charity we owe to men's persons, we owe none at all to their errors, and to that frame of mind which is built upon and supported by them." And, if we regard scriptural precedents as established by Christ and his Apostles, we shall find that persons and their errors are not unseldom united. Indeed, those who, under all circumstances, "attempt to combat errors abstractedly and independently of the persons who hold them, resemble the army of Mithridates, who lost the day by mistakingly aiming their arrows, not at the persons, but at the *shadows* of the Roman soldiers."

With these remarks premised, I observe; did the points at issue between anti-prelatists and their opponents relate simply to matters of *expediency*, in the adoption of one form in preference to another, among the prevailing religious external organizations of the day, the following pages had not been written. And yet, such

is the view in which they have come to be regarded, especially by the laity of those bodies prelatically denominated "the illegitimate brood of dissent."* In the current nomenclature of the day among them, the whole subject, so to speak, is made to resolve itself into a mere quarrel among the clergy as to who are office-bearers, and who of them is "the greatest in the Kingdom of God." Thence resulting, is that spirit of indifference to these things, which, under the plea of an aversion to controversy, and the like, cannot, at least in my judgment, prove other than most perilous to those very principles, professedly held by them as dearer than life itself.

To account for this state of things, *à priori*, and to furnish the anti-prelatical churches of Christ "scattered abroad" with such a word of admonition and warning as the present emergency seems to demand; and, to present before all, the theory of Prelacy, doctrinally and practically, AS IT IS, constitute the design of this Treatise.

To proceed. With much that is commendable and encouraging in the existing piety and orthodoxy of the Church of Christ, it is undeniable that "the signs of the times" in the ecclesiastical heavens of both hemispheres, portend that "THE BATTLE OF THE REFORMATION IS AGAIN TO BE FOUGHT."† That battle, commenced under the auspices of the humble monk of Erfurt, LUTHER, owed its origin, under God, to the revived elements of a primitive Christianity, as antagonistic to an almost universal Church apostasy. The result, as matured and perfected by other hands—Zwingle, Melancthon, Calvin, etc.—formed the basis of a *generic Protestantism* for the Churches of Christ throughout Christendom. In its light, and blest with its immunities, myriads have rejoiced, millions of whom have stamped their estimate of the value of the *principles* it inculcates, with their blood! If we except that of the tragical scenes of Calvary and its stupendous results, the CONTINENTAL REFORMATION was the grandest moral revolution that has since transpired.

But, since the achievement of that victory in behalf of the church and people of God over the tyranny and superstitions of Papal Rome, more than three and a quarter centuries have elapsed.

* A speaker in the Gen. Conv. of the P. E. Church, Cincinnati, O. 1850.

† Bishop Meade's Conv. Address, 1851. *Prot. Churchman*, June 21st, 1851.

The Reformed Churches all over Christendom, for the most part, and for a long period, have not only been exempt from persecution, but have been wafted along upon the current of great external prosperity, circumstances, I appeal, always perilous to her growth in grace and steadfastness in the faith. Nothing invidious is intended towards any 'who profess and call themselves Christians,' when I affirm, that the present *plethoric* state of Protestant Christendom indicates the stealthy encroachments of that "spirit of slumber"(1) which, so far as indulged, exposes them to the same "strong delusions" of the same arch-enemy and in the same way, as that by and through which was effected the almost total subversion, for fifteen centuries, of the primitive faith and order of the Gospel. And such, I contend, is the *existing* extent of these encroachments, as loudly to call upon all who acknowledge "the Head," Christ, and who "hold the truth in love," to prepare themselves for the approaching contest. Longer escape from this contest is impossible. The hand of God is in it. The hand of God will control and guide it to a rightful issue.

And this conflict, I submit, respects principles *cardinal to the salvation of the soul*. As at the Reformation, so now. Then, the battle was waged between the revived elements of a primitive Christianity, and an almost universal anti-Christian apostasy. In other words, it was a contest between PROTESTANTISM and ROMANISM. Now again, by the insidious workings of the *old Romish leaven*, the faith and order of the *original* reformation principles are invaded. And, compared with the simple and well-defined elements of the original contest, the present is one *profoundly complex*. This will appear, not only from the nature of the subjects involved, but especially from the kind of evidence on which the Romish theory is alleged to rest; the reasonings on which its advocates rely for its support; and, though last, not least, its Protean form.

First, then, let us compare the two systems—the Protestant and the Romish.

I. PROTESTANTISM.—This System affirms that the ordinances of the Gospel, inasmuch as they *follow* faith, are the divinely-appointed *means of grace and helps to faith* thus conferred, and hence, that *faith is the only medium of spiritual renewal*, and of the union of the soul to Christ. Also that, as this "faith cometh by *hearing*,"

(1) Rom. 11:8.

God has instituted in his Church, in addition to and entirely independent of, the extraordinary and temporary College Apostolic, a permanent order of PRESBYTER-BISHOPS; as a ministry which ever has been, and ever will be, perpetuated in the Church; not, however, by *seminal* or *genealogical* descent, but by virtue of their PROVIDENTIAL designation thereto through the *call of the Holy Spirit*, the *voice of the Church*, and *ordination* by "the laying on of the hands of the presbytery." (1 Tim. 4: 14.)

II. ROMANISM, on the other hand, may be defined to consist of a system of *Sacramental Ceremonialism*, as involving the doctrine of the *inherent grace* of external rites and ceremonies—baptism, the eucharist, confirmation, absolution, &c.—as administered by and through an alleged spiritual hierarchy, or a Christianized sacerdotal priesthood of "divers orders," in unbroken continuity by consecration and ordination, as *seminally* or *genealogically* derived from Christ and his Apostles in the line of EPISCOPAL BISHOPS; and, that such a system of sacramental grace, dispensed at the hands of such a priesthood, *are the indispensable conditions of salvation*: and hence, that any ministry, not derived from and not belonging to said spiritual priestly hierarchy, being *invalid*, their ministrations are invalid and of no avail.

The two systems thus defined, it cannot be other than "evident unto all men," that the Prelatico-Episcopal controversy *is not a mere war of words*. So far from it, as we have said, it involves principles, CARDINAL TO THE SALVATION OF THE SOUL. Every question connected with it, rightly considered, will be found to hinge upon that mighty struggle for the mastery,—a struggle coeval with the very birth of Christianity,—between the religion of *Sense* and of *Reason*;—the religion of the *carnal mind and heart*;—and that of the *spiritual* man, as predicated of the discovery of his lost condition by nature and of his recovery by *grace* through *faith*, as revealed in "*Holy Scripture*." Romanism as a *system of sacramental ceremonialism*, is but the *superstructure*, of which the alleged SPIRITUAL PRIESTLY HIERARCHY is the *foundation*. In the relation of cause and effect, *this* PRIESTHOOD, as claiming to be founded in prescriptive, that is, *divine right*, is the root of the tree of which the Sacramental theory and its concomitants, are the *fruit*. It is the HEART whence flows the blood of life and vigor to the *body*—THE CHURCH,—its sacraments, rites, &c. It hence fol-

lows that, however diversified its modes of development, whether put forth under the symbolism of Judaism, or baptised by a Christian and a Protestant name; and again, this *latter* phase, however divided and subdivided into various sectaries: when subjected to the test of "Holy Scripture and ancient authors" (as it is the design of this Treatise to demonstrate), will be found resolvable into *the same original Elements*, namely, A RELIANCE UPON THE EFFICACY OF SACRAMENTAL CEREMONIALISM, AS DISPENSED BY A PRIESTHOOD.

On the other hand, Protestantism, when subjected to the same test, by whatever denominational distinction it may be known, must range under the opposite class of principles, namely: A REJECTION, WHOLE AND ENTIRE, OF ALL RELIANCE UPON AN ALLEGED SPIRITUAL PRIESTLY HIERARCHY, AND THE EFFICACY OF SACRAMENTAL GRACE AS CLAIMED TO BE DISPENSED BY THEM; and must place the sinner's hope of salvation on the broad ground of his JUSTIFICATION BY FAITH ALONE, in and through the merits of a crucified Redeemer. In other words, Romanism, *doctrinally*, is naught but the primitive heresy of Justification "by the deeds of the law" in SYMBOLIC form. The reader cannot fail to observe the striking analogy between *it* and the *Judaizing* corrupters of "the faith delivered to the saints" in the Apostle's times, who taught that, "except a man be *circumcised* after the manner of Moses," and "keep the law," he "*cannot be saved*." (1) Protestantism, its opposite, stands identified with the Pauline teachings, that, as "in Christ Jesus *neither circumcision availeth anything, nor uncircumcision, but a NEW CREATURE*," through the power of "FAITH which worketh by love;" (2) it follows, "that a man is *justified by faith, AND NOT BY WORKS OF THE LAW*." (3)

Ergo. These two systems are *absolutely antipodal*. The cardinal principles of each are totally irreconcilable. There is no assignable principle of affinity or of fraternization between them. Romanism, as it ever has, so it ever will remain, "a stone of stumbling, and a rock of offense" to the great principles of our Protestant faith. And, as with Israel of old, who failed to "attain to the law of righteousness, *because they sought it not by faith, but, as it were, by the deeds of the law*;" so is it, and so it ever will be with *every form*, HOWEVER DISGUISED, of the system of priestly sacramentarianism,—a system, we add, erected, first, on its alleged

(1) Acts 15 : 1, 5.

(2) Gal. 6 : 15 ; 5 : 6 ;

(3) 2 : 16.

analogy to the Levitical priesthood and ritualism as its type; and, second, on the declared express command and authority of Christ and his Apostles.

Undeniably, therefore, in whatever "standards," or by whatever sect or party ranging under those standards, the system of a prelatico-spiritual priestly hierarchy is claimed as indispensable to impart validity to the ministry and to the sacraments of the Church; in other words, which affirms that such a priesthood is "ESSENTIAL" either to the "*existence*" or to the "*perfection*" of a Church on the grounds here laid down; however they may labor to disguise such system by the engraftment of *other fruit* on the branches of the tree of which IT is the ROOT, there is no escaping the sequence, that they are, *generically*, ROMAN! It is an *unnatural* alliance! It must be followed either by the complete *absorption* of the exotic scion by, or its *assimilation* to, the parent stock, or else by its *excision* or *secession*!

The question then presents itself: Is there any form of the prelatico-episcopal theory cognizable to us, bearing the marks of this false guise? If so, under what form of its development does it appear? Before furnishing a reply to the above, we must not overlook the fact of the high claims of the Prelatical theory, viewed as a whole, to its possession of the double attributes of *Catholicity* and *Unity*.

But, besides the distinction of the aggregate body Catholic into the Romish and the Anglican and American Protestant Episcopal Churches, there is no fact more indubitable than that of a coincidence between the *divisions* of both bodies into various sects. To say nothing of the glaring absurdity of their application of the "note" *unity*, as an infallible criterion of true Catholicity, the Greek and Roman Churches, each in turn anathematizing the other, while both denounce and excommunicate the Anglican and American branches; and these again excising from their pale both the Greek and Roman as guilty of damnable heresy and schism; in addition to the fact that the ROMISH CHURCH, on the article of what constitutes the "notes" by which she is to be known from all others, varies them from *four* to *one hundred*; that her communion has been rent by frequent *schisms*; that her writers concede *numerous breaks* in the chain of her alleged unbroken succession; that in the election of her popes she has *seven*

different modes ; that on the subject of her supremacy there are *four* different parties ; that on the article of that infallibility on which she alleges to build her faith, *four* classes of opinions have obtained ; and, finally, that, within her pale there are numerous sects, of which the principal are the Dominicans, Franciscans, Jacobites, Jansenists, Iconolatæ, &c. : so, on the other hand, the PROTESTANT EPISCOPAL CHURCH, Anglican and American, though claiming to range under the same banner ; holding communion with the same Holy Catholic Church Apostolic, and having the same standard, liturgy and ceremonials ; yet, we affirm, that there is no body on earth more completely rent into sects and parties than it.

These sects are, the Tractarian or Puseyite ; the Hobartian or High Church ; the so-called Evangelical Low Church ; and the real Low Church.

Now, in regard to these sects, the question is, in what consists the difference, *theologically*, between them ? In respect to the first two, it were a waste of time and paper to detain the reader to adduce the proof of the *Romanizing tendencies* of their respective theories. In the warfare which has been waged among themselves, the so-called Evangelical Low Church sect, anxious to ward off the charge of a tendency to Romanism of the prelatico-episcopal scheme as advocated by them, have saved their anti-prelatical neighbors the labor of this work. But the question returns upon us : Is it true that *their* theory is exempt from the charge of a Romanizing tendency ? So far from it, fearless of successful refutation, we* affirm, that *the* LOW CHURCH PHASE of the prelatical scheme is the only prop of support to the entire fabric. Take away that, and the whole superstructure at once falls to the ground. In other words, we mean to say, that were it not for the theory, so-called, of EVANGELICAL LOW-CHURCHISM, THE SYSTEM OF PROTESTANT EPISCOPACY, BOTH ANGLICAN AND AMERICAN, WOULD SOON BE NUMBERED AMONG THE THINGS THAT WERE.

We are fully aware of the responsibility of such an assumption. Nothing less than the deepest convictions of duty to the Church of Christ will justify it. Surely the prejudices of some, and the scorn, and obloquy, and opposition, certain to follow on the part

* The reader will please hereafter to indulge us in the interchangeable use—as a matter of accommodation—of the singular and plural pronouns. (See 1 Thess. 2 : 18.)

of others, might, in charity, we think, be thought sufficient to deter one from assuming such responsibility on any other ground. Then, too, we *may* have looked at this subject with a jaundiced eye. If so, God forbid that it should also have been with 'malice aforethought.' In this matter, we have "a good conscience" toward God and man. The work of removing the gangrene which may be thought to have obscured or deranged our optics, is free and open to all.

We repeat then: It is not the ecclesiastico-sacerdotal system of sacramental ceremonialism in its Papistical, Tractarian, and Hobartian or High Church aspects *alone* that we have to combat. Under these, its *grosser* forms of development, there is but little danger to be apprehended of its influence upon non-episcopal minds. Even with the epithet "PROTESTANT" stamped upon their escutcheon, their obvious Romanistic cast repels, rather than attracts, such. No. It requires the appended epithet "EVANGELICAL," to that of Protestant, to effect this. With deference, however, we ask: Does it necessarily follow that the prelatico-episcopal theory has a *less* Romeward tendency from the mere circumstance of such an alliance? Yea, more,—may not its seductive power be increased just in proportion to the *concealment* of its Romanistic virus under that garb? Error and heresy, all history demonstrates, is *insidious* in its approach, *gradual* in its progress, and, unless the grace of God prevent, *certain* in its end. Let us not think "that false doctrine will meet us face to face, saying, "I am false doctrine, and I want to come *into* your heart." Satan does not go to work in that way. He dresses up false doctrine like Jezebel; he paints her face and tires her head, and tries to make her like truth. Think not that those who preach error will never preach anything that is true. Error would do but little harm if that was the case. No! Error will come before you mingled with much that is sound and scriptural. *The sermon will be all right, except a few sentences. The book will be all good, except a few pages.* And this is the chief danger of religious error in these times,—it is like the subtle poisons of days gone by; it works so deceitfully that it throws men off their guard. BRETHREN, TAKE CARE. "Remember that even Satan himself is transformed into an angel of light."*

* Living or Dead, by Kyle.

A true portrait this, as we honestly believe, of the nature, character and tendency of that phase of the prelatical system, so called, of Evangelical Low Churchism. These claim to possess "a scriptural Christianity," and that they are really Protestant and evangelical. Their pulpits and presses literally groan under the weight of their ex-cathedra anathemas against their Tractarian and Hobartian brethren who are ecclesiastically "bone of their bone and flesh of their flesh," on the ground of the "arrogant assumption of spiritual and priestly power" which their systems involve; "calling and considering bishops to be *apostles*, successors to the *office* of the Apostles, standing in the place of the Apostles, and inheriting all their powers except those which are personal and miraculous. In this fact," says a recent writer, "is to be found the origin and reason for those extravagant claims of *exclusive government and priestly power and grace*" which they affirm to be vested "*in bishops*," and which he declares to be "absolutely blasphemous!"* And, surely, no "real Protestant" will ask for an argument in proof that such a system strikes at the very heart; that it aims to tear up by the root the principle of *justification by faith alone* as the ground of the sinner's acceptance with God. In other words, that *it is* "absolutely blasphemous."

On the other hand, in order to heighten the alleged contrast of *their* theory of Prelacy to the absolutely blasphemous systems of their brethren as above, they fail not to introduce it to our notice by reminding us of the *wisdom* in which it is founded, and the *charity, liberality, and tolerance* with which it is exercised. Take the following, in illustration of the mode under which they habitually present their theory in the aspect:

1.—Of *Catholic Communion*. Thus Bishop Burgess of Maine—

"One more great principle by which the ministers and members of our Church must be marked, is their acknowledgment and appreciation of the communion which binds together the believers of all times, of all lands, and of both states of being. Few words have been more perverted than the name 'Catholicity;' and never has it been more perverted than when it has been made to designate exclusiveness. The great idea which it should convey is, that as God has made of one blood all nations to dwell on the face of the earth, and we are all his off-spring, so he will have all men to be saved, and to come to the knowledge of the truth: that Christ died for all; that he has redeemed his people out of every kindred and tongue and people and nation; that they are one in him, many members in one body, by one Spirit, and having one Lord, one faith,

* "Old Truths and New Errors," by the Rev. Dr. Butler. (*Prot. Churchman*, Aug. 3, 1850.

one baptism, one God and Father. All Christians believe that all Christians have such fellowship; but it may be erroneously beheld, on one side as a matter of mere organic connection, or on the other as a matter of mere individual feeling. These must be combined: *a catholic feeling embraces all who love the Lord Jesus Christ, and the catholic organism embraces all who have been baptized into Christ; and both are hostile to a narrow, miserable spirit of sectarian contention.*"

2.—Strong language this. Not more so, however, than that employed by the same class of writers in their *exhibit of the theological and ecclesiastical differences*, which exist between themselves and their *anti-prelatical* neighbors. The impression thence arising is, that it is but '*a paper wall*'—the mere '*shadow of a shade*,' of difference, that separates them. Thus Bishop Smith of Kentucky, in a recent publication on the "Position of Episcopalians in relation to Christians of other names," says:—

"*Partially separated* as we are, if we really fully understood one another, how delightful our intercourse might be. Almost perfectly agreed in the great doctrines essential to the glory of God and the salvation of men; still more nearly agreed as to all the exercises, struggles, and conflicts which signalize the true life, the inner life of the really converted child of God, and which ought to form the main staple of our personal intercourse; and more perfectly agreed still in the word of God to be read, the sacred hymns to be sung, and the substance of the prayers to be offered together to our common Redeemer and Lord; how profitable, how delightful might be the interviews of the clergy with each other *in their studies*, and of truly Christian people with their fellow-Christians of other names, *in their families, and by their firesides*; if all would agree to dismiss, at such times, from their thoughts the points upon which they differ, and to allow none to be introduced but those in which they agree, or can differ in love. *A slight diversity* imparts a certain spice to such intercourse. Who has not felt his soul refreshed by a conversation based, or a supplication breathed, upon ideas and in forms of expression a little different from those long stereotyped and in familiar use? Who has not felt, whilst giving hospitality to a truly pious clergyman of a denomination different from his own, that he has been '*entertaining an angel unawares*'? Oh! when will the day come when cases of this kind will be as general, as the exceptions are now rare?"*

3.—The same holds true of their *denial*, as a sequence of their alleged theory, of what is technically termed "*the unchurching dogma*" of the other schools. Thus, Dr. Stone, in his exposition of the Preface to the Ordinal, namely: "It is evident unto all men," etc.,† remarks on the words "this," "the," "Christ's," etc., as follows:

* *Prot. Churchman*, Sept. 14, 1850.

† "It is evident unto all men, diligently reading holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer with imposition of hands, were approved and admitted

"Had the word been 'the,' instead of 'this,' or '*Christ's*' instead of 'this,' it would have made a vast difference of meaning. It would have made our Ordinal declare what our Church herself has never declared, and what, I repeat, till she loses her Protestantism, she cannot be made, by her high authority, to declare, that, *without an episcopacy*, there can be no such thing as a ministry in the Church of Christ."*

So Dr. Butler, in his "Old Truths and New Errors," etc.—"We have shown that while our Church has stated, in general terms, what conditions are necessary to constitute Christian societies true churches, she has not so defined what shall be considered a fulfillment of these conditions *for other churches*, as to enable us to go through Christendom and dogmatically determine which *so-called* churches are *true*, and which are *false*."†

And so, finally, "The Protestant Episcopal Society for the Promotion of Evangelical Knowledge," in a recent "Statement of *their* distinctive principles :"

"That Episcopacy is essential to the being of a Church, so that under no circumstances of exigency, can a Church exist without it; and that, therefore, all societies not in connection with a Bishop episcopally consecrated, are no part of the Catholic Church; their ordinances being invalid, and their members with no hope of salvation, save in what are called 'the uncovenanted mercies of God;' we do not hold and shall not teach. Where the fundamental truths of Christianity are held, Christ Jesus loved in sincerity, and the fruits of the Spirit plainly manifested; though we may lament a want of completeness in the ministry, and pray and labor that the defect may be supplied, yet, we neither dare nor desire to say of such, that they are not of 'the blessed company of all faithful people;' 'members of the mystical body of Christ,' which is His Church," &c.‡

Similar extracts to those here given might be furnished to any extent. It is, however, unnecessary to multiply them. The *practical tendency* and *actual results* of this exhibit of the Constitution of the Church Episcopal, is what now concerns us. We remark, then—how natural, how reasonable, to infer, in the light of such statements, THAT THERE IS a radical difference between *their*

thereunto by lawful authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the form hereafter following, or hath had Episcopal Consecration or Ordination."

* The Church Universal, p. 132.

† The Prot. Churchman, Aug. 3, 1850.

‡ The Prot. Churchman, Sept. 21, 1850.

theory of Prelacy and those of the *Hobartian* and *Tractarian* schools. Hence it is, that both the clergy and laity of "other denominations" habitually sympathize with them as purely Protestant and evangelical; and I know of no anti-prelatical controvertist who has not *conceded* to them these points. The view current among them is, that this large and respectable portion of the Church Episcopal, at least for the most part, is in doctrine *Calvinistic*, and that their views of the ministry are so nearly *Presbyterian*, that there is but the shade of a shadow of difference between them. But the question is, *are these things so?* An answer involves the necessity of a reference—for which we must claim the indulgence of the reader for a short space—to the history of the *rise*, etc., of ENGLISH EPISCOPACY.

Speaking of the High and Low Church parties, Hallam says—"About the end of William's reign [William III.], grew up the distinction of High and Low Churchmen,—the first distinguished by great pretensions to sacerdotal powers, both spiritual and temporal, by a repugnance to toleration, and by a firm adherence to Tory principles; the latter by the *opposite* characteristics."*

But, which was the *first*, in the order of time? To this we answer, *the Low Church party*. And what were *their views* of the orders, powers, etc. of the ministry? We answer, that, Henry VIII. having thrown off the Papal yoke, and set up a Church of his own (and of which he and his successors became the supreme head, both in temporals and spirituals), the first English Reformers under his reign and that of Edward VI., namely, Cranmer and his coadjutors, though they adopted the *Episcopal* form of the ministry in the three orders of Bishops, Priests, and Deacons, as best adapted to the exigencies of the "Reformed Church of England as by law established," yet placed it, not on the ground of *prescriptive* or *divine right*, but of EXPEDIENCY† alone; a theory

* See Hallam, p. 623.

† The most perfect form in which this system of Episcopacy, on the ground of expediency, now extant, is that adopted by that large and respectable body—"THE METHODIST EPISCOPAL CHURCH." Take in illustration the following extract from the "Meth. Quarterly Review" for Jan. 1845, from an article by the Rev. Geo. Peck, D.D., on the recent controversy between the Rev. Drs. Potts and Wainwright. Dr. Peck says:—

"It is remarkable that the note-writer, who takes frequent notice of the Methodists, though he sometimes classes them with 'Mormons,' and all sorts of fanatics, still arrays them against the Presbyterians, on the side of *Episcopalians*. Now we protest against this classification. The Methodists, in this country, have adopted an Episcopal form of government, as, according to Archbishop Whateley, they had a perfect right to do. But Methodist episcopacy is based upon, and grows out of, the *presbytery*. It is an

which, whenever and wherever it has obtained, has always recognized and advocated the *absolute equality of PRESBYTERS and BISHOPS, by divine right, as constituting ONE AND THE SAME OFFICE*.* And in doing this, they but threw themselves on the *old platform*, on which, toward the close of the second century, this theory of episcopal government on the ground of expediency, was *first* adopted. And, I would here remark by the way, that their action in this particular furnishes an interpretation of the testimony of the early Fathers on this subject, which has the highest claims to the respect of every Anglican and Anglo-American Churchman. These authorities, embracing the earliest and purest writers of antiquity, are given at large in the following Treatise:—Clem. Romanus, Ignatius, Justin Martyr, Irenæus, Tertullian, Origen, Cyprian, Firmilian, Ambrose, Chrysostom, and Jerome. These testify that the above-named *regimen* prevailed in the Church (though not exclusively) from the close of the second and onward for several succeeding centuries. And, to their testimony may be added, to the same effect, that of all the Christian churches in the world, down to the time of the Reformation—the African, Greek, Western or Roman, Lutheran, German Reformed, French, Waldensian, Scotch, etc.† And, finally, as to the adoption by the first English reformers, of this theory of the *PARITY* of *Bishops* and

official relation concerted for the harmonious action of the great itinerant scheme, and the better government of the Church. But it claims no *divine right* or *apostolical succession*, as these things are understood by High Churchmen, for its basis. In the great controversy between Presbyterians and Episcopalians, upon apostolical succession, we symbolize with the former and not with the latter. Our episcopacy is not antagonistic to Presbyterianism as we understand it, but is the very modification of it which *Baxter, Gillespie*, and many of the reformers seemed to have in their conceptions, but did not realize in history. An exception to this remark, perhaps, should be made of the German Lutherans, who have a *superintendency*, or an *episcopacy*, somewhat similar to ours. We are not, then, to be ranked among *Episcopalians*, when the great essential elements of their creed, episcopacy *jure divino*, and a *personal succession of Bishops from the Apostles only having the right of ordination*, are taken into account. We are at war with these principles, not because we *would* have, but *cannot* obtain, what our secessionists call 'a legitimate episcopacy;' but because we believe this episcopacy to be contrary to Scripture, and destructive of true Christian unity. No, gentlemen; we do not want your 'succession.' We would not thank you for it. We reject it as a usurpation, and would in no case *descend* to accept it at your hands. We understand what our note-writer means by 'the wishes of the Methodists, who would have it if they could, and might if they would.'—P. 12. Now, dear Mr. 'Anti-sectarian,' we wish you to understand, if indeed you are capable of learning anything, that 'the Methodists' have no 'wishes' for *your* 'episcopacy,' even 'if they could' have it without price; and though they knew very well, before they were told by you, that they 'might if they would' join *your church*, and come under the jurisdiction of your episcopacy, they will not be very likely to avail themselves of that *gracious* proffer. They have a *legitimate, scriptural, primitive* episcopacy, and they have no itching to exchange it for one whose highest boast is that it is in the line of *Roman popes*."

* See Part II. of this Treatise on this subject.

† See Part III. of this Treatise. Chap. X., Sec. II., III., IV., V.

Presbyters, jure divino, we refer the reader in proof to two acts, both published by royal authority,—the first, “a declaration made of the functions and *Divine institution* of Bishops and Priests,” etc.; and the second, “A declaration of the Christian doctrine for the necessary erudition of a Christian man,” etc., both of which will be found in this Treatise.*

But, the doctrine of the perfect identity of Bishops and Priests as a “Divine institution,” forms the corner-stone in the foundation—the key-stone in the arch, of *Presbyterianism*.

Ergo,—The ministry of “the Reformed Church of England as by law established,” was PRESBYTERIAN!

We now remark that, the Rev. Mr. Chapin’s *ipse dixit* to the contrary notwithstanding, this Presbyterian form of ministry in the English Church remained unaltered from the year 1545 to 1662—a period of more than one hundred years—at which time was passed “*the act of uniformity*,” so called, by which, no person, unless *Episcopally* ordained, was allowed to hold a living in the English Church.† This brings the history of this affair down to the time of *Laud*. True, Bancroft, Archbishop Whitgift’s chaplain, A.D. 1594, and Saravia and Sutcliffe before him, had written against Beza, the successor of Calvin, who, in A.D. 1566, had written a defense of ministerial parity, etc. True also, that Whitgift himself joined with the others against Beza. But, to Archbishop Laud belongs the honor (A.D. 1604) of having first introduced the doctrine of Episcopacy by *divine right* into the English Church.

Two other facts are worthy of special notice in this connection. The first is, that during the above interval, that is, from the time of Cranmer down to “the act of uniformity,” a large number of ministers with no other than PRESBYTERIAL ordination were admitted to livings in the English Church. The second, that, during the same interval, the *Archbishops, Bishops, and Clergy of the English Church were, in doctrine, thoroughly CALVINISTIC*.

In the light then of these facts, what follows? Why, that the original principles of the English reformed Church consisted,

1. Of the adoption of Episcopacy on the ground of expediency, as a mere ecclesiastical arrangement, thereby restoring to that

* See Part III, of this Treatise, Chap. X. Sec. IV.

† Burnet’s History of his own Times, Vol. I. p. 332.

church the scriptural and primitive parity of the ministry—"that priests and bishops, by God's law, ARE ONE AND THE SAME; and that the power of ORDINATION, etc. belongs EQUALLY TO BOTH."* And hence,

2. Of the admission of the *full and absolute* VALIDITY OF THE MINISTRY of the foreign Presbyterian and other churches. And,

3. Of *preaching* and *advocating* those doctrines of grace commonly called CALVINISTIC.

It is scarcely necessary to add, that the original compilers of the standards of that church—the liturgy and articles—fully recognized "the church character" of "other denominations."

Thus much then of the LOW CHURCHISM of the Anglican Episcopal Church, during the first century of her existence.

That there are now, in the Anglican and Anglo-American branches of that church, both among her clergy and laity, those who still adhere to these *original* principles, we admit. But, that that large body which, under the cognomen of Evangelico-Protestant Low Churchmen, claim to be the representatives of those principles, actually REPUDIATE them, we shall now, regardless of consequences to ourself, proceed to show.

First. In regard to the article of their alleged EVANGELICISM. Now, the great body denominated *non-episcopal* of all names, taking the XXXIX Articles of the Church of England in their natural or grammatical sense, understand the VIth., which treats "of the Sufficiency of Holy Scripture for Salvation;" the IXth., which treats "of Original or Birth-Sin;" the Xth., "of Free-Will;" the XIth., "of the Justification of Man;" the XIIth., "of Good Works;" the XIIIth., "of Works before Justification;" the XVIth., "of Sin after Baptism;" and the XVIIth., "of Predestination and Election;" the XXVIIth., "of Baptism;" and the XXVIIIth., "of the Lord's Supper;" as inculcating those doctrines of grace denominated CALVINISM. But, is this the sense in which the party claiming that appellation in the Protestant Episcopal Church, understand and use it? We submit the following in reply:

The *Protestant Churchman*† of May 17, 1851, in an article headed the "Pseudo-Evangelical Party," quotes with approbation the "remarks" of the editor of the *Western Episcopalian*—the

* Burnet's History of the Reformation, Vol. I., p. 372.

† The organ, as is known, of the Low-Church party.

accredited organ of the Diocese of Ohio, under the episcopal supervision of the Right Rev. C. P. McIlvaine, D.D.,—on an article in *The Churchman* of the 26th ult., under the head “Limited Atonement,” the following. The editor of *The Churchman* having said, “This dogma” (namely, “Limited Atonement”) “is one of those which distinguishes the Pseudo-Evangelical party,” etc.—meaning the *Low Church* party, the editor of the *Western Episcopalian* remarks as follows:

“Here, then, we are furnished with a criterion by which we can ascertain who are members, and determine the extent of that party which he calls *Pseudo-Evangelical*. It DOES NOT EXIST IN OHIO. We have heard many Evangelical clergymen preach, have heard some who were called Calvinists, and some who called themselves Calvinists, though the number is small, and never yet heard from an Episcopal pulpit the doctrine of a ‘limited atonement.’ We therefore think the ‘Pseudo-Evangelical Party,’ at which *The Churchman* often sneers, *must be a very small one, and not worth his notice*. As a candid and honorable man, he would not of course attempt to confound, in the minds of his readers, the ‘Pseudo-Evangelical Party,’ with the evangelical portion of the Church, *many of whose prominent men are NOTED ARMINIANS*, and all of whom claim no higher title than that of being good Bible and Prayer-Book Churchmen.”

Again. In the *Protestant Churchman* of July 12, 1851, in a communication headed the “Evangelical Knowledge Society,” the correspondent is defending said society against an attack from the editor of *The Churchman*, who represents it on a certain occasion as “coming near to explode.” The occasion alluded to is thus explained. The “E. K. S.” had published a book under the title of “The Key to the Prayer-Book,” in which it was afterwards found that “there were a few sentences which showed the author to be a *doctrinal Calvinist*, as it is now known and admitted that the REFORMERS were TO A MAN.” Well, what was done with the book on this account? Why, this writer informs us that, “at the next annual meeting of the Board of Directors, the book being objected to by some, it was *promptly withdrawn!*” and that too, though in other respects the writer declares it to have been “a most excellent book, well worthy the purchase and study of every Churchman,” etc.

Here then is a “Society,” instituted within the pale of the Protestant Episcopal Church, for the avowed purpose of promoting “EVANGELICAL KNOWLEDGE” within its bounds, “PROMPTLY” throwing aside “a most excellent book”—“A KEY TO THE PRAYER-BOOK”—for the simple reason that it contained “a few

sentences which showed the author to be A DOCTRINAL CALVINIST," aye, and that too, though "it is now known and admitted that the reformers were Calvinists, even TO A MAN!"

Similar extracts might be adduced from the same source, to almost any extent. But, "a word to the wise is sufficient." Not that we mean to affirm, that *none* are to be found within the pale of the Protestant Episcopal Church who are truly evangelical and Protestant. Such, doubtless, there are, as we have said, both among the clergy and laity of that church. But we do affirm, that that "number is small"—"very small." We also affirm—and that on the authority of the *Protestant Churchman*—

Second. That between the PRELITICAL THEORY of that "very small number," and that of those claiming the appellation of "Evangelical Low Churchmen," there is a difference, wide as the nether poles. Take the following in illustration:

A correspondent of that journal, in an article bearing date May 31, 1851, under the head of "Diversity of Opinion and Liberty of Action," in treating of the *divisions* prevalent in "the Church," says—"It is not to be denied that there is among the members of the Episcopal Church a very great diversity of opinion." In classifying these, he divides them into—

1. Those who "profess to hold Episcopacy on the ground of its expediency" only; and

2. Those "who hold a sacramental system."

These, he says, are the two "extremes" into which "the Church" is divided. But between these, he places "several other classes," as—

3. Those who maintain that "Episcopacy is *essential to the perfection of a church*;" and

4. Those who take the ground that Episcopacy is *essential "to the existence of a church."*

Now, of the two sects or parties forming the "EXTREMES" into which "the Church" is divided, this writer says of the *first*, that, "to hear them talk, one would judge that it was *any thing but expedient* to be ruled by bishops," and that "their sympathies are all *outside* of the body to which they are nominally attached," etc. While of the *second*, he says, that "their sacramental system is difficult to be distinguished from that of ROME, the sacraments being made by it *the sources of grace, the new-birth universally taking*

place in Baptism, and the new-creature being nourished in the Lord's Supper." They also, he adds, "substitute the visible Church in the place of its Invisible Head," etc.; a distinction this, we remark, which, if taken in connection with what we have said of the original principles of the Anglican Church, is precisely analogous to that given of the High and Low Church parties by Hallam. Again:

Our correspondent, in speaking of the other two classes—Nos. 3 and 4, represents them as being "*within the extremes.*" He certainly, however, cannot mean that they are both *independent* of this last named "extreme." At least, this cannot be true of No. 4, or those who take the ground—"Nulla ecclesia sine episcopo"—that "Episcopacy is *essential* to the EXISTENCE of a church." For, in speaking of them, he tells us that they "believe in the *especial efficacy of the sacraments,*" etc. And, as it regards sect No. 3, he tells us that they affirm of "Episcopacy," that it "*is essential* to the *perfection* of a church," etc. But, we ask, What is the difference between *this* theory, and that which makes Episcopacy "*essential* to the EXISTENCE of a church?" In other words, of what value is an existing *imperfect* church, in carrying out the designs of its divine Founder? of a church *wanting* in those very essentials, without which its ministry and ordinances are declared to be *invalid*, and of *no effect*? "It is evident unto all men," therefore, that both theories, *de facto*, are founded on the same hypothesis—"Nulla ecclesia sine episcopo"—"No CHURCH WITHOUT A BISHOP."

Episcopal bishops, "*essential* to the *perfection* of a church." This, then, is the admitted theory of the so-called *Low Church* advocates of prelacy. Hence, as we find, nothing is more common in their writings, when speaking of the constitution of "other denominations," than to represent them as "*irregularly formed,*" and that they still continue "to be in an *imperfect* state;" that "when the despotism and corruption of Rome rendered a reformation necessary, and the awful abuses of priestly power created a natural prejudice against the whole hierarchy," it "made it easy for the conscientious judgment" of such of the continental reformers as Luther, Calvin, Beza, Zwingli, Melancthon," and a host of others, "to be led astray," and hence, as a gracious act of their Christian clemency, under the pretext that the ministry is "not or

the *essence*, but only of the *order* of the church," they are pleased to consider that, "under the circumstances" named above, "the unnecessary abandonment of the apostolic ministry, although still a sin," is "greatly mitigated in the judgment of reason, as well as charity; and the indulgent allowance of our merciful Redeemer" may "well be supposed to pardon the deviation, and still bestow his blessing," etc.;* and especially in consideration of the fact, that the great Genevan Reformer, John Calvin, made the laudable though unsuccessful attempt to obtain the *episcopacy* from the English bishops!† in view of which, and in the hope that those of the present day who sympathize with the Presbyterianism of that involuntary schismatic, are not entirely beyond the reach of recovery, the members of "The Protestant Episcopal Society for the promotion of Evangelical Knowledge," inasmuch as *they* deeply "lament a want of completeness in the ministry" among them, we have the very encouraging assurance that they will not cease to "labor and pray that the defect may be supplied!"

And yet, "the Protestant Episcopal Church *is not* exclusive!" How then comes it to pass, that our correspondent of the *Protestant Churchman*, already introduced to the reader's notice as a representative of the so-called *Low Church* theory, thus summarily disposes of class No. 1. out of the *four* classes into which he has divided the aggregate body?—those, I mean, who, placing themselves on the *original platform of the English Church*, "hold episcopacy on the ground of *expediency*" only. Having informed us that these constitute "a small number," he adds, "and *we* wish it were smaller." "Their sympathies" being "all *outside* of the body to which they are nominally attached, *we* often wonder they do not go at once to some quarter" [among the illegitimate brood of dissent] "better suited to their temperament." For, besides their aversion "to be ruled by Bishops, they can discover in both the *doctrines* and *organization* of the Church serious errors, and these are their topics. While they consider rubrics and canons of little account, they are fond of new measures for doing good, and engage more readily in them than in those *prescribed by authority and of immemorial observance*." And, we here observe, that this

* See Bishop Hopkins's second letter on "The Novelties which Disturb our Peace," &c. 1844.

† For a full vindication of that renowned reformer from the imputation of this statement, see Appendix. B.

correspondent, without doubt, is right. *Consistency* requires that they should do so.

On the other hand, as this writer has the candor to admit, that "ALL" the other "classes," namely, Nos. 2, 3 and 4, "are sincerely attached to the Church; that they love the *Liturgy*, *Episcopacy*, and the cardinal doctrines of the Church;" and having repudiated the Low Church principles established by Cranmer and his coadjutors in the English Church, we respectfully advise, on the same score of *consistency*, that the editors, proprietors and patrons of the "PROTESTANT CHURCHMAN" cease all further "agitation" concerning questions about things which do not differ, and unite henceforth in co-operating with their more consistent compeers of the Tractarian school in the support and extension of true Catholicity. The propriety of such a course, I submit, is apparent from the following considerations: First, Inasmuch as, on the one hand, there is not the least affinity between the systems of ministerial parity and modern prelacy, and hence that there can be no *via media* in regard to them, the former, if the *true* scriptural regimen, proving the latter to be *false*, and so *vice versa*. So, on the other hand, Second: If the theory of Prelacy has claims which are founded in prescriptive or *divine right*, those claims being dependent, in the first place, on the fact of its antitypal relation to the orders in the *Levitical Priesthood*; and second, in the fact of its appointment by *Christ* and his *Apostles* to the exclusion of all others, it follows,—that any attempt to escape the consequences of its adoption, such, for example, as the denunciatory, exclusive and unchurching dogma of the Tractarians, through a *via media* by-way, is as "a house divided against itself." That the doctrinal and practical workings of the theory of Prelacy, as advocated by the so-called Evangelical Low Church sect, furnishes ample proof of this, we need go no further for evidence than that given in the extracts from their writings on pages 23–25. Take, for example,

First: That from the "Church Universal," by the REV. DR. STONE. Now, that learned divine, it is presumed, would be slow to allow that the church of which he is a minister is *not* CHRIST'S Church. But, then, if we understand him, it is indispensable that the phrase "Christ's Church" be inserted in the *Preface* to the Ordinal, in order to make good the allegation, that it *unchurches* others, etc. "The word 'CHRIST's,' instead of 'this,'" says he,

"would have made a *vast difference* of meaning," that is, it would have been equivalent to saying that *his* church was, *par excellence*, "THE" Church; which, he adds, "would not only make her, in *theory*, UNCHURCH a considerable portion of Christendom, but also *pledge* her to carry the UNCHURCHING EDICT into practice." But this, he adds, "I repeat, till she loses her Protestantism, she cannot be made, by her high authorities, to declare," etc.* What then must be the astonishment of the reader when informed that this very phrase, viz., "Christ's Church," stands out in bold stereotyped relief in that very "Preface," and that it *precedes* the word "this"? "It is evident," says this document, "unto all men diligently reading holy Scripture and ancient authors, that, from the Apostle's times, there have been these orders of ministers in CHRIST'S CHURCH: Bishops, Priests and Deacons," etc.; "and, therefore, to the intent that these orders may be continued and reverently used and esteemed in *this*," that is, "in CHRIST'S CHURCH," etc. Here, evidently, the word "this," being a "*distinctive adjective*,"† is the "*substitute*" of the word "CHRIST'S." Ergo, Dr. Stone's Church, in the Preface to the Ordinal, is alleged to be "THE" Church of Christ, to the *exclusion of all others*! But Dr. Stone says that *his* Church cannot *unchurch* others, "*till she loses her Protestantism*." But, if our criticism as above be correct, what, I ask, according to Dr. Stone's hypothesis of the "Preface," becomes of her "PROTESTANTISM"? Pass we now,

Second: To the quotation from Bishop Burgess's Episcopal Charge on page 23: "A Catholic feeling," says he, "embraces all who love the Lord Jesus Christ, and the Catholic organism embraces all who have been baptized into Christ; and both are hostile to a narrow, miserable spirit of sectarian contention." "Never has it," that is, "the name CATHOLICITY," "been more perverted than when it has been made to designate *exclusiveness*," etc. But does the Bishop here mean to admit that those who have been baptized by *anti*-prelatical hands, have been so "baptized into Christ," as that they belong to the "Catholic organism" of which he here speaks? Such, clearly, is the inference into which the reader is betrayed. "All Christians," says he, "believe that *all* Christians have such fellowship," that is, the "Catholic feeling" and

* The Church Universal, p. 132, and note.

† See Webster's large Dictionary on the word.

the "Catholic organism" are *commensurate*. Any other view of "Catholicity" is "made to designate *exclusiveness*." But let the reader go on a little further and he will find in the same "Charge" the following: "The excellency of *our Church*," says that prelate, "is, not that it stands apart as a sect claiming to be *purer* than all others." Oh, no; "but that it is, *in fact*, THE REPRESENTATIVE of that Church which *once included ALL Christians* of our language and lineage. "Having," he adds, "*never abandoned that position*, IT, that is, "*Our Church*," "IS STILL THE PARENT, THE BASIS, THE BULWARK OF ALL THEIR RELIGION, AND UNITES THEM, THROUGH A FAITH TRANSMITTED FROM THE BEGINNING, AND THROUGH SACRAMENTS, IN AN EQUALLY LONG SUCCESSION, TO THE ORIGINAL FELLOWSHIP OF THE APOSTLES," etc. "Mirabile dictu!" It turns out, then, after all, that those baptized by *anti*-prelatists, belong to the *true* "Catholic organism" in no other sense than that of their deriving, "through the *Sacraments** of THE Church Episcopal ALL THEIR RELIGION!" Yes, "IT"—THE Church Episcopal—is "*the parent, the basis, the bulwark*" of ALL!! And that, through a "*long succession*," traced back "to the original fellowship of the Apostles"!!! How liberal! how magnanimous! how Catholic! Such a theory of Prelacy justly chargeable with "*exclusiveness*"! The thought, surely, could never enter the heads of any but such as are dupes to the blindness and bigotry of PRESBYTERIANISM, who ought rather to thank God that their salvation is rendered at least possible, if not certain, by being thus *charitably encircled within the expansive embrace of their EPISCOPAL "PARENT!"*

Nor is the *Low Church* Bishop Burgess alone in thus disposing of "other denominations." In a recent work in answer to the question, "*What is the Church of Christ?*" and which comes to us under the imprimatur of the *Tractarian* Bishop of Maryland (Whittingham), the writer, having argued that the Church is not

* Hence, the ground of the assumption, by a large body of prelatists—and which, in the earlier part of my connection with that church, I myself adopted—of the *total invalidity* of PRESBYTERIAN, which they esteem no other than *lay baptism*. This theory, however, is supposed to be confined entirely to the Tractarian and Hobartian sects. Not so. Of this class is the Rev. S. H. TYNG, D.D., the rector of St. George's Church, Stuyvesant square. Whether that reverend gentleman carries out his theory *practically* to ALL the proselytes from Presbyterianism admitted to his church,—why, he may, or he may not. Those who are sufficiently interested in the matter can ask him. My presumption is, that as—if I am rightly informed—he occasionally dispenses with the requisition, from such, of even the rite of *confirmation*, when it would prove a bar to their uniting themselves with his church, he may possibly observe the same rule with regard to *baptism*.

a "class," but a "society,"* assumes the hypothesis that "the Church Catholic" is "not distinct from particular churches," all of which "must be associated into *one*." He then proceeds to the inquiry, "in what consists that *unity* which brings us all together and makes us all *one*?" To which he answers, "It consists not in meeting together; not in similarity of forms and rites; not in similarity of faith; not in unanimity; not in supremacy of one head bishop," etc.† But "this principle of *oneness* consists in their *ORIGIN*"—"it is the having *one* beginning, the descent from *one* origin."‡ And this "*union must be based on transmission or descent—one of succession.*"§ And thus, says he, "*they are ALL derived from the PARENT club.*"§ He then proceeds to state that "an overt act, whereby the Church is *renounced*, is plainly the setting up or the joining a society which, *not being one with the Church* by lawful succession from the founder, Christ, yet claims to be regarded as if it were a portion of the Church of Christ." For, says he, "we cannot profess *two faiths*," though he had a little before said that the principle of the Church's unity "*consisted not in similarity of faith*," etc.; "or belong, as it were, to *two churches*." What then? Oh, says he, "we must still account them *within the pale of the Church*, if they have been *validly* received into it by the sacrament of *baptism*."¶ Otherwise, he argues, that "Baptism," being "initiator," it would be wholly at variance with the apostolic declaration, that there is *one Baptism*; for it would increase the number of baptisms to the number of the particular churches into which the holy rite admitted new members.** The above "overt act," therefore, of separation from the Church to the contrary notwithstanding, these dissenting schismatics all having received the "one baptism" at the hand of one "*who lawfully*" (or validly) "administers baptism,"†† *prior* to said separation, why, they are all safe. We "account them" ALL "within the pale of THE Church." And, this being "a church-member, and at the *same time* member of a society which *is not* a church," this immaculate prelatial logician, Mr. Hill, would have all to know, "is nothing inconsistent or contradictory"‡‡! I remark, in conclusion, that, from the striking

* "What is the Church of Christ?" By George Hill, Shrivvenham, Eng. Pub. by Brunner, Balt., Maryland. 1844. pp. 11-18.

† Ib. pp. 34-48.

‡ Ib. pp. 48, &c.

§ Ib. p. 53.

¶ Ib. 53.

¶ Ib. pp. 102-104.

** Ib. p. 20.

†† Ib. p. 24.

‡‡ Ib. p. 105.

similarity both of thought and language which mark the extracts from these two writers, there is strong ground for suspicion that Bishop Burgess's theory of Church-Catholicity was *borrowed* from the *Tractarian*, Mr. Hill.

But, by advancing a step further, it will be found that the *Romish Church*, in the plenitude of her *charity*, claims to embrace, within her capacious pale, the schismatical subjects of the so-called "Protestant Church of England as by law established," and with them all those of the so-called dissenting sects. Thus, the Roman Catholic Bishop Purcell: "The Roman Catholic Church admits all sinners to repentance. She counts as belonging to her communion all the children *baptized* in Protestant communions, who die before they are capable of committing mortal sin, or who, living in invincible ignorance that they have been bred up in error, keep the commandments of God, and love him, as far as their knowledge of the divine nature will permit. *All these belong to the soul of the Church, and are consequently among the MOST PRECIOUS OF HER FOLD,*"* &c.

It is quite unnecessary to pursue this subject further. Enough has been said to disclose the REAL PURPOSE AND END of the so-called Evangelical or Low Church advocates of prelacy in the adoption of that *mode* which characterizes the advocacy of their theory. Stripped of its sophistical guise, it is found to be *precisely identical* with the Hobartian, Tractarian and Romish schemes of the same system. To pretend that the theory of ministerial parity, and that of modern prelacy, as advocated by Low Churchmen, are but "*partially separated*" by "a *slight diversity*;" that the "Preface" to the Ordinal, on the hypothesis of Dr. Stone, *does not* "unchurch a considerable portion of Christendom;" and that it is free from the charge of an "arrogant assumption of *spiritual* and *priestly* power,—those "extravagant claims of *exclusive* government and priestly power and grace" which they allege holds true against the Hobartian, Tractarian and Romish theories, and that therefore they *cannot* "go through Christendom and dogmatically determine which so-called churches are true and which are false;" nor affirm that "all societies *not* in connection with a bishop episcopally consecrated, are *no part* of the Catholic Church, their ordinances being *invalid*, etc. : while at the same time they affirm

* See Debate with Campbell on the Roman Catholic Religion. Cincinnati, 1837. p. 72.

of *their* church that, upon the combined authority of "holy Scripture and ancient authors," she teaches that "it is *evident unto all men*" "what conditions are *necessary* to constitute Christian societies *true churches*;" and that *their* Church is "the PARENT, the BASIS, the BULWARK of ALL THE RELIGION" possessed by their *anti*-episcopal neighbors, and claim that they are all "united to *them* through a faith transmitted from the beginning through sacraments in an equally long succession," back "to the original fellowship of the Apostles," etc.; SUCH A SYSTEM, I AFFIRM, CAN ONLY BE DESIGNED FOR PURPOSES OF DECEPTION AND FRAUD! And, of all the extant theories of *human* device, calculated, as I have said, "by good words and fair speeches to deceive the hearts of the simple," this theory of prelacy, thus disguised under a Protestant Evangelical garb, holds the foremost rank. IT IS THE MOST POWERFUL CONFEDERATE OF THE ROMISH DELUSION! Pius the IXth well understands the good service which it renders to his cause, *in undermining the bulwarks of "REAL PROTESTANTISM,"* both in England and in our own country. To it alone, I affirm, is he indebted for his recent success in planting, in the very center of the so-called "Protestant Church of England as by law established," an Archiepiscopal See, with its twelve Bishoprics! And, from the present aspect of things, his holiness, doubtless, entertains good hope of witnessing similar results from the same influences now so rife in our midst!

PRESBYTERIANS, do you *demur* to this statement of what I affirm as the *real cause* of the past and present progress of ROMANISM in the midst of us? I appeal then to *facts*, and ask: How do *you* account for the vast accessions from your "ranks" to those of the Episcopal Church? EPISCOPALIANS, in advocating their system, triumphantly point to "the testimony of *non*-Episcopalians" in its favor, as derived from "*the number of the strongest and best men, out of the Episcopal Church, who are entering her fold.*" On this subject, a recent writer says:—"The heaven is silently but powerfully at work. Truth is pervading the great mass of society. Prejudice is becoming disarmed, and here and there one, *continually*, are silently, and sometimes at great sacrifices, giving in their strongest testimony in favor of the Episcopal Church, even the testimony of their life. The following facts," he adds, "will speak for themselves:—Of the American Bishops who have joined the Church

from other denominations, are the following—Jarvis, Provoost, Bass, Chase, Brownell, Ravenscroft, Smith, Otey, [and to these he might have added Griswold, McIlvaine, and McCroskey.] Of *two hundred and eighty-five* persons, ordained by Bishop Griswold before 1841, *two hundred and seven* came into the ministry of the Episcopal Church, from other denominations. At least **TWO-THIRDS** of the clergy of the Church, in this country, are not educated Episcopalians. And within the last thirty years, about *three hundred ministers* of other denominations have entered the ministry of the Episcopal Church." (Bishop De Lancey's sermon at the consecration of Bishop Eastburn, p. 34.) "The rapid advances of church principles among the **LAITY**," continues this writer, "is another strong argument of the same character."—(Extracted from *Reasons Why I am a Churchman*, p. 21, 1844.) In illustration of this fact, it is only necessary to state, that, if rightly informed, of one single church—and that the largest in this city, St. George's, Stuyvesant square—out of about *six hundred* communicants, by far the greater portion is made up of proselytes from Presbyterian, Reformed Dutch, and Methodist and Baptist churches.

Then again. I affirm that, so far as the article of **INFANT-CHURCH-MEMBERSHIP BY BAPTISM** is concerned, it is to be traced to a *radical difference*, **DOCTRINALLY**, between "**THE Church**" and their so-called "*ultra-Protestant*" neighbors, regarding the *nature, design, and end* of **BAPTISM**. Of this I propose to furnish the proof as drawn exclusively from the *practical* use of that ordinance, by both bodies. The *circumstances* under which it is practically and habitually applied to the infant recipient, is **THE KEY** to its *doctrinal interpretation*, as held by the respective administrators. Of the *difference* then of which I here speak, as characteristic of "the doctrine of baptism," episcopal and anti-episcopal, the Low Church evangelical Bishop Burgess, in his recent charge on "Great Principles," etc., alluding to its administration by the latter, says, that it is founded on the principle of "**LIMITATION**." This is true. In chap. xxviii. of "the Confession of Faith," on the Article of "**BAPTISM**," the IVth section reads thus: "Not only those that do actually profess faith in, and obedience unto Christ, but also the *infants* of one or both **BELIEVING PARENTS** are to be baptized." The article clearly *limits* the right of baptism to the "*infants*" of "*believing parents*"—that is, "*one or both of the parents*," by a cred-

ible profession of their faith, must be *communicants* of the Church, to entitle their infants to baptism.

But this principle of "limitation," the Church Episcopal condemns. "*Wide is the gate, and broad is the way*" which she opens to her baptismal font. The children of Jews, Turks and Infidels, together with those who are *nominally* Christian (and such the "other denominations" hold to be all the *non-communicating* baptized members of their respective churches), are alike admitted to its benefits. *On what ground?* "Oh," says the evangelical Bishop Burgess, "inasmuch as, by a numerous portion of surrounding society"—namely, Presbyterian pedobaptists—"these holy institutions"—namely, the sacraments—"are viewed as merely a kind of profession of higher holiness; a profession acceptable, *if* faithful; needless, *if* not absolutely compelled by the strongest feeling;"—that is, as arising from a sense of religious obligation, etc., I, the apostolical bishop of Maine, would have all to know, that we Episcopalians "*hold it wiser to perform what we never promised, than to promise what we may fail to perform.*"

Profound theology this! and so consistent withal! As though a "promise," or "vow," on the part of an adult, or by him in behalf of the infant or child, were not A COMPONENT PART OF baptism! Not to speak of "other denominations," look at the *professions* and *vows* required and entered into, as set forth in the *three baptismal offices* of the American liturgy. Or, have the Bishop of Maine and his clergy commenced the work of reformation, by *expunging* from their baptismal offices all professions and vows whatsoever? The above language of his right reverence certainly implies that he, with his presbyters and deacons, regards the above professions and vows at most as a *dead letter*.

Well then, we have at length arrived at this point. The *absence* of a "promise" or vow by a "parent," etc., is *no bar* to the baptism (in the Episcopal Church) of an "INFANT." Indeed, so far from it, the chances are rather in favor of the *more effectual religious training of the child!* The *zeal* of the "parent" in this work is *increased*, just in proportion as he finds himself *relieved* from the trammels of a religious vow, such as that imposed by the "limitation" principle of Presbyterians, which, the bishop tells us, leads "at length" to "a *practical indifference* to all things in religion which are outward and visible, an indifference not seldom

disguised under the appearance of an excessive exaltation of their sanctity, by an "attempt to vindicate" for their "communions a character of unmixed purity," etc.

Is it then, I ask, any marvel that, with such seductive blandishments to entice them, the Church Episcopal should secure to herself such vast accessions from among the *non-communing baptized members of anti-prelatical churches*, who, with the path thus smoothed down before them, can secure that for their children within *her pale*, which the scriptural requisitions of their *own Church* withhold?

It is, however, the nature, design, and end of baptism,—in other words, its *efficacy* in a DOCTRINAL point of view, as educed from its practical application as above, which most concerns us. As administered anti-prelatically on the principle of "*limitation*," it proceeds on the hypothesis of a DENIAL of the *opus operatum* of that ordinance. In other words, it repudiates the Romish dogma of BAPTISMAL REGENERATION. Viewing baptism as a *means* to an *end*, it proceeds throughout on the ground, that *spiritual qualifications* on the part of the "parent" are *indispensable*, under God, to secure those gracious benefits to the "infant," of which its baptism is a *sign* and *seal*.* It teaches that, although "by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) *as that grace belongeth unto, according to the counsel of God's own will*," yet that its conferment is reserved to "*his appointed time*," and affirms, expressly, that "*the efficacy of baptism IS NOT TIED TO THAT MOMENT OF TIME WHEREIN IT IS ADMINISTERED*."† Hence its uniform language to those who, though baptized, yet give no credible evidence of *spiritual regeneration*. "But unto the WICKED God saith, What hast *thou* to do to declare my statutes, or that *thou* shouldest take my covenant in *thy* mouth? seeing thou hatest instruction, and castest my words behind thee." †

Now, that the *opposite* to this "doctrine of baptism," or the *opus operatum* theory of baptismal regeneration, results from its *unlimited* application by the Episcopal Church, is evident from the fact of its *dispensing with* the *spiritual qualifications* of the pa-

(1) Ps. 50 : 16, 17.

* Conf. of Faith, Chap. XXVIII., Sec. I.

† Ib., Sec. VI.

rent as required in the former case. This very circumstance, *of itself*, I contend, imbues the mind of the "parent" with a sort of *ideal* efficacy of that rite. And, happy in finding himself relieved of responsibilities which he feels it would be profane for him to assume, or if assumed, that they are only in conformity with ritual usage; and proud of the privilege of placing his child on a common footing with the covenant "seed" of the Church; under this persuasion he presents them to *their* baptismal font.

But it is *denied* by the so-called Low Church or evangelical advocates of prelacy, that they administer baptism *in that sense*. Do they then, I ask, administer the ordinance on a *more limited scale* than that of the High Churchman, the Tractarian, or the Romanist? So far from it, all proceed on the principle that, to do so, would involve *the grossest act of schism* against the standard doctrine of their baptismal office. The measure of their failure to reconcile their denial of the *opus operatum* of the rite with their *unlimited* extension of it to all, is the GENERAL PREVALENCE of the *opus operatum* dogma within their pale. On this subject Dr. Aydelott, already quoted, speaking of the different theories which have obtained in the Episcopal Church regarding it, says that there are applied to it the "three constructions" following, viz.: the first "is the doctrine of the *opus operatum* applied to baptism," which "explains it as teaching that every subject of baptism is thereby *spiritually regenerated*." The second holds it "as teaching only an *ecclesiastical regeneration*; that is, a change of circumstances, a transfer by this solemn rite from the world to the Church, etc. The "third class maintain, that neither a spiritual nor an ecclesiastical regeneration is taught in the baptismal office, as taking place at the administration of the rite," but that it "is clearly *hypothetical*, etc.; which last is that adopted by our Low Church author,* who tells us that "this view of the baptismal office has a large number of supporters," etc.†

And yet this very learned divine speaks thus of this identical "*baptismal office*":—"There is certainly," says he, "no part of the prayer-book so open to objection as this; none that has so grieved

* I would here remark, for the information of the reader, that the above and all that follows, in connection with the name of Dr. Aydelott, was penned *before* his secession from the Episcopal Church. As the use I make of the quotations from his book but *speaks* the sentiments of those represented by him therein, they are retained unaltered.

† Condition and Prospects of the Protestant Episcopal Church, pp. 112-115.

the hearts of good men from the very first. In a ministry, little short of thirty years," he adds, "the writer has never conversed upon the service with an intelligent, pious lay member of our Church, whether male or female, who did not express regret at some of the expressions employed in it; neither has he met with a clergyman, at all evangelical in character, who did not profess a desire to see some change in it, etc.* Nor is this all. Speaking of the character and tendency of his *own theory* of that "baptismal office," and which he declares to be "so clearly *hypothetical*," he says:—

"We cannot but confess, that we regard a form of baptism involving SUCH AN HYPOTHESIS, as, to say the least, VERY PERILOUS. Carefully thinking, pious men may not be placed in *much hazard* by the use of it; BUT THE GREAT MASS OF THE PEOPLE will, we fear, be *continually liable* to put a POSITIVE construction upon the service, and thus be in danger of either running into the POPISH doctrine of *baptismal regeneration*, or of rejecting the service as Popish, and ultimately quitting the Church altogether;† or, after struggling for light on the subject a while in vain, of settling down contented with no clear, definite views whatever." And he adds: "*In this last state we have reason to apprehend that THE GREAT MASS OF OUR PEOPLE, and NOT A FEW OF OUR MINISTERS, really are at this moment.*"‡

Thus much then in reference to the Low Church theory of their "baptismal office." In view of it and of the other two theories, how obviously "vain" the struggle, amid the interminable jargon of conflicting statements respecting it, to escape the consequences here pointed out! The lamentable ignorance of "NOT A FEW" of the Episcopal clergy, thence arising, taken in connection with their *unlimited* application of the rite, and the either positive or implied release of the "parents" from a sense of religious responsibility to the baptized; and what wonder that "*the great mass of the people*" should imbibe, as a consequence, "*the popish doctrine of baptismal regeneration*"? Dr. Aydelott can find, within the pale of the Church, "a large number of supporters" to the "clearly hypothetical" theory of the "baptismal office," while "the great mass of

* *Ib.*, pp. 111–112.

† As, since writing his book, he has himself done.

‡ *Cond. & Prosp.*, etc., pp. 115, 116.

the people" and "not a few" of its "ministers," he affirms, have "no clear, definite views whatever" of what that "baptismal office" teaches. But, be that number large or small (and I not only admit but contend that it is "not a few"), where, I deferentially ask, is there room for a choice between their own alleged "clearly hypothetical" theory of the "baptismal office," which the learned Doctor declares to be of a "VERY PERILOUS" tendency, and the "Popish doctrine of baptismal regeneration" into which "the great mass of the people" by it, are "continually liable" to be betrayed? How, in view of this admission, can we escape the inference that this "clearly hypothetical" theory "is, in fact, but a step or two, and those very short ones," from that of Rome? Clearly, "no one who stands at the first point,"—viz. : this "very perilous" "hypothetical" theory, "has a right to find fault with those who have gone onward to the second."

But, the "carefully thinking, pious" portion of the *laity* of the Church, and those of the *clergy* who are "at all evangelical in character," the Doctor tells us, "desire to see some change" in their "baptismal office." First, then, what, according to his account, is "the number" of such? And,

First, of the *clergy*. The reader will here bear in mind, that the statements made by Dr. Aydelott regarding the matters in hand, are the results of "*thirty years*" close observation, as a minister of the Episcopal Church. In the second chapter of his book, having insisted on a "spiritual character and call" as a necessary qualification for the ministry, in answer to the question,— "Have we been sufficiently careful to ascertain, so far as man in the light of God's word can judge, whether those who apply to be admitted to the ministry are really themselves regenerated men, and called by the Holy Ghost to preach the gospel," etc., he says :—

"He had been somewhat conversant with examinations for the ministry in various parts of the Church; and never, except on a single occasion, has he known a question put to a candidate, the object of which was to ascertain whether he had proper views of the sacred office and a call to it, or had been himself the subject of that spiritual, holy change which is essential to Christian character." To this he adds, that "He cannot but fear that *many unconverted men*—men who know nothing spiritually of the truth

and grace of the Lord Jesus, have been admitted to the ministry of the Church.”*

Next, of the *laity*. “It is a divine maxim,” says the Doctor, “Like priest like people.” “Can we be surprised then,” he adds, “at the rapid spread of Puseyism and other Popish developments throughout our borders? Why Romanism in all its forms is just the religion of the *natural man*,” etc.† And again,—“Popish errors, both doctrinal and practical, supposed to be long since dead, never to be revived again, have become rampant, while truth languishes in our midst, and the Spirit of God withholds his refreshing influences. *All* complain of the little fruits of their preaching; a deadness seems to have come over the *whole Church*; while here and there a voice is heard to protest against the fatal errors,” etc.‡ The Doctor also speaks of the general admission of persons to Confirmation and the Lord’s Supper, without any regard to their *spiritual qualifications*; by which, says he, “the thoughtless, the worldly, and the self-deceived have been pressed forward in *throng*s to the altar!” And again: “Very many unconverted men have found their way into our churches—some thoughtless, some self-deceived, and others still worse, but *ALL* worldly, worldly!”§ And, speaking of the “evils” thence resulting, he says that they exist “not merely in one or two parts,” but they are found running through nearly the whole of our ecclesiastical fabric, from the *vestry* upward to the *general convention*,” so that not only may their “vestries,” “diocesan conventions,” and “standing committees,”—to all of which bodies are committed as well the *spiritual* as the secular affairs of the Church,—be composed of *irreligious* men; but “a layman, without even the form of godliness, a perfectly worldly man, even an *infidel*, may take his seat in this our grand ecclesiastical council,”—the general convention—“and thus exercise a controlling influence in the most vital matters affecting our whole Church!”§

The fair inference from the above statements we think is, that the clergy “evangelical,” and the “carefully thinking, pious” portion of the Church Episcopal, who desire to see some change in the

* Cond. & Prosp., &c. pp. 18, 20.

† Ib., p. 13.

‡ Ib., Chap. IV., pp. 30-39.

† Ib., p. 20.

‡ Ib. pp. 48, 49.

"baptismal office," compared with "the great mass of the people" who are popishly inclined, must be **VERY SMALL**.

But, second.—*On what ground* can this "desire" be predicated? Of course, of none other than such a change in the "baptismal office," as will totally and for ever exclude from it the *opus operatum* dogma—and that for the reasons following, namely: that dogma involves the theory of sacramental grace: and that again, the theory of the "exclusive government and priestly power" of episcopacy by *divine right*: and that again, the theory of an unbroken apostolical succession, without which there can be *no church, no ministry, no sacraments, no salvation*: and that again, the theory of auricular confession and absolution, without which adjuncts the sacramental dogma is wholly incomplete and valueless: and that again,—* * * * But we might as well stop here, and returning back to the so-called Evangelical or Low Church "clearly hypothetical" theory of the "baptismal office," and on the authority of one of its most distinguished advocates, say, briefly, it is because, that, from its "**VERY PERILOUS**" nature and tendency in rendering "*the great mass of the people*" of that communion "*continually liable*" to run "*into the Popish doctrine of baptismal regeneration*," therefore, said "change" is indispensable. In other words, it is because that, in the Low Church theory of that "office," are contained **ALL THE ELEMENTS** of that theory of sacramental grace, the *efficacy* of which is made to depend on their *valid* administration "by the hands" of a *mystic* prelatico-episcopal priesthood, in uninterrupted succession from Christ and his Apostles, *jure divino*; and of which the Hobartian, Tractarian, and Romish theories are but the more complete developments. As such, by the admission of those of the Episcopal clergy and laity "at all evangelical," (and the number of such, as I have said, is very, very small, compared with "the great mass" both of the clergy and the people,) this "clearly hypothetical" theory, this "very perilous" theory, equally with the others, stands diametrically opposed, doctrinally and practically, to that theory which harmonizes with the great cardinal Protestant principle of **JUSTIFICATION BY FAITH ALONE**. The former theory erects the "baptismal office" into an **END**, by making the *spiritual renewal* of the heart *to depend on* grace received **IN** and **AT** the *instant of baptism*. Thus, both in the Anglican and American liturgies, the child being

baptized, we read : "seeing now, dearly beloved brethren, that *this child* is REGENERATE," etc., and again—"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant *with thy holy Spirit*," etc.* Now this, if we understand that gentleman, is what the Rev. Dr. Butler in his book on "Old Truths and New Errors," pronounces "absolutely blasphemous!" Of course it can be such on no other ground than that of its antagonism to the latter theory, which affirms that baptism is a means to an end: that "*neither circumcision availeth anything, nor uncircumcision, BUT A NEW CREATURE!*"

But, on this dogma of "baptismal regeneration," of which the Low Church "clearly hypothetical" theory is one of three interpretations, RESTS THE ENTIRE FABRIC OF PROTESTANT EPISCOPACY! Were this the time and place to do so, I could prove, from the earliest Christian antiquity, that the ideal of infant baptismal regeneration preceded, in the order of time, the introduction of a Christian sacerdotal ministry of three orders. The former was one of the stepping-stones, among others, to the creation of the latter. Suppose, then, that those of the Episcopal clergy, etc., who are "at all evangelical in character," should succeed in *Protestantizing* their present Romish "baptismal office." The entire fabric of Protestant prelacy would at once crumble into ruins. Its only safety consists in *retaining* the "baptismal office," AS IT IS! This, amid the bewilderments of mind occasioned by the three different interpretations given of it, will induce "the great mass of the people" "to settle down contented, with no clear, definite views whatever" of it; and, happy in the reflection that "ignorance is bliss," and promotes "devotion;" their *triple* united teachers will cast toward those of their brethren "at all evangelical in character," and who "profess a desire to see some change in it," a smile of complaisant defiance.

What then? Why, I would say to my "dearly beloved brethren" of the really "evangelical" part of the Episcopal communion, seeing it is evident that the "clearly hypothetical" theory of the "baptismal office," is so "very perilous" as that it renders "the great mass of the people" "continually liable" to run into "the Popish doctrine of baptismal regeneration," I see not how *you* can do otherwise than "abandon this error altogether, and embrace a

* See Amer. Prayer Book, Office for the "Public Baptism of Infants."

scriptural Christianity, and thus become **REAL PROTESTANTS.**" Such "real Protestants," the inference from Dr. Stone's argument as drawn from the language in the "Preface" to the Ordinal, clearly shows you are not now: In his great zeal to prove his Church truly "Catholic" in her relation toward her *anti*-prelatical neighbors, the learned Doctor has completely **UNPROTESTANTIZED** her! and all that now remains to that learned divine, so far as I can see, is one of two alternatives; either, first, to prove *our* reasoning regarding his hypothesis fallacious; or second, to yield to the interpretation of the "Preface" by the High Church party, and unite with them in denying that the appellation of "**PROTESTANT,**" forms a *legitimate* part of the title of "**THE Church.**" In illustration, witness, on this subject, the acts of the Diocesan Conventions of New York, in 1839 and 1843, in corroboration of the efforts made by more than one Episcopal chair, to *erase* from their ecclesiastical escutcheon—the title-page of "the Book of Common Prayer"—and from all their authorized standards, the very name of "**PROTESTANT;**" and that, upon the ground,—as set forth in a communication on this subject, in the columns of *The Churchman* of 1843,—that "the title-page of the Book of Common Prayer contained *prima facie* evidence of schism, and boldly recommending a **RE-UNION WITH ROME**, on the common basis of the authorized decrees of Trent"! This done, and—as we have said—the name of "**PROTESTANT EPISCOPACY**" would soon be numbered among the things that were! And, in regard to the "baptismal office," we must insist that, taken as it is, it leaves to every *honest* Churchman but one of two alternatives—**ROME** or **GENEVA**—"CHURCHISM, by a perfectly natural process"—to use the language of Dr. Aydelott,—draws the mind and heart Romeward. Yes, "Churchism," in its most *diluted* and *modified* forms. To account for this, there is no assignable reason other than that found in the ever-to-be lamented fact, that, incorporated in the very "formularies of the Protestant Episcopal Church," as constructed by the reformers themselves, is the utterly incongruous leaven of the *old Romish* superstitions, with the *non-jure-divino* episcopacy and Calvinistico-evangelical doctrines, as originally set forth by them in those same standards. Thus, the Book of Common Prayer of Edward VI. is declared by the commissioners appointed to construct it (and of whom Cranmer was the head) to contain "every

thing sound and valuable in the Romish missal and breviary," such parts having been "transferred by them, without scruple, to the English Communion Service, and to the Common Prayer." The same of the commissioners appointed by Charles II., A.D., 1661, to *revise* the liturgy. They say, "we humbly desire that it may be considered that our *first reformers*, out of their great wisdom, did at that time compose the liturgy so as to *win the Papists, and to draw them into their church communion*, BY VARYING AS LITTLE AS THEY COULD FROM THE ROMISH FORMS BEFORE IN USE."

With these facts, then, before us, the protest of the XXXIX Articles of the Church of England against Popish errors, and her engraftment therein of the doctrines of the continental reformers, to the contrary notwithstanding,—and which, so far as they go, we concede to be both Protestant and evangelical,—it is clear, that, constituted as she now is, the Protestant Episcopal Church never can be reformed. The effects of incorporating into her reformed "formularies," the *life-blood*, so to speak, of the old "Romish forms before in use," are first discoverable in exchanging the regimen of episcopacy as founded in expediency alone, for that of an episcopacy by divine right, and that for the simple reason, that the theory of *sacramental grace*, as derived from "the Romish forms before in use," demands for its basis, a ministry,—a priesthood—founded in "*prescriptive right*." To the same cause may be traced all those earthquake commotions which, since A.D. 1662, under Laud, during the time of Elizabeth, and for the fifteen years last past, have shaken that Church to its center, and, from the present aspect of things in that body, as we have shown, the same *Romanizing tendencies*, with but one exception, signalize all the various forms of development—the Tractarian, the Hobartian, and the so-called Evangelical Low Church forms—of the prelatical scheme. Otherwise, how is it, we deferentially ask, that, of the *only* portion (and that a "very small" portion) of those within that pale who adhere to the original platform of the first English reformers regarding Episcopacy and the evangelical doctrines of the Church, it is said that they are "*outside of the body to which they are nominally attached?*" Again, we ask, by what party is this "very small number" thus virtually excommunicated? The reply is, chiefly by the so-called Evangelical Low Church sect.

What follows? We answer, The uprooting of the heart, the core, of all that is worth the name of Evangelical Protestantism within that body. Yielding, then, to the influence of your "evangelical" promptings, do as I and others have done, and are continually doing:—"reject the (baptismal) service as Popish, and quit the Church altogether."* "*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues!*"

And so, Presbyterians, and all others concerned, I would earnestly caution you, on the other hand, to "beware" of the insidious blandishments of those so-called Evangelical or Low Church advocates of prelacy, who, assuming the Protestant name, *conceal* the proscriptive, exclusive, unchurching, Romish attributes of the prelatical theory, beneath the pretexts of great liberality, Catholicity, and Christian fellowship towards those of "other denominations," until, having seduced you within the inclosure of the Episcopal pale, as the curtain of disguise is gradually drawn aside, you find yourself inducted by piece-meal into all the mysteries of the *mystic* faith, as *really* believed and taught therein. In the above pretexts, I forewarn you, lie the *secret* of the power of that proselyting lever so successfully plied by *Low Churchmen* in upholding and promoting the cause of prelacy. Then, "beware" of them. Ask these prelatists—if your "baptismal office" does not inculcate the Romish dogma of "baptismal regeneration," how comes it to pass that, by your own acknowledgment, even your own "clearly hypothetical" theory of that "office" is so "very perilous," as that "the great mass" of those brought under *its* influence are "continually liable" to be betrayed into that heretical, anti-Christian, soul-destroying heresy? Ask them, if, as you say, you are but "partially separated" by "a slight diversity," doctrinally and practically, from those of "other denominations," and that you "do not hold, and shall not teach," that those not "episcopally consecrated are no part of the Catholic Church, their ordinances being invalid," etc., and that, "whilst giving hospitality to a truly pious clergyman of a denomination different from your own," you have "been entertaining an angel unawares;" how is it that, in view of such statements as these, you are not as ready to extend *clerical civilities* to them by an oc-

(1) Rev. 18 : 4.

* Dr. Aydelott's Condition and Prospects, etc., p. 116.

casional exchange of *pulpits* not only, but, as in the case of the English Church from which you sprang, allow them to settle in your churches, as to meet them "in their studies?" Aye, further, why is it, when one such "angel" seeks to minister at your altars—one whose *office* you declare you "do not hold, and shall not teach" is *invalid*—that, before admitting him thereto, you insist on his RE-ORDINATION? Ask them, how do you harmonize the declaration, that "the name 'Catholicity' is never more perverted than when it is made to designate *exclusiveness*," with the affirmation that "the Church" Episcopal "is the parent, the basis, the bulwark of all the religion" *without*, as well as *within*, her pale? And, Christian brethren, when they can answer these and the like interrogatories in strict accordance with scriptural consistency and truth, and with historical fact, then, and not till then, can they *honestly* adopt the language of Paul following:—"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly toward you."¹ Yea, then, and not till then, can they *honestly* say,—“For we are not as many, which corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ.”²

In conclusion on this subject, I have only to add, that the pretenses of the so-called Evangelical or Low Church advocates of prelacy to the contrary notwithstanding, *their* theory of "Churchism" is equally *proscriptive* and *exclusive*—equally founded on the basis of DIVINE RIGHT, with those of the Hobartian, Tractarian, and Romish schemes.

To the above, we now add, that all classes of prelatists equally maintain that their system, in its complete and distinct form, cannot be found positively set forth in, or that it is even strictly deducible from, the New Testament scriptures *alone*, and therefore, that it depends for its support upon testimony *superadded* to Scripture.

Hence, the *traditionary* scheme, Part I. of this treatise, is designed to demonstrate that this traditionary scheme, being employed to uphold the system of prelacy on the ground of *divine right*, must necessarily be *co-ordinate*, or of *equal authority*, with

(1) 2 Cor. 1 : 12.

(2) 2 Cor. 2 : 17.

Scripture, and hence, that this is as true of the Low Church, as of the Tractarian and Romish theories of tradition.

In opposition to this hypothesis, Part II. claims to furnish the evidence, that the scriptures of the New Testament clearly reveal a complete scheme of that Church order, etc., which the Holy Ghost designed for the ordinary and permanent upbuilding and edification of the Church, to the close of the present dispensation, and that the primitive ecclesiastical regimen of the Church consisted of the DUAL ORDERS OF PRESBYTER BISHOPS—in whom were merged the double functions of *teaching* and *ruling* elders, and of DEACONS.

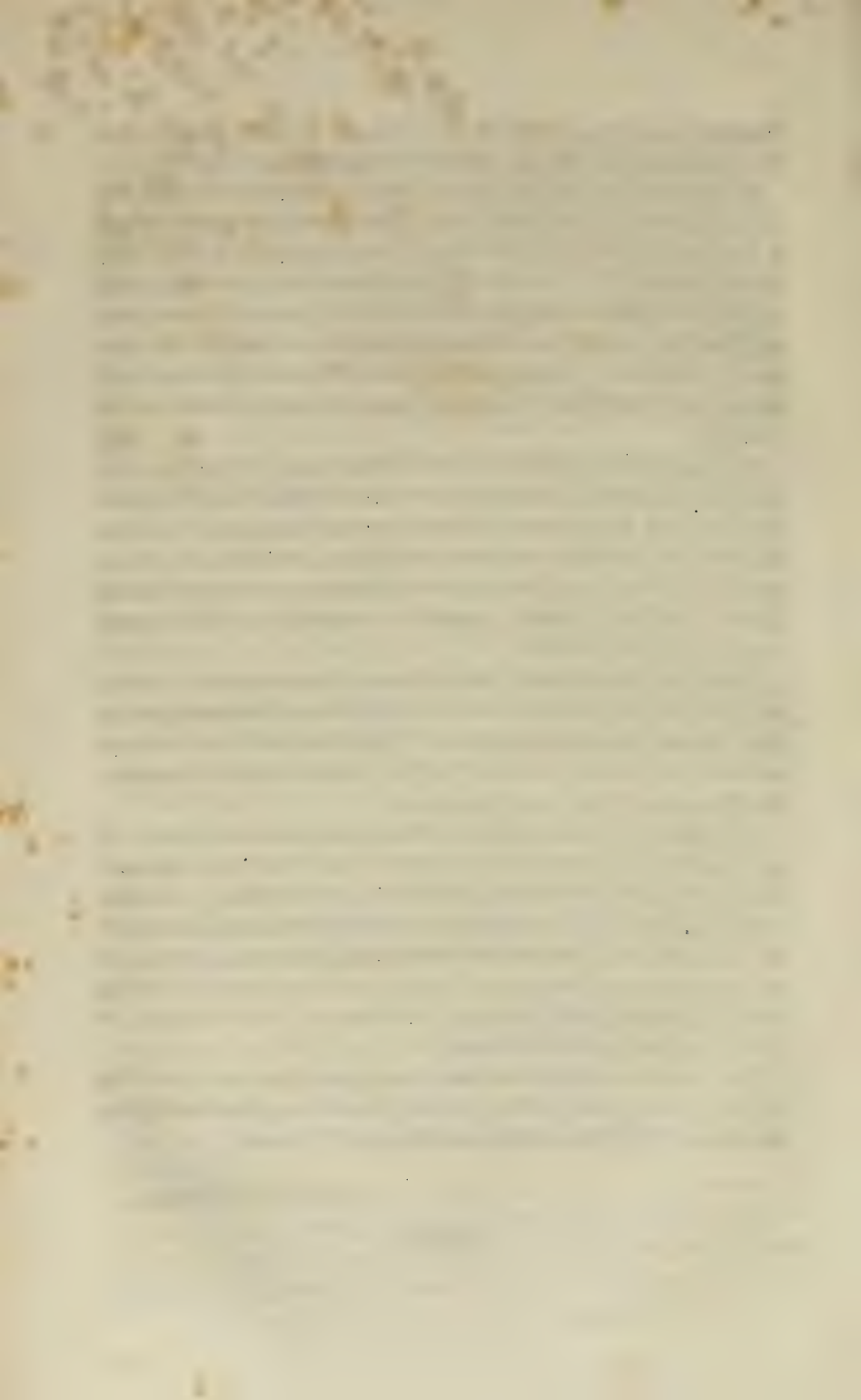
Part III. is devoted to an exhibit of the system of prelacy as alleged to be founded in *divine right*:—that is, that it was instituted by Christ and his apostles, and by them was designed to be continued in an unbroken succession of bishops, who were to be invested with the prerogatives of “exclusive government” in the Church, and of “priestly power” in dispensing “sacramental grace,” to the end of time.

I claim to have entered into a thorough examination of every position assumed, and of every fact and argument employed in their defense, whether drawn from “holy Scripture,” or “ancient authors,” or whether advanced by the Romanist, the Tractarian, the Hobartian, or the Low Churchman.

It is scarcely necessary again to repeat, that the main design of my treatise is to furnish the evidence, *from their own acknowledged standards and writers*, that the theory of prelacy as advocated by the so-called Evangelical or Low Church sect, contains all the *elements*, and hence all the *tendencies*, ROMEWARD, as those of the Hobartian and Tractarian schemes, and that, with the single view of guarding the “unlearned” and unwary from the power of *its* more seductive blandishments.

The work is committed to the blessing of Him who alone “*is able to keep us from falling, and to present us faultless before the throne of his glory with exceeding joy.*”¹ AMEN.

R. C. SHIMEALL.



PART I.

PRELIMINARY ESSAY ON THE RULE OF FAITH.*

THE SCRIPTURES ALONE, *versus* THE SCRIPTURES AND TRADITION.

"To the Law and to the Testimony." (Isa. 7 : 20.)

"The Church hath power to decree rites and ceremonies, and authority in controversies of Faith." (Book of Common Prayer. Articles of Religion. See XX.)

"Holy Scripture *and* Ancient Authors." (Preface to Ordinal.)

In the following Treatise we "speak concerning Christ and the Church." Christ, whom the Father "gave to be the HEAD over all things to the Church, which is His body." The Church, its Constitution and Ministry : the latter in the aspect of its Origin, Nature, Orders and Powers ; or, the "Gifts" conferred upon her ("when He ascended up on high")³ as "holding the Head."⁴

Now, that the Church, in her constitution, etc., from an early period subsequent to the New Testament age, differs essentially from the Church Apostolical and Primitive, the various claimants to an exclusive inheritance of the *original model*, abundantly attest.

It matters not now, in what these differences consist. What at present concerns us is, to fix upon AN AUTHORITATIVE STANDARD OF APPEAL, regarding the points at issue. Is it "the Bible, and the Bible *alone*"? or, is it "Scripture *and* Tradition"? One or the other it must be. Both, it cannot be. The fact, however, that the latter theory stands identified, controversially, with all our inquiries after truth, a decision of the question in favor of the one

(1) Eph. 5 : 32.

(2) Ib. 1 : 22, 23.

(3) Ib. 4 : 8, 11.

(4) Col. 2 : 19.

* Of the more elaborate helps in this important department, designed for *popular* use—as what I here offer is intended simply as an *outline* of the argument in defense of the Scriptures as the supreme and only authoritative Rule of Faith against the claims of Tradition as co-ordinate therewith—I know of no work extant so admirably adapted to the wants of the inquirer as that of the Rev. GEORGE PECK, D.D., entitled, "Appeal from Tradition to Scripture and Common Sense; or, an Answer to the Question. What constitutes the Divine Rule of Faith and Practice? New York: Published by G. Lane and P. P. Sandford, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry street 1844."

or the other, is indispensable to a determination of the merits of the claims to our belief and trust of the *systems* respectively which they are designed to uphold. There is, we affirm, no other mode of escape from the bewildering "labyrinth of opinions" now so rife in the nominally Christian Church. Either "the Bible, and the Bible alone," as the bulwark of Protestantism, is *of itself* sufficient and supreme, or it is not. If it is, then, undeniably, the sufficiency and supremacy of Scripture, as "the Rule of Faith," being predicated of its infallibility as attested by miracle, necessarily *nullifies*, as authoritative, all other teachings,—tradition, oral or written; creeds, confessions, the decisions of Popes or councils, or the "voice of 'the Church.'" As the *only* authoritative standard of appeal, all alike are referable to, and must depend on, *its* decisions. Even the injunction, "Hear the Church,"¹ inasmuch as the Scripture shows us *which is* the true Church by Christ speaking to us therein;² can impose no other obligation than that of a respectful deference to her teachings, as the *interpreter* of Scripture through her ministry; and that, not legislatively or judicially, not making laws, &c., but simply in the sense of *explaining* those which God has already promulgated. Hence, while the Church speaks to us *ministerially*, the Bible does so *authoritatively*. The Church does not "exercise dominion over our faith, but is a helper of our joy."³

And, if founded in truth, this theory involves the right, not only, but the necessity of *private interpretation*. It contemplates revelation in the aggregate as addressed to the understanding of men; and hence, that its truths are to be reached by that conviction which results from a proper use of the means ordained of God to that end,—a prayerful⁴ searching⁵ of holy Scripture, in dependence upon the guidance of that wisdom from on high,⁶ which is founded in the declared *inadequacy* of mere abstract reason.⁷

While, therefore, speaking of 'the Church' collectively, a self-sufficient, self-willed, litigious spirit is at war with that respect which is due to her decisions in matters both of doctrine and of discipline,⁸ and is to be condemned;⁹ yet, arguing *à priori*, that as 'the Church *has* erred, so she *may* err again;'^{*} such a spirit is not to be confounded with the right of her individual members in the exercise of an enlightened judgment and conscience, to "be fully persuaded in their own minds"¹⁰ regarding all things pertaining to "the faith once delivered to the saints."¹¹

(1) Matt. 18 : 17. (2) Eph. 2 : 19-21. (3) 2 Cor. 1 : 24. (4) James 1 : 5. (5) John 5 : 39; Acts 17 : 11; 1 Pet. 1 : 10. (6) James 1 : 5. (7) 1 Cor. 2 : 14. (8) Matt. 28 : 17; 1 Cor. 6 : 1. (9) Matt. 18 : 17; Titus 3 : 10. (10) Rom. 14 : 5. (11) Jude 3.

* "General Councils may err." (XXXIX Articles. Art. XXI.)

"As the Church of Jerusalem, Alexandria and Antioch, have erred, so also the Church of Rome has erred, not only in their living and manner of ceremonies, but also in matters of faith." (Ib. ART. XIX.)

Yea, more: There is a needs be that each one for himself "try the spirits" of his religious teachers, "whether they be of God;" "*TRY them which say they are apostles and are not, but are found liars.*"

This theory—the palladium of Protestantism—thus defined, traditionists impugn; not, however, on the same ground or to the same extent; nor do they professedly apply their conflicting schemes to the same uses, some holding the dogmas of tradition as *subordinate* to Scripture, while others maintain its *absolute equality* with Scripture.

If, however, it should be made to appear—as we shall presently show—that, from the very nature and character of tradition as an alleged standard of appeal in matters of religious controversy, it leaves us no other alternative but to receive and apply it as *co-ordinate* with Scripture, the inconsistency and futility of the scheme which alleges it to be subordinate to Scripture, is at once apparent.

We argue, then, as follows: Tradition, as a test of orthodoxy, unless co-ordinate with Scripture, involves the theory of a *divided* authority. In other words, it is to appeal to a standard partly infallible, partly fallible. But this is the charge preferred by traditionists *en masse* against their so-called ultra-Protestant opponents, and upon the evident inconsistency of which standard is built up the theory of an infallible tradition, *alias* the voice of a *divinely-inspired, POST-apostolic Church*.

The above charge, however, is unfounded. Ultra-Protestants, so-called, make no appeal to a double-tongued standard. With them the question at issue is purely one of *authority*. And, however they may defer to the opinions of others, ancient or modern; or to the historico-ecclesiastical records of *post-apostolic* times; or to the rudimental instructions of the novitiate catechetically or otherwise "*by the Church*," agreeably to the admitted maxim, "*oportet discentem credere*;" yet the question with them regards, not the utility or even the necessity of such teaching, but on *what grounds* and to *what extent* it is to be carried. And they deny the co-ordinate authority of one or all of these sources of instruction, with that of holy Scripture. Yea, more: These sources of instruction being *post-apostolic*, as the idea of authority on the part of the teacher necessarily involves that of *implicit faith in, and unconditional obedience to*, the things taught; they deny the appointment, either by Christ or his Apostles, of any such authority. In a word, they deny the legitimacy of the inference that, because the *Scriptures* are infallible, therefore the *Interpreter* of Scripture must be infallible also.

But *this is the theory essential to the support of the ecclesiastical system maintained by traditionists*. Anti-prelatists admit and contend that the scriptures of the New Testament (as we shall show in the sequel) clearly reveal a complete scheme of church order,

etc. Prelatists, however, are engaged in the maintenance of a system which, in its complete and distinct form, they themselves admit cannot be found positively set forth in, or that is even strictly deducible from, the New Testament Scriptures *alone*, and hence, that it depends for its support upon testimony *superadded* to, Scripture.

One of two alternatives follows. Either, first, the system of Church order, etc., which they advocate, is a mere *human* device, and rests for its support on mere human testimony; or, second, if, as they allege, it is founded *jure divino*—by Divine appointment—and hence, that it constitutes an integral and essential part of Christianity, securing to them the exclusive right of a divine commission to perpetuate the succession, administer sacraments, condemn heretics, etc.; then, the superadded testimony called in to its support, must stand on a footing of *equal authority* with Scripture itself.

But, as we have said, it is upon the evident inconsistency of an appeal to a divided authority, partly infallible, partly fallible, in determining any controverted point, that traditionists set up the plea of necessity for an *infallible* *traditionary* standard. In no other way can they ward off a turning of the tables against them by their so-called ultra-Protestant opponents. Hence, differ as they may in other respects, they all concur in a declaration of the *insufficiency* of an appeal to written evidence alone, in support of their system. That written evidence, they affirm, must be clothed with *authority*, or it is nugatory.

Hence, the MAIN POINT in this discussion, What is the origin, nature, and extent of that authority? We reply, the only view consistent with the alleged traditionary hypothesis, is that which makes it co-ordinate, or of equal authority with, and, consequently, *independent of*, holy Scripture. To maintain the authority of tradition simply upon the ground that its claims are supported by Scripture, and therefore, that it is *subordinate* to Scripture, involves the alternative of a “vicious circle,” such as none but a true Romanist can employ. For example, a *denial* that the above claims are supported by Scripture drives its advocates to an appeal to the orthodox interpretation, as “established by the *authority of tradition*, and the *sentence of the Church*.” Thus, the perpetual circle—the claims of traditional authority supported by Scripture, the *sense* of which can only be determined by the alleged *authoritative interpretations of tradition*! This, however, is to make tradition *its own* witness. Christ has declared, “If a man bear witness *of himself*, his witness is not true.”

It follows, therefore, that on any other hypothesis than that of the absolute independence of tradition, “the Bible, and the Bible alone,” holds the supremacy as *THE standard of appeal*. At least,

the only escape from this alternative, is the supposition that the New Testament Scriptures, though they may have been the productions of wise and good men, were, nevertheless, not given by inspiration, and hence, are not infallible. Traditionists, however, are strenuous in their advocacy of both the inspiration and infallibility of Scripture. Tradition, therefore, if possessed of an authority independent of Scripture, the authority of both must be *equally divine*.

What, then, is the *basis* of this traditionary scheme? Its advocates, having assumed that the Scriptures, and especially the New Testament writings, cannot be primarily understood by the mere perusal of them *alone*, argue hence the necessity of an interpreter—"THE CHURCH"—whose teaching, to prove *effectual*, must be *authoritative*. In other words, tradition, *oral* and *written*, alias "the voice of the Church," is the authoritative interpreter of the inspired records. Hence, the rule of faith to the traditionists—"holy Scripture *and* ancient authors."

Let us now test this assumption, and the inference deduced from it, by the principles of sound reason. Inasmuch as the revelation of those truths which *began* by inspiration, can only be *completed* by inspiration, so "no power can decide with authority in any case, what is the sense of revelation, but the *same which originally* disclosed it." But, "mere human authority, however good, is obviously insufficient for this purpose. Unauthoritative tradition (however applicable in other ways) can never create points of faith, or lay down the terms of salvation: to do so, it must become authoritative." Therefore, "if the New Testament be admitted to contain the *divine* revelation of Christianity, and if the additional interpretation of tradition and judgment of the Church be *equally necessary to the full exposition and maintenance of the Gospel*, THEN these traditional and authoritative additions must also be regarded as conveying portions of divine revelation as well as the written record: *they must, in fact, be a part of the Gospel: they must be as much the word of God as the New Testament is.*"

Again: along with Scripture, on the above hypothesis, the traditionary theory involves the question of *evidence*. All agree that the evidence on which rests the divine authority of holy Scripture is that of *miracles*. But tradition, as an alleged independent system, implies the *addition* of an authorized comment thereto. We thence argue, if revealed truth require miraculous evidence in its support, then similar evidence must attest *every vehicle* of revelation. On the ground, then, that the authority of Scripture and tradition are *alike* divine, it follows that miraculous evidence is equally indispensable in regard to *both*, and the claims of tradition, sustained by such evidence—and, the writings of Ignatius, Polycarp, Clement, Hermes, etc., are as inspired, infallible, and authoritative, as those of Peter and Paul!

We ask, then: Is it so? The claim, be it observed, if preferred, at once identifies the *present* with those *past ages*, which were acknowledgedly miraculous. At least, this alternative follows, unless the limit be definitely determined, where and when authoritative tradition ceased. This, however, cannot be done. The only choice left us is to treat it agreeably to the current view, which assigns to it three epochs,—primitive, mediæval, and modern.

Then, also, as a condition, indispensable to the maintenance of the *genuineness* of the above evidence in behalf of tradition as a whole, if preferred, so far from diminishing, the proof of miraculous agency in the Church must rather *increase*, just in proportion to its remoteness, in point of time, to the apostolic age. This condition is founded in the very nature of miraculous evidence, the design of which is to supply a tangible and therefore definite test of that which *is* divine revelation, and that which *is not*; to distinguish absolutely between what is Christian truth, and what is heresy. And, surely, this is as essential to one period of the Church as to another; to the Church at the present day, as to the Church eighteen hundred years ago.

Now, that the theory of tradition necessarily involves the *uninterrupted perpetuity* of miracles in the Church, is evident from the principles on which it is built. It contemplates the Church as one and indivisible; having a ministry, *jure divino*, to whom Christ has delegated His official functions, with power to transmit the same in unbroken continuity to their successors to the end of time, and hence, as the divinely authorized interpreters of the Scriptures, to *originate* a traditional commentary or synopsis of Christian doctrine, discipline, ceremonial observances, sacerdotal authority, etc., *as parts of the revelation of Christianity*, and as essential to the right recognition of the real spirit and genius of the apostolic institution, as the text of the New Testament itself. As, then, according to this view, 'the Church and the Fathers' were simply as much the depositories of one portion of Christian doctrine as Apostles and Evangelists were of another; it is a necessary consequence that the evidence demonstrative of the genuineness of both must be precisely the same for each.

And this brings us to a question of *fact*. Tradition, its advocates inform us, has never been interrupted. They profess to trace it upward, from the present time, through the Oxford school; the divines of the last century; the nonjuring party; Laud and his coadjutors; some of the reformers; and so on through the purer(?) channel of the schoolmen of the mediæval ages, up to the Apostolical Fathers, by whose writings the whole system of traditional teaching is alleged to be directly connected with the Apostles themselves, who, they affirm, left in writing but a small portion of the instructions orally delivered to their converts and successors. The question then presents itself: Is it a fact that these miraculous powers, as evidence of the divine authority of tradition, *have*

been continued and are now present in the Church? Has the "general consent" of the Church, to which traditionists refer us as the sole and sufficient test of true doctrine,—most comprehensively expressed in the famous maxim of Vincentius Lirinensis, "*Quod ubique, quod semper, quod ab omnibus creditum est*," been confirmed all along since the times of the Apostles by this evidence? On the above hypothesis of an authoritative and independent tradition, consistency, we insist, requires the admission, and the uninterrupted continuance of, such evidence. On any other supposition, the whole theory falls to the ground.

Now, it is conceded that the tradition conveyed in the writings of the early fathers bears distinct and unequivocal testimony to the prevalence of miraculous powers in the Church, not only in the earliest age, but even to a much later period. There are ample grounds, however, for a mooted question, how far said testimony is not *surreptitious*,—the work of those who, to erect tradition into an authoritative standard of appeal, have not scrupled to corrupt, mutilate and interpolate these early ecclesiastical records. On this subject we shall only trouble the reader with one out of many similar proofs which might be added, confirmatory of this fact. We quote, in evidence, from the learned Du Pin, of standard Romish authority. Speaking of the indiscreet piety of some persons who thought they did the Church considerable service in *forging* ecclesiastical and profane monuments in favor of religion and the truth, he says: "This reason prevailed with some ancient Catholics to compose some books, that they might refute the heretics of their own times with the greater ease." And he adds, "the same motives carried the Catholics so far as to *invent false histories, FALSE MIRACLES, and false lives of the saints*, to nourish and keep up the piety of the faithful"!*

But, admitting the *genuineness* of these early records of miraculous powers in the Church, as evidence that the writings of the *post-apostolic* fathers are to be received by us as authoritative and independent of holy Scripture, then, on the supposition of a continued authoritative and independent tradition, that of the mediæval and modern eras, stands on the same footing with the other. "In this respect, then, the latest and darkest ages of superstition and corruption are inseparably united in one chain of evidence with the earliest and purest times, and these again are necessarily connected with the present."

In conclusion, therefore, we ask: How comes it to pass "that there *are now* no miracles to authenticate the alleged divine decrees of the Church?"

Till then, the advocates of the traditionary scheme, first, reconcile this last named fact with their high and arrogant claims in its behalf; second, exonerate themselves from the imputation cast

* Du Pin's Ecclesiastical History, etc. Preface, p. 8. London. 1693.

upon them as above by Du Pin; and third, prove that the spurious miraculous impositions of the superstitious monkery of the mediæval age are entitled to stand side by side with the miracles of the inspired apostles, we shall think ourselves justified—the traditionary anathemas to the contrary notwithstanding—to adhere to the pure Protestant standard, “THE BIBLE, AND THE BIBLE ALONE!” At least, we shall escape the dilemma inevitably attendant on the above traditionary hypothesis—that, we mean, of obliterating the boundary line of distinctive evidence between what is, and what is not, truly inspired, miraculous and divine.

At this point, with some, the *fallacy* of the traditionary scheme is sufficiently apparent. Writing, however, as we do, for the special benefit of those who are either not at all, or but partially acquainted with the sophistry employed to defend it on the one hand, and the abundant proofs at command in support of the opposite theory on the other, the preceding is to be viewed simply as introductory to the main subject—Tradition.

To proceed. Of tradition, we are told, there are two kinds; apostolical, and ecclesiastical or Catholic.

We will examine them *seriatim*.

I.—APOSTOLICAL TRADITION.

By this we are to understand, that the apostles delivered to the bishops of their times, *an oral creed, supplementary* to the New Testament writings, to be used “as a test of all doctrines claiming to be Christian,” which oral creed, it is alleged, was finally committed to writing by the early fathers, “comprising matter *independent* of, and *distinct* from, the truths which are directly scriptural,” and hence, that this oral creed “ought to be religiously guarded by us, even for the same reason that we reverence and retain that which is properly scriptural, both being portions of the same divine treasure”—“a treasure of doctrine which we know to have been embodied in the confession or creed”—“the treasure of apostolical doctrines and Church rules—the rules and doctrines which made up the charter of Christ’s kingdom.”*

In the support of this alleged apostolico-oral tradition, the following passages are adduced and held as the *common property* of the several classes of the advocates of prelacy. “Keep the *ordinances* (or traditions†), as I delivered them to you.”¹ “Therefore, brethren, stand fast, and hold the *traditions* which ye have been taught, whether by word or our epistle.”² “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings,” etc.³ “Hold fast *the form of sound words* which thou hast heard of me:”—“That *good thing* which was committed

(1) 1 Cor. 11 : 2. (2) 2 Thess. 2 : 15. (3) 1 Tim. 6 : 20.

* Keble’s Sermon on Primitive Tradition. Fourth edition, pp. 16, 20, 21.

† Ἰλαπδόσεις.

unto thee, keep by the Holy Ghost which dwelleth in us." Of these passages, the first point to be determined is, whether the word TRADITION is to be understood of Paul's individual teachings and injunctions as an inspired apostle, designed to be received in connection with, and as a part of, the sacred canon: or whether, in the more modern sense of that term, we are to understand by it, "oral communication, eventually deposited in writings, and handed down through successive ages," as "independent of, and distinct from, the written word," and hence, to be taken as an apostolic creed, "divinely appointed in the Church as the touchstone of canonical Scripture itself."* Now, in opposition to this latter sense, we remark,

1. *There is no evidence in Scripture of the existence of any such apostolic creed.* So far from it, while it is admitted that, from the truths, precepts, ordinances and usages of Christ and his apostles, taken as a whole, may be gathered a symmetrical and harmonious system, analogous to that of the diversified machinery of the physical universe, yet Christianity is presented to our view in holy Scripture rather as a tissue of *facts*, than a system of *doctrines*; the doctrines are merged in, and are to be deduced from the facts; divorce them, and both are robbed of their attractive and life-giving power. Evidence of this may be furnished by a recurrence to the life and actions, and to the parables, conversations, discourses, etc., of our Lord; and to Peter's sermon on the day of Pentecost;² to his discourse in the house of Cornelius,³ and to Paul's account of his own preaching to the Corinthians, in his first Epistle to that Church.⁴ By what argument, then, we ask, can we assign to the *oral* teachings apostolic, the form of a creed, over those of their *written* communications? To argue, *à priori*, from the admitted value and importance of the doctrines of Christianity, that they *must* have been so promulged, is assuming what must be proved; nor will a fair construction of the passages relied upon to this end,[†] warrant the use to which they are applied. The most plausible argument adduced by the traditionists from the above passages is by insisting that the words, "avoiding profane and vain babblings," etc.,⁶ involves, necessarily, the existence of an oral formulary or creed. That the context, however, warrants no such inference, we think is evident from the 17th verse of 1 Tim. 6: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches," etc.; in which, as Paul is speaking, not of doctrines, not of creeds, but of *persons*; so it is fair to conclude, that the "trust" committed to Timothy, mentioned in verse 20, was not an oral creed, but *the Church of God* at Ephesus, of whom Timothy had been left in charge by that apostle, and whom he was to labor to protect against the "vain babblings and oppositions of science falsely so-

(1) 1 Tim. 1: 13, 14. (2) Acts 2: 14-36. (3) Acts 10: 34-43. (4) 1 Cor 15: 1-11. (5) 1 Tim. 6: 20.

* Keble's Sermon, page 27.

† See quotations above.

called," to which its members were exposed. The same, doubtless, holds true of "the good thing" spoken of as committed to him : 2 Tim. 1 : 14,—*the flock of God*, of which, at that time, he had the oversight, and for whose benefit he was to "hold fast the form (or pattern, 'ἰσοτυπῶσαι,') of sound words"—the pure doctrine—"the model or conception of that sound teaching which the apostle had instilled into him."* Indeed, both these cases are precisely analogous to the charge subsequently given by the same apostle to the Ephesian "elders" at "Miletus."† But, what we deem decisive of this point is, that even assuming that the above charges, as given by Paul to Timothy, did contain doctrines, the ground on which traditionists "build their hypothesis is the very thing which would lead us to reject it." If the "deposit" had been committed to Timothy *after* the canon of Scripture had been completed, then there might have been some evidence of its being something "independent of" the written word ; but, as at the time "the truths and rules were almost or wholly unwritten," it is much more than probable, that these inspired teachers embraced every thing of importance in their letters to individuals and the churches.‡ We remark,

2. *That in the writings of the earliest fathers, there is no recognition of the existence of any such apostolico-traditionary creed as is here claimed.* On all points of doctrine, their standard of appeal was "Holy Scripture ;" else, wherefore the numerous formularies prepared by their own hands ? "In the second and third ages of the Church," it is affirmed, "there were as many creeds as authors ; and the same author sets down the creed after a different manner, in several places of his works."§ This, certainly, on the hypothesis of the existence of a traditionary creed apostolic, was plainly a work of "idle supererogation"—"of self-sufficient presumption."§ Nor should we overlook the fact in regard to the so-called "Apostles' Creed," that, when urged upon the Council of Florence, composed of 141 Greek bishops, they indignantly exclaimed, "We neither have, nor do we know any creed of the apostles."|| "Many of the ancient fathers, namely, Justin Martyr, Irenæus, Clem. Alexandrinus, Origen, Tertullian, and Eusebius, are silent "as to the existence of any such a creed." Other creeds were early used in the oriental churches, and others again made at the Œcumenical Councils of Nice and Constantinople, without any mention of the apostles' creed. Many other arguments are found in Usher, Vossius, etc., which weaken the hypothesis by which the apostolical origin of this creed is supported."¶

Our next topic of remark relates to,

(1) Acts 20 : 17-28.

* Alexander's Anglo-Catholicism, &c., p. 54.

† Rev. J. Spence, M.A., on the Tractarian Heresy. London : 1847, p. 10.

‡ Buck's Theological Dictionary, Art. *Creed*.

§ Alexander's Ang. Cath., p. 65.

|| Spence, p. 14.

¶ Spanheim's Ecclesiastical History, p. 147.

II.—CATHOLIC OR ECCLESIASTICAL TRADITION.

By Catholic tradition, we are to understand the writings of the earlier Fathers, *alias* the voice of the ancient Church. These, together with all the extant legends of the Church of Rome, both written and unwritten,—the former of which, though consisting, besides the apocryphal writings, of not less than *one hundred and thirty-five large folio volumes*,* and which bear a very small proportion to those of the latter—it is alleged, constitute *the only authoritative interpreter* of revealed truth, whether of doctrine, or of discipline, from whose decision there is no appeal.

True, the *sub-papal* traditionists distinguish between Catholic or ecclesiastical tradition, which they limit to the patristic lore of the first three or four centuries, and the written and unwritten legendary appendages thereto of the Church of Rome: not, however, on the ground of “an *à priori* question on the *value* of tradition in itself, or at an earlier period of the Church; or of such traditions, as, though not contained in Scripture, are primitive, universal, and apostolical;” but as a question “purely historical.” The Romish traditions, it is alleged, “are not such, but, on the contrary, are repugnant to Scripture,” and hence are not to be received.”†

The Church of Rome, however, claims that all *her present* traditions are to be received as of equal validity with the written word, because she holds them. But the *sub-papal* traditionists urge the SAME claim in behalf of *their* admitted traditions. Hear the poet-laureate Keble, of the University of Oxford, on this subject:—

“With relation to the supreme authority of inspired Scripture,” says he, “it stands thus:—Catholic tradition teaches revealed truth, Scripture proves it; Scripture is the document of faith, tradition the witness of it; the true creed is the Catholic interpretation of Scripture, or scripturally-proved tradition; Scripture by itself teaches mediately, and proves decisively; *Scripture and tradition taken together, are the joint rule of faith.*”‡

So, another writer:—“We do not make Scripture the rule of our faith, but that other things in their kind are rules likewise; in such sort *that it is not safe*, without respect had unto them, to judge things by the Scripture alone.”§

And another.—“The intelligible argument of ultra-Protestantism may be taken, and we may say, ‘the Bible, and nothing but the Bible;’ *but this is an unthankful rejection of another great gift,*” (viz., Catholic tradition) “*equally from God*, such as no true Anglican can tolerate.”||

* These volumes consist, first, of the Apostolical Fathers, *thirty-five* vols. folio; second, of the Romish Decretals, *eight* vols. folio; third, of the Bulls of the Popes, *ten* vols. folio; fourth, of the Canons and Decretals of Councils, *thirty-one* vols. folio; and fifth, of the Acta Sanctorum, or the Acts of the Saints, *fifty-one* vols. folio.

† Tract 77, p. 13.

‡ Catena Patrum, Appendix of Sermon on Primitive Tradition, 3d Ed. p. 2, 1837.

§ Tract 90, p. 11.

|| Tract 71, p. 8.

Nor do these writers, any more than the Romanists, confine themselves to *written* traditions. Keble, on this subject, holds the following language. Having spoken of "certain remains or fragments of the treasure of apostolical doctrines and church rules;" in other words, an oral law, "independent of, and distinct from, the truths which are directly scriptural;" he remarks:

"It is as an *unwritten* system which the holy writers spoke of, when they so earnestly recommended 'the deposit,' 'the commandment,' the 'word heard from the beginning,' to the reverential care both of pastors and of all Christian people." And again: "If we will be impartial," says he, "we cannot hide it from ourselves, that His unwritten word, if it can be any how authenticated, *must necessarily demand the same reverence from us; and for exactly the same reason: BECAUSE IT IS HIS WORD.*"*

These views, however, it will be said, belong to the *Tractarian* school, and are not therefore to be taken as the criterion of the current sentiment on this subject. Let us then pass to the standard of appeal, "*the Book of Common Prayer*,"† as exponent of the nature and use—the value—of Catholic tradition. In the preface of the ordination service, our knowledge of what constitutes the orders of the Christian ministry, is made equally dependent on our "diligently reading holy Scripture *and ancient authors*." Nor this only. The very reading of the Scriptures and the offering up of prayers in the church, is set forth in the preface of that book as having "the *first* original and ground thereof" in primitive practice—as "the godly and decent order of the ancient Fathers." So too, of the ordination vows. They imply that Scripture *requires* external aid for its due interpretation: for the ordained thereby engage to "be diligent" not only "in reading holy Scriptures," but also "in such studies as help to the knowledge of the same;" and among such studies, must not the traditions of the Fathers hold an important place? A canon of the convocation of 1571, which is a part of the law of the Church, *commands* preachers "to be careful never to teach anything in their sermons, as if to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and collected from that very doctrine *by the Catholic Fathers and ancient Bishops*."

Now, true: the language employed on the subject of Catholic tradition in the passages here quoted, is more qualified and hence less pernicious, at least in its *direct* effects upon ordinary minds, than that current with the less scrupulous Tractarian. Still, the question is, whether, from its evidently *equivocal* character, it is not only liable to, but *warrants*, that very construction for which the Tractarian contends? It is sufficient to our purpose to insist, that the simple circumstance of coupling Catholic Tradition—"ancient

* Keble's *Caten. Pat.*, etc., pp. 26, 31.

† See quotations at the head of this essay.

authors"—with "*Holy Scripture*," is suggestive of their *co-ordinate* authority; and, taken in connection with the passages quoted on pages 62, 63, as the common basis of traditionists of all grades for the support of their apostolico-oral traditionary theory, the only consistent inference is that of the Tractarian, viz.: that the so-called "ultra-Protestant" plea of 'the Bible, and nothing but the Bible,' is an unthankful rejection of another great gift," (Catholic tradition) as "*equally from God*," and "which no true Anglican can tolerate."

The conclusion, according to our mathematical calculus, is, that the difference in the nature, use and value of Catholic tradition, as advocated by the Romanist and the Tractarian, and as set forth in the Book of Common Prayer, is as the difference between four and twice two. As with the Romanist, so, "Scripture is *not*, on *Anglican* principles, the Rule of Faith."* "As it is, by the gracious providence of Almighty God, the points of Catholic consent, known by tradition, constitute the knots and ties of the whole system."† "Acknowledging Scripture as the written charter, and tradition as the common law, whereby both the validity and practical meaning of that charter is ascertained," the Church "venerates *both* as inseparable members of one great providential system."‡

Now, if the above statements, taken as a whole, make not Tradition the *primary*, and holy Scripture the *secondary*, teacher of divine truth, we know not the meaning of words. According to them, we are to search the inspired word of God, not as the one authoritative, adequate rule of faith, but as the document of what this tradition teaches; we are to study the Scriptures, not in order to ascertain simply God's revealed will, but to prove tradition by scriptural evidence; and the standard of revelation is no longer the Bible alone, that is, the inspired word of the eternal God in its plain and obvious meaning, but "Scripture and tradition, taken together, are the joint rule of faith"!

But we are here reminded by that class of traditionists who claim the appellation of "*Evangelical*," that the VIth and XXth of the XXXIX Articles of the Anglican and American Episcopal Church, plainly repudiate the sense which is here attached to Catholic tradition. The VIth article says—

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

And the XXth article reads thus:

"The Church hath power to decree rites or ceremonies, and authority in controversies of faith: and yet it is not lawful for the Church to ordain anything that is contrary to God's word written, neither may it so expound one place of Scripture that it be repugnant to another."

* Tract 90, p. 11.

† Keble's Caten. Pat., p. 41.

‡ Ib., p. 74.

And it declares the Church simply "to be a witness and keeper of Holy Writ," etc.

These articles, it is contended, taken in connection with the quotations from the other parts of the Book of Common Prayer, show that the coupling of "ancient authors" with "holy Scripture" proves that the former is intended to be understood as *subordinate* to the latter.

To this, however, we reply, that the same feature is strikingly peculiar to the writings of the Oxford tractators. The very same Keble, who in one place of his *Catena Patrum* declares that "Scripture and tradition, taken together, are the joint rule of faith," in another most explicitly affirms that "Scripture is *the sole and paramount* rule of faith"!* And, as it regards the Church of Rome, what "power" does she claim beyond that set forth in the XXth article above? And in the exercise of that "power," who needs to be told that she most indignantly repels the charge of having ordained, either in her written or unwritten traditions, "anything that is contrary to God's word written," or that she has so expounded "one place of Scripture, that it be repugnant to another." True, the so-called "ultra-Protestants" hold and affirm that they can prove her guilty, in numerous instances, of having both added to and taken from "Holy Scripture," not only, but of falsifying and perverting "the faith once delivered to the saints." Indeed, they contend that these superadded traditionary legends, etc., as in the case of the "corruptions of the word of God by the traditions of the elders" of the Jewish Church, furnish the strongest, though not the only, evidence of her apostasy from "the truth as it is in Christ."

But on this point the so-called ultra-Protestant has to conflict with the Protean workings of the Romish claim of *infallibility*, which, as we have said,—and as she had the sagacity at an early period to perceive,—considering the nature and importance of the questions at issue, is a fundamental attribute of the standard of appeal. With her, a chain *less* inflexible, and at the same time less changeable, would have failed to enthrall Christendom under her dominion. Having assumed—what all admit—that *inspiration* is the basis of infallibility, she assumed also that the *interpreter* must be infallible. On what grounds? She answers: On that of the promise made by Christ to "the twelve," "Lo, I am with you all days, even unto the ages of ages."† The argument is,—CHRIST was infallible; and so the *apostles*, by virtue of his authority in imparting to them *the gift of the Holy Ghost*, which gift, she affirms, resided pre-eminently in Peter as the first bishop, *jure divino*, of the see of Rome, and by virtue of the same authority, transmitted by him to his successors.

And, indeed, tradition, viewed in the aspect of *the authoritative*

* Compare Caten. Pat., or Prim. Trad. recognized by Scrip. Ap. p. 2, with p. 31.

† Douay version.

interpreter of Holy Writ, and wielded by "the Church," clothed, as is alleged, with "power to decree rites and ceremonies," and having "authority in controversies of faith," is valueless when sunk below the *Romish* standard. As a theory, it involves the hypothesis of DEVELOPMENT. That is, it represents "the Christian scheme contained in the New Testament as a mere imperfect and incomplete outline, which was to be filled up by the Church" in after ages. And whether the claim urged in its behalf regards it either as "paramount to Scripture, or equal to Scripture, or concurrent with it, or, which comes to the very same thing, decisive as to the interpretation of Scripture," there exists the same necessity to sustain it by miraculous evidence, as that which authenticated the inspiration of the doctrines, etc., originally promulgated by Christ and his apostles.

We are not surprised, therefore, to find that the Oxford tractators, as well from their regard to consistency as from logical deduction, recognize this principle in their writings. Keble speaks of those minds as in "error," which reject the notion of a rule of faith made up of Scripture and tradition together, on the ground that Scripture is infallible, tradition merely historical; and he adds, "They appear to reason as if there could be no faith without demonstrative infallible evidence."* In other words, such demand—"What sign showest thou that we may believe" that Catholic tradition is equally infallible with "holy Scripture"? But finding it inconvenient to furnish the "sign," *implicit faith* in traditional infallibility is modestly offered as a suitable substitute for "demonstrative" or miraculous "evidence." A less objectionable source of authority with the evangelical school to the same effect, however, can be adduced. Speaking of the endowments of the early fathers, bishops, doctors, etc., even Archbishop Wake remarks, "They were endued with a large portion of the Holy Spirit, and as such, could hardly err in what they delivered as the gospel of Christ."† So the distinguished Dr. Waterland, having mentioned their "admirable endowments, ordinary and extraordinary," and that "great weight" was added "to their testimony or doctrine" through the latter as a "probable rule of interpretation," he says that "the *Charismata*, the extraordinary gifts, were then frequent," and that they "visibly rested in and upon the Church, and there only."‡ "Visibly?" Indeed! We are then, I suppose, to understand the learned doctor to affirm the continuance in the primitive post-apostolic age of the Church, of the Pentecostal cloven tongues of fire? Surely this passage must have escaped the eye of the poet-laureate of Oxford, or it had saved him the necessity of an apology for the absence of "demonstrative infallible evidence" of the *inspiration* of apostolical tradition! Nor this only. Had he been familiar with the sermon of

* Serm. on Prim. Trad., p. 82.

† Wake's Apost. Fathers, c. X p 110.

‡ Waterland on the Trin. Camb. Ed. 1800. pp. 369, 382.

the Right Rev. Bishop McCoskrey of Michigan, entitled, "Episcopal Bishops the successors of the Apostles," he had seen almost at a glance, the *basis* of the perpetuity of this, with other apostolic gifts. That learned prelate, in descanting on the passage: "As my Father hath sent me, even so send I you," etc., remarks,— "that he (Christ) transferred the power he received from God his Father, the words of the text most fully declare."—"He was, as the apostle declares, the head of the body—consequently this headship was *transferred*, etc."* "To whom? To none other than the apostles."† But in what did this headship consist? In the possession, by the apostles, of "all the power necessary to preserve and regulate the body,"—in the exercise of which power "they *could not err*," etc.‡

The *apostles*, then, were inspired. But, "had the apostles successors?" "One of the very first acts they did after they received the apostolic office," says the bishop, "was to *transfer the very same power* they had received from Christ." We only add in conclusion on this subject, that the comparatively youthful bishop of Michigan without doubt borrowed the above sentiment from that venerable patriarch of the so-called Evangelical or Low Church party, Bishop Griswold, late of the eastern diocese, who, in a sermon "on the Apostolic Office," speaking of "the ministry" which Christ "actually did give" to his apostles, declares it to have been "such as the Father had given him; he appoints them to *the office* which he was leaving,"§ which "*office*" Christ "promised always to be with," etc.||

And hence, as remarked above, (pp. 59 and 60,) the *origin* of the argument for the infallibility of Catholic tradition by the Romanists. Christ was infallible, and so his apostles, by virtue of the transfer of his headship to them, and of theirs to their successors. And, in confirmation of the *identity*, in all essential points, of the various schemes of traditionists regarding the matter in hand, we now add, that, in deciding the question as to what is genuine tradition and what spurious, *all* unite in subjecting it to the same test, that of the famous maxim of Vincent of Lerins—"QUOD UBIQUE, QUOD SEMPER, QUOD AB OMNIBUS CREDITUM EST"— "*that which has been believed everywhere, always, and by all.*"

This test was put forth by Vincent, a monk of the fifth century, under the specious plea, that it was "extremely necessary to apply the sense of the Catholic Church to the Scriptures, *as a rule to a line.*" "For us," he says, "who are in the bosom of the Catholic Church, it ought to be our first and principal care to choose such doctrines as we find to have been believed in all places, at all times, and by all the faithful." The tradition which is found to abide this ordeal, may be regarded as of divine authority, and hence an infallible

* Sermon, &c., p. 7.

† *Ib.*, p. 9.

‡ *Ib.*, pp. 7, 8, and 17.

§ Tracts on the Church. No. I, Bishop Griswold on the Apost. Succ., p. 5.

|| *Ib.*, p. 7.

standard of appeal in distinguishing "the true Catholic faith from the vitiations of heresy!"

This test, we repeat,—the legitimate offspring of Romanism, *is claimed and used to the same end alike by the Tractarian, and by High and Low Churchmen.* That it is insufficient to that end, not only, but *perilous* to the cause of evangelic truth, we think can be made satisfactorily to appear from the following considerations:—

1. As a test, it is *inapplicable*. Differences of opinion have given rise to controversies on all the fundamental doctrines of the gospel, even from "the apostle's times." But the Catholic unity required by this rule, in discriminating between "the divine and the human amongst many different conflicting traditions and opinions," excludes controversy. It hence becomes *practically inoperative*, and works its own ruin. But in addition to this,

2. It is *unsatisfactory*. Mere unanimity of opinion, whether applicable to the early Fathers, or to the age of Vincent, is no valid proof that it was of *divine* authority. The circumstance of proximity of the former to apostolic times, and of the advantages of the latter in the Vth century in determining which were authentic and which were spurious among the writings, etc., of the preceding age, and which were doubtless calculated in an eminent degree to promote unity of opinion in the Church, will by no means apply to her subsequent history. Since the introduction of this maxim by the Romish monk, the Church has been literally rocked in the cradle of revolution. Traditions, written and unwritten, claiming equal authority with those of earlier origin, have been multiplied beyond computation. And, if we add to these the ages of darkness and superstition which have intervened, what considerate mind would risk its faith by an appeal to such a test! Again we remark,

3. It is *superfluous*. Why, we ask, institute a rule by which to arrive at a knowledge of doctrines, etc., believed everywhere, at all times, and by all? These terms must, certainly, be inclusive of the *New Testament age*—the doctrines taught, and the ministry, ordinances, rites, etc., instituted by Christ and his apostles. If, therefore, the things to be believed in accordance with the application of this rule, harmonize throughout with those taught by Christ and his apostles, they being acknowledgedly infallible, and hence universally binding upon all, why not repair at once to the *original* document? Why be tied down "to expound Scripture according to the consent of the ancient Fathers"? Wherefore be told, that "we must look back through the long mist of years, whenever we want to know what is good and evil"?* And, if the alleged unvarying Catholic tradition to which this rule points us should be found to teach things *not* taught in the original document, what then? Ah, this is the rub. Take for example, the article of Romish celibacy, which comes "nearer perhaps than any

thing else to Vincent's rule."—"Tertullian and Cyprian taught, that in and by itself, it was a more holy state than matrimony—especially in the case of the clergy not married before ordination"—"and so commended it to the admiration of the believers, that this doctrine became, ere long, the *doctrine* of the Catholic Church."* Mark. Of the Catholic Church: *not* of Holy Scripture, unless indeed the apostle Peter's having had a wife,¹ can be adduced in proof! And yet our traditionists, upon the strength of Vincent's rule, insist upon our adoption of this "doctrine" as an article of our faith! One thing is certain. Consistency requires either the *adoption* of the "doctrine," or the *repudiation* of the rule. The responsibility of this dilemma rests with the originators and advocates of the XXth of the XXXIX articles, who, maugre the guards against its abuse, yet declare that "THE CHURCH *hath* power to decree rites or ceremonies," etc. For, this "power" of the Church once asserted, all history shows that her love of its exercise early induced the practical substitution of the phraseology—'*not expressly forbidden*'—in the place of, "*contrary to, God's word written.*" Nor need the reader be informed, that this assumed license by "the Church," soon originated a rival system of "teaching for doctrines the commandments of men,"² to that "foundation of the apostles and prophets, of which Jesus Christ is the chief-corner-stone."³ Now, that Vincent's rule was designed as the prop to this antichristian traditionary system, will appear,

4. From a view of its *Judaic* character. The Jews had their traditions—the Cabala, which they believed to contain an explanation of the Sinai Law, which Cabala was given by God himself to Moses; and that without these traditions, the law itself was not a sufficient rule of faith. Traditionists tell us, that they "do not make Scripture the rule of their faith, but that other things in their place" (Catholic tradition) "are rules likewise; *in such sort that it is not safe, without respect had unto them, to judge things by the Scripture alone.*" "Scripture and tradition, taken together, are the *joint rule of Faith.*" Thus it is they *Judaize* the system of scriptural interpretation. Its antichristian character may be gathered,

First, from our blessed Lord's *frequent denunciations* of the Jewish traditions. "For laying aside the commandments of God," says he, "*ye hold the traditions of men.*"⁴ And again, "Why," he demands, "*do ye transgress the commandment of God by your tradition?*"⁵ And in another place he accuses them of "making the Word of God of *none effect* through their *tradition.*"⁶ Loud admonitions, these, to the Church, in all future ages! But to the above, and to the same end, we add,

Second, Those passages which affirm the *absolute sufficiency and supremacy* of holy Scripture, as its own interpreter—"comparing

(1) Matt. 8 : 14. (2) Matt. 15 : 9. (3) Eph. 2 : 20. (4) Mark 7 : 8. (5) Matt. 15 : 3. (6) Mark 7 : 13

* Alexander's Anglo-Cath., etc., pp. 82, 83.

spiritual things with spiritual."¹ Take the following. "The law of the Lord is *perfect*, converting the soul; the testimony of the Lord is *sure*, making wise the simple."² "To the law and the testimony: if we speak not *according to this word*, it is because there is no light in them."³ "They have Moses and the prophets; let them *hear them*."⁴ "Search the *Scriptures*; for in them ye think ye have eternal life."⁵ "From a *child* thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be *perfect*, thoroughly furnished unto ALL good works."⁶ Surely, such passages as these, one would suppose, were sufficiently explicit. They set forth, plainly and fully as language can speak, the absolute sufficiency and supremacy of holy Scripture as the *only* divinely authorized standard rule of faith. Any thing that does not fall within this rule, so far as authentic, we may receive, "but not as a *portion* of the Christian Revelation; we may practice, but not as a *portion* of the divine institutions essential to a Christian Church, and binding on all men in all ages. When the apostle Paul gave his advice on matters respecting which he 'had no commandment from the Lord,' he, of course, thought that what he was recommending was good; but, so far was he from presuming to put it forth as a *divine* command, that he expressly notified the contrary. Let us not think to manifest our pious humility by *reversing* the apostle's procedure!" To the above, may be added the fact,

5. *That the early fathers themselves disclaim that authority in behalf of their writings which traditionists affirm.* POLYCARP, who, according to Eusebius, "had been instructed by the Apostles, and had familiar intercourse with many that had seen Christ," in his epistle to the Philippians says:

"Neither am I nor is any one like me, able to follow the wisdom of the blessed and illustrious Paul, who, being among you, in presence of the men who then lived, *taught accurately and surely the word of truth*, and who, after he was gone, wrote to you an epistle, which, if you carefully study, ye shall be able to build yourselves up in the faith which has been delivered to you, and 'which is the mother of us all.'"^{*}

IRENÆUS, the disciple of Polycarp, and who wrote in the second century, says:

"We do not know the plan of our salvation through *any others* than those by whom the Gospel has come to us, which indeed they first preached; but, afterwards, by the will of God, delivered it to us *in the Scriptures* to be THE GROUND AND PILLAR of our faith."[†]

ORIGEN, in his commentaries on Matthew, speaks of

(1) 1 Cor. 2 : 13. (2) Ps. 19 : 7. (3) Is. 8 : 20. (4) Lk. 16 : 29. (5) John 5 : 39. (6) 2 Tim. 3 : 15-17.

* Hefele, *Patrum Apost. Opera*, p. 118. † Iren. *Adv. Hæres*, 3 : 1.

"The whole word of God as the *only* perfect and proper means of affording to those who wish to learn, *one safe voice* amidst discordant sounds."

JUSTIN MARTYR, in his dialogues with Trypho, the Jew, says,

"We are commanded by Christ to obey not the dogmas of men, but the doctrines preached by *the holy prophets*, and taught by *him*." And,

AUGUSTINE, whose writings are often appealed to by traditionists, says,

"We ought not to esteem the writings of any men, *even although Catholics, and men of repute*, as we do the canonical Scriptures, as if it were not lawful for us, consistently with the honor due to such men, to *condemn and repudiate* in their writings any thing which they have delivered contrary to truth, as that has been understood through divine assistance, either by others or by ourselves. This I myself do in reference to the writings of others, and this I wish my readers to do with me."*

Now, in what terms, we deferentially ask, could the sufficiency and supremacy of Scripture be more explicitly declared? It is true, Paul exhorts us to hold fast the "traditions." But it is equally true from 2 Thess. 2 : 15, that these traditions were *written* as well as spoken, that is, what was delivered *orally* to one church was conveyed in *letters* to others, so that the *Scriptures* contain the whole word of God. Would that our zealous modern traditionists might be led to see that Paul's persecuting spirit, while in an unrenewed state, was the fruit of his zeal for the *traditions* of his fathers! The early ecclesiastical writers,—if we may judge from the above quotations (which might be greatly extended),—were alive to the danger of substituting human for divine guidance in matters of faith. And that their convictions of this danger arose from their knowledge of the perverting and corrupting influence of "the traditions of the elders"—the Jewish Cabala—in "making void the law of God," by "teaching for doctrines the commandments of men," there can be no doubt. We must therefore insist that, in the sense in which it is designed to be understood by the traditionists of our day, they respectfully decline the honor of the title, "venerable luminaries of the ancient church"!

Finally, we have said that Scripture is *infallible*; and so, of necessity, the *rule* by which to interpret it. This, on Protestant principles—that of interpreting Scripture *by* Scripture—is clear enough. It, however, by no means follows that they by whom the rule is applied are *themselves* infallible. But this position our traditionists—Romanists, positively, and others, as we have shown, virtually, or by implication—deny. They affirm the infallibility of the *interpreter* by whom the rule is applied. True, they are not agreed as to *whom* the right of interpretation belongs, Romanists asserting it in behalf of "holy mother Church," to whose interpret-

(1) Gal. 1 : 14.

* Epist. 148—ad Fortunatianum Aug. Op. vol. 2, p. 502. Paris, 1679.

ations all the faithful are required, under penalty of the heaviest anathemas, to yield implicit faith and obedience; while others, under the rule of Vincentius Lirinensis, demand the same implicit faith and obedience to the teachings of what *they* claim to constitute "Catholic Tradition." On the other hand, Protestants hold all such claims of infallibility in behalf of the interpreter, as constituting, essentially, the corner-stone in the foundation—the key-stone in the arch of the entire fabric of Antichristianism. And they oppose to it the right of PRIVATE INTERPRETATION. On what grounds, will appear from the following:—

1. The fact that God has given to us a law or standard to which we can appeal in cases of doubt, involving, as it does, our moral accountability for its use or abuse, implies the possession, by us, of an *internal principle* by which we are enabled to distinguish between truth and error, and right and wrong. To this internal principle, which we call conscience, and the law or standard ordained to guide it in its search after truth, the Scriptures frequently appeal. For example, our Lord asks, "Yea, and why, even of yourselves, judge ye not what is right?" So, the Apostle, "Examine yourselves, whether ye be in the faith; prove your own selves." "Prove all things; hold fast that which is good." Now, these passages recognize the possession, by us, of a *judging principle*, and the provision for us of a *test* both of truth and of character. And that both the test and the duty to apply it to the purposes here set forth are of universal application, is evident from another fact. It has for its support,

2. *Common consent.* This apparent, and the right of private interpretation is placed beyond the reach of controversy. In proof, we appeal at once to the workings of the argument adduced by Romanists in support of their dogma of infallibility of "holy mother Church." If the result shows a clear concession on *her* part, of the above principle, the fact of the common consent is fully sustained. And, mark, the Romish Church is not now on the bench, but at the bar—is not the judge deciding, but the party pleading. The question,—the infallibility of the Romish Church as the exclusive interpreter of holy writ, etc. This high claim she sets forth in the following Tridentine decree:—

"All saving truth is *not* contained in the Holy Scripture, but partly in the Scripture and partly in *unwritten traditions*, which, whosoever doth not receive, with like piety and reverence as he doth the Scriptures, is accursed! No one, confiding in his own judgment, shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which hath been held and is still held by *holy mother Church*, whose right it is to judge of the true meaning and interpretation of holy writ, or contrary to the *unanimous* consent of the Fathers. If any disobey, let them be denounced by the ordinaries, and punished according to law."*

(1) Luke 12 : 57. (2) 2 Cor. 13 : 5. (3) 1 Thess. 5 : 21.

* Conc. Trid. Sess. 4.

Now, by what argument is it pretended to support this claim? Why, that it is a doctrine of divine revelation, founded upon Christ's *promise* to his apostles and their successors, that He would "be with them all days, even unto the ages of ages." The question however presents itself—*How are we to know*, that this promise relates to the endowment of "holy mother Church" with the perpetual gift of infallibility as the interpreter of holy writ? To affirm, as does the Roman Catholic Bishop of Cincinnati, that in virtue of this promise, "the Church is as certainly assisted by the Holy Ghost to teach all truth, as the evangelists and other writers of the holy Scriptures were *inspired* by the same Divine Spirit to write the special truths which they were commissioned to reveal to particular churches and on particular occasions," is *assuming* the very thing to be proved. The phrase, "I am with you," in Scripture, is susceptible of the four following meanings: "I am with you," personally, providentially, graciously, and with miraculous power. Now, it is clear that it could not be the first; for Christ was then *withdrawing* his personal presence from his Apostles. Nor the second and third; for this will apply equally to *all* good men of every age. The sense of the fourth has its illustration in the words and act of Peter in the cure of the cripple—"Silver and gold have I none, but *such as I have* give I thee: In the name of Jesus Christ of Nazareth rise up and walk."¹ Nor in Peter alone. For, in virtue of the declaration—"These *signs* shall follow,"² etc., "the twelve" as well after as before the crucifixion and ascension, cast out devils; spake with tongues; took up serpents, and drank of deadly poisons, unharmed; and cured the sick by the laying on of hands.³ Of *all* of them it is said, that "they went forth, and preached everywhere, *the Lord working with them*, and confirming the word with signs following."⁴

Thus much, then, as the result of private judgment in the interpretation of the above promise—the spirit and presence of Christ *miraculously* "working with" the twelve, in attestation of the divinity of their mission as sent by Him! But what evidence, we ask, does this furnish in support of the claim of Romish infallibility? "Can the popes work miracles? Can the bishops?—Such a miracle, forsooth, as the existence of the Roman Catholic Church in the western empire, after the rise of Mahometanism in the east! A splendid miracle, truly! That proves as much for Mahometanism and Paganism, as for the Popes of Rome: for these systems rose upon the ruin, and also withstood the shocks of other systems!"

The question of the dogma of Romish unbroken succession from Peter we must reserve for a subsequent page. It must suffice that we now observe, that *the fact* of a reference by Romanists to Scripture for a proof of said claim, is a tacit acknowledgment, on her part, of *the right* of private judgment as the rule of interpretation.

The same holds true of her mode of admitting proselytes to her communion. We will suppose a case in illustration. A Jew, for example, is converted to Christianity. We will suppose him to have "heard of just two sects of Christians—the Roman Catholic and the Protestant. He has read the New Testament. He wishes to join the Church. He goes to the Roman Catholic bishop, and says, 'I see two churches, sir: I don't know which to join. I read that there is but one true Church.' What does the bishop respond? 'Sir, you ought to join our church.' The Jew asks, 'your reason, sir? for the Protestant says, I ought to join his church.' The bishop shows him *fifteen* marks of the true Church. He says, 'Read the Bible, and see if these marks are not characteristic of us; and then judge for yourself.' He finds these marks involve the principal part of the New Testament. He reads, however, and joins the Church. Has he not decided this question by examining the holy Scriptures? Has he not interpreted *for himself*?"*

We, however, leave Romish traditionists (and their respective allies) to reconcile these and the like admitted instances of the right for which we contend, with their *ex-cathedra* announcements, that we must believe what "the Church" (taking Catholic tradition as the infallible oracle of her teachings) believes. Our own conviction is, that there is no risk, at least with the unprejudiced mind, in opposing the logic of private judgment when subject to divine guidance, to the sophistry of "the vicious circle,"—we must believe the Scriptures on the authority of the Church, then the Church on the authority of Scripture. In other words, the Pope is infallible, for the *Bible* asserts it; and the Bible is inspired, for the *Pope* asserts it: a mere *petitio principii*, a begging of the question, as gross and as palpable as any that can be found in the category of sophisms! Take the following in illustration. His Holiness, for example, appears in court, and presents before the judge and jury the Bible to prove his claims; but, instead of allowing said witness to speak for himself, and proving that he is worthy of credit (which an infidel would insist upon as indispensable), he merely remarks, 'This witness, gentlemen of the jury, clearly affirms that I am the supreme and infallible head of the Church of Christ upon earth.' 'But I beg,' says the opposite counsel, 'to cross-examine the witness, in order to ascertain—First, his credibility; and, second, the real nature of his testimony.' 'As to his credibility,' remarks the Pope, 'his oath was not entitled to the least credit, till I expunged what I deemed spurious from the genuine; nor even now does his evidence deserve the least credit, only when it is in my favor. 'That is very singular,' adds the counselor, 'but as you have brought him into court to prove your vicarship and infallibility, I should like to examine him, to see what he says on these points.' 'You may if you please,' quoth the Pope, 'but then it must be *through me*. For

you must know that it is impossible to understand him in the vulgar tongue, and even in the "authentic Latin,"—he speaks so indistinctly, that without *my interpretation*, you could make nothing of his evidence. The truth is, he is almost dumb, and nobody but myself can tell infallibly what is passing in his mind.'

'And pray, how did you get this exclusive prerogative of telling what is passing in his mind? What proof have *we* that you possess it?'

'What proof have you? *You* have no proof, but I have, and that is enough.'

Having thus exposed the fallacy of the above pretensions, we pass to another, namely: That of an alleged advantage by Romanists over all the Protestant sects, in that they have *no authentic Bible*. This claim, on the Romish hypothesis, involves the proposition, '*The Church BEFORE the Bible*.' Hence, *no CHURCH, no BIBLE!*

On this subject, a living Roman Catholic prelate* proposes the following question, "*which was prior, the Bible or the Church?*" To which he responds, "manifestly, the Church was the *older*." His argument in support of this assertion is this: "Faith," says he, comes from hearing, or preaching, by which "whole nations were converted to the Savior, before the different books composing the present Bible were determined to be genuine Scripture," etc. And he adds, "the Church was therefore prior to the Bible: and if the Bible had never been written, the gospel could have been preached and believed, as it was in the early ages, without its aid;" and, finally, says he, "if there is any thing clearly taught in the Scriptures, it is the authority of the Church, which, without aid from the Bible, not all composed when the first apostles preached, had fully established her authority," etc. "Hence," says he, "we believe in the Church first." "The Bible, which the Church presents to us, obtained, sanctions the authority of the Church, and confirms our faith."

It requires but a partial acquaintance with Romish theology on this subject, to evidence its current identity with the sentiments advanced, as above, in its support. And, viewed as a whole, what a medley of theological jargon! Here we have "the authority" of holy mother Church "*fully established*" as "clearly taught in the Scriptures," while yet those very Scriptures are declared to have been "*not all composed* when the first apostles preached"! We affirm, that "if there is any thing clearly taught in the Scriptures," it is the fearfully recorded doom of this scripturally denominated "mother of abominations," as she, who, to support her antichristian usurpations, has blasphemously dared both to *take from*, and to *add to*, its inspired contents.² It were no difficult task to show, as well from the internal and external evi-

(1) Rev. 17 : 5. (2) See Rev. 22 : 18, 19.

*Bp. Purcell, Cin. O. Debate, etc., pp. 262, 263.

dences of the Scriptures themselves, as from the concurrent voices of all Christendom (Romanists excepted), that the Apocalypse of St. John *completes*, as the Gospel by St. Matthew *commences*, the inspired canon of the New Testament. This is not the place to furnish such evidence in detail. Suffice it now to state, that the above evidences place the date of St. Matthew's Gospel between A.D. 41 and 44; and that of the Apocalypse just before the accession of the Emperor Nerva, A.D. 96. The intervening three Gospels, with the Acts, and the twenty-three Epistles (the authenticity and divinity of which are sustained by similar evidence with the above), were, at different dates, penned by those divinely inspired amanuenses of the Holy Ghost whom Christ, "when he ascended up on high, set in the Church for the perfecting of the saints;"—and, taken in connection with the Gospel of Matthew, the Apocalypse, and the Old Testament writings, constitute the aggregate of those inspired Scriptures which the Holy Ghost has declared to be both sufficient and supreme—"profitable for reproof, for correction, and for instruction in righteousness; THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS." Now, for the proof,

That the words of Christ—"out of thine own mouth will I judge thee, thou wicked servant,"³ will apply to Romanists in the sense of both *taking from* and *adding to* these inspired Scriptures, we refer to the quotations above. First. "Faith," says Bishop Purcell, "comes from hearing." But what, we ask, gives *efficacy* to the hearing ear? "Hearing," adds the apostle, "comes by the word of God."⁴ Here is the relation set forth between *cause* and *effect*. "The word of God" preached, the *instrument*; "faith" produced, the *result*. "The word of God," the *basis* of the truths addressed to the hearer; and hence, "*prior*," in the order of time, to "faith" in the truths proclaimed. True, the inspired *matériel* for the erection of that structure of Christianity which, to all future ages, was to furnish a FINISHED MODEL "for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ,"⁵ was distributed, in its diversified forms,⁶ in such manner, and at such times, and to such persons, as "seemed good to the Holy Ghost," who "divided to every man severally as he would."⁷ In other words, the *substratum* of "the faith" in doctrine, church order, ordinances, and discipline, "delivered to the saints" by the inspired apostles, was gradually revealed. But it is demonstrable that the *last* of the New Testament epistles—the 2d of Peter—was written as early as A.D. 65, and hence, that the four Gospels, the Acts, and the twenty-three Epistles, were all extant in the Church in *written* form, in the short space of about twenty years! These inspired writings, we repeat, together with the Apocalypse, *penned*, as we have said, in A.D. 96, and

(1) Eph. 4 : 8-13. (2) 2 Tim. 3 : 17. (3) Luke 19 : 22. (4) Rom. 10 : 17. (5) Eph. 4 : 12. (6) 1 Cor. 12 : 4, 6, 29. (7) Jude 3.

which sets forth the predicted fortunes of the Church to the close of time, *completed* the New Testament canon before the close of the first century. It follows, that "the foundation of the apostles and prophets," resting upon "Christ as the chief corner-stone," "*was prior*" to the erecting thereon of those "lively stones," who, by the "hearing" of "faith" wrought in "them by the word of God," were "built up a spiritual house"—THE CHURCH—"an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ;"² otherwise, we have the anomaly of a building *without* a foundation! and such, Bishop Purcell being judge, is the Church of Rome!! else, why lop off the latter limb of the passage which he pretends to quote from Paul? Wherefore affirm, that "if the Bible had never been written, the gospel could have been preached and believed *without its aid*," and, that the hypothetical form of presenting this matter furnishes no escape from the tremendous anathema which we claim to apply to the advocates of the above theory is demonstrated from the fact, that though the Church of Rome claims to be the *only* conservator and interpreter of Scripture, yet that she has neither an authentic copy, nor an authentic commentary, of the Bible! and in presenting our proof, as a shield against the imputation of unfairness in the premises, we shall, for the time being, yield to "holy mother Church" her assumed prerogative to be *her own witness*, leaving her, by the way, to dispose, as best she can, of the declaration of our Lord—"If a man bear witness of himself, his witness is not true:"³ for the reason, as we suppose, that, being *deeply interested* in the points in controversy, we have a right to demand evidence other than his own bare assertion.

First, then, *The Church of Rome is totally destitute of an authentic copy of the Bible*. With all her pretended infallibility, she cannot produce a translation of any sort, in any living language on earth. With all the riches, and learning, and infallibility of the Romish hierarchy, she owns not a New Testament, authentic and authorized, either by Pope or Council, or by the Church diffusive or responsive.

Proof. The Council of Trent declared "that the ancient and common edition (of the Latin Bible) should be considered the *authentic* edition, and that the Bible should be printed as correctly and as expeditiously as possible, principally according to the ancient and Vulgate edition. In consequence of this, it was published by Sixtus Quintus, in 1590. He, himself, watched over the work with admirable attention and zeal; he perused every sheet, both before it was committed to the press, and after it was printed off, but his edition scarcely made its appearance, before it was discovered to abound with errors!"⁴*

These are the words of an eminent and highly esteemed advo-

(1) Eph 2 : 20. (2) 2 Cor. 5 : 5. (3) 2 Pet. 2 : 5. (4) John 5 : 31.

* *Horæ Biblicæ*, by Charles Butler, Esq., of Lincoln's Inn. Dublin, 1799, p. 119.

cate of the Romish Church. Sixtus demanded a universal recognition of his Bible, and denounced the heaviest anathemas against all who would charge it with any errors. Yet within the period of thirty years, his successor, Pope Clement the VIIIth, not having the fear of these curses before his eyes, brought out a *new edition* in 1593. "The difference," says Butler, "between the two Papal editions is considerable; Dr. James, in his celebrated *Bellum Papale*, reckons 2000 instances in which they differ; Father Henry de Bukentop a Recollet, made a similar collection;" while "Lucas Brugensis reckoned 4000 places in which, in his opinion, the Bible of Clement VIII. wants correction." Cardinal Bellarmine, who had a principal part in the publication of the edition, praised his industry, and wrote to him that those concerned in the work had not corrected it with the utmost accuracy, and that *intentionally*, they had passed over many mistakes."—(*"Scias velim Biblia Vulgata non esse a nobis accuratissime castigata; multa enim de industria, justis de causis, pertransivimus."*)—BELLARMINE.) Then, too, Clement hurled the same anathemas against all who should either refuse to accept, or who should dare to charge error against his edition.

"Yet this is the Bible which, according to Mr. Butler, was declared by the Council of Trent" to be "*inerrant*"—"where the dogmas of faith or morals are concerned." "In this decision," he adds, "every Roman Catholic must acquiesce, as he receives the Scriptures from the Church, under her authority, and with her interpretation."*

A Bible, with 4,000 acknowledged errors, "*inerrant*"! Nor this only. A Bible, placed under the ban of an anathema, as the *rival* of a previously existing infallible edition!

To decide upon the *merits* of their claims, involves the question of *infallibility* of their respective authors. But here we encounter another difficulty. For, though both Sixtus and Clement assume it, the latter treats the pretense of his predecessor with the utmost contempt; while another, namely, Pope Adrian VI., denied that the popes were infallible, another actually *rescinded his own act*, as in the case of Pope Martin V., who at one time confirmed the decree of the Council of Constance, which set a general council above the pope, and subsequently issued a decree forbidding all appeals from the pope to a general council; while others, again, as in the case of Clement and Sixtus, *rescinded* the acts of their predecessors—for example, Pope Stephen VI. rescinded the decree of Formosus; and Sergius III. so hated Formosus and all that he did as pope, that he obliged all the priests that he ordained to be *re-ordained*! Truly,

"When Greek fought Greek, then was the tug of war."

Perhaps, however, a general council, as *the seat* of infallibility,

* Butler's *Horæ Biblicæ*, p. 121.

may decide this point. Let us see. That of Constance, for example, "says that the Church in old times allowed the *laity* to partake of both kinds—the bread and the wine, in celebrating the Eucharist." The Council of Trent says, the laity and unofficiating priests may commune in *one kind only*. In the time of Pope Gelasius, it was pronounced to be sacrilege to *deny* the cup to the laity; but now it is *uncanonical* to allow it. Here then we have council against council, as in the other case of pope against pope.

And yet, it is upon such authorities, either separately or conjointly—(but which of the two, it has never yet been decided), Protestants are called upon on pain of eternal perdition, to receive the Latin Vulgate as above, as "inerrant,"—"authentic"! "The fact is, however, that the Vulgate now extant never had the sanction of a general council, as that of Trent had broken up before it was issued." And as to the Douay version, it was made from the so-called "inerrant" and "authentic Latin" copy as above; the best evidences of *its* infallibility being those of the 4,000 blunders of the original of which it is a translation, and the numerous corrections of its inaccuracies by the bishops of the Romish Church, at different times.

Then, regarding the question as to what constitutes the *canonical* Books of the Old and New Testaments, while Romanists admit all that Protestants acknowledge to be such, they insist upon *adding thereto* as a part of the inspired writings, productions affirmed by Protestants to be totally destitute of any such claim. This, they insist, is true of the APOCRYPHA, which they reject as being *uninspired*, and that on the following grounds—namely:

"It was never extant in Hebrew—never formed any part of the Jewish Scriptures, not being reckoned among their canonical books (of whose purity and integrity they were remarkably jealous), either in ancient or modern times. Neither is it found in the Septuagint version of the Old Testament, made by Jews at Alexandria for the use of their Hellenistic brethren. These books, moreover, were not referred to by our Lord or his apostles. They are not mentioned in the sacred canon by the learned Josephus or Philo, who flourished in the first century. During the first three centuries, they are not found in the catalogue of inspired books, drawn up by the Greek or Latin Fathers. In the list made by the council of Laodicea, and acknowledged by the universal Church (A.D. 364), they are not mentioned; and even St. Jerome, the translator of the Latin Vulgate, expressly omits them! They contain fables and contradictory statements. They recommend immorality; such as lying, assassination, suicide, and magical incantations. And never were they acknowledged by any general council as inspired, till the Council of Trent, in the XVIth century, foisted them into the canon, cursing, according to custom, all that would refuse to receive them. This was done in the Fourth Session, there being present at the time but forty-eight bishops and five cardinals. These infallible gentry decreed that the books of Wisdom and Ecclesiasticus were written by Solomon, whereas there is internal evidence most decisive, to prove that they were not written till long after the time of that monarch. Besides, the writers made no pretensions to inspiration. The author of the book of Ecclesiasticus entreats the reader to pardon any errors into which he may have fallen; and the writer of the 2d Maccabees concludes as follows: 'If I have done well, and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could

attain unto.' What words for a man speaking as he was 'moved by the Holy Ghost!' But,

2. Second. The Church of Rome—her claims to the contrary notwithstanding—*has no authorized commentary on the Bible*. This, assuming as she does, the prerogatives of an infallible interpreter of Scripture, she holds to be indispensable, as the only effectual safeguard against heresy. She, therefore, has her *notes*. Their authority and value, however, we leave the reader to infer from the following testimony of one of her most eminent and distinguished prelates. "The late Rev. Dr. Doyle was asked by a committee of the House of Lords,—‘You consider yourselves pledged to all matters contained in those notes?’ ‘No; not by any means,’ was the reply. ‘On the contrary, there were notes affixed, I believe, to the Rhenish Testament, which were *most objectionable*. The notes carry, in our edition of the Bible, *no weight, for we do not know the writers of many of them.*’"

Clearly, then, the Church of Rome has neither an authentic copy of, nor an authorized commentary on, the Bible. A Bible she *may* have, or rather a book which she calls such. But THE Bible, which contains the "all Scripture" which was originally "given by inspiration of God" at the hands of those "holy men of God," "the apostles and prophets," she has not! Indeed, the system of Romanism, accommodating itself in all its parts and powers to *unregenerate* humanity, its history throughout is but a demonstration of the tendency of "the natural man," under the guise of Christianity, to *depart* from the simplicity of primitive gospel truth and order, in exact proportion as, by the arrogant claims, the spiritual despotism, and the infinite superstitions of the papacy, it has *receded* therefrom. This system, in subjugating humanity to its control, so far as it regards the original inspired Scriptures, has all along proceeded on the principle of substituting, practically at least, the *absolute* for the hypothetical. Such a procedure was at once fundamental to, and the evidence of, the grand apostasy. The dogma—"the Church BEFORE the Bible," as it involves the right, so it proceeds on the principle, of furnishing a gospel, "without its aid"! And this, notwithstanding the fact, that all the books received as canonical by Protestants, are received also by Rome. The history of all religious delusions shows that their success is dependent on and is in proportion to, their adherence to the true. Take, for example, the Mormon delusion, and we must confess that it transcends our philosophical discrimination to discern, why "the Bible" of the notorious fanatic, Joe Smith, has not as just a claim to our credence, as the so-called "authentic" and "inerrant" vulgate of Rome. Both claim that their Bible is the only true word of God. Both profess to derive their authority from it. And both affirm the evidence of miracles to substantiate their

claims. As it regards the first, suffice it to say, that both Bibles abound in Scripture. Of the second and third, so far as it regards the Mormon prophet, a discussion of the merits of his claims were a waste of time and paper. And, of the pretended popish miracles, whether of mediæval or of modern date, all that we have to say further is, that they "are wholly destitute of the support of credible and competent testimony. They were wrought secretly, or in the presence of those only who had already embraced the superstition which was intended to be supported by them; or when the miracle was pronounced complete, the effect said to have been wrought was imperfect or doubtful."*

3. One other point, however, calls for remark, before we leave this subject. Romanists, having assumed, that "whole nations were converted to the Savior before the different books composing the present Bible were determined to be genuine Scripture," allege that *Protestants are dependent upon "holy mother Church" for their collection, preservation, etc.* The argument is thus stated—"How, on Protestant principles," it is demanded, "can we be sure of the authenticity of a single book of the Old or New Testament, seeing we have no voucher for the truth, but the testimony of men?" It is then claimed in behalf of the Church of Rome, that "she has selected the genuine books of Scripture, and stamped forgery upon such as are spurious." And, it is demanded in an air of triumph—"Had she not done this, where would have been the Bible?" In reply, we remark—

1. Admitting that we, as Protestants, *are indebted* to her wisdom in deciding upon, and her vigilance in preserving, the canonical books of Scripture, claiming, as she does, to exercise the exclusive prerogative of an infallible umpire in all matters of faith and conscience, what follows? Why, that if a book be handed to me, and I read and believe it, that my faith in it necessarily rests *upon him who hands it to me!*† But,

2. Protestants, we affirm, *are not dependent* on the Church of Rome for an authentic version of the Scriptures. There is the most indubitable evidence of the existence of complete copies of the holy Bible, long before the name of Pope, or the Papal supremacy, was known to the Church. Such, the learned Horne, in his "Introduction to the critical study of a knowledge of the Holy Scriptures"—(and to which, for want of space, we must refer the reader for further information on this subject)—is true of the "*Codex Alexandrinus*," or Alexandrine MS., in four volumes, which tradition ascribes to the pen of Thecla, a little after the Council of Nice, A.D. 325, and now preserved in the British Museum;‡ the "*Codex Vaticanus*," which contests the palm of antiquity with the preceding,§ and the Syrian *Peschito*, or *literal*, (*versio simplex*), which Michaelis assigns to the early part of the second century.||

* Dr. Plumer. "The Bible True," p. 29.

† Roman Catholic Debate.

‡ Horne's Introduction, Vol. II., pp. 67, 68. § Id. Ib., p. 74. || Id. Ib., p. 189.

Other examples might be added. Those here given, however, are sufficient to show that Protestants are no more dependent on the Romish Church for their Bible, than is the man who supplies himself with water from one of the streams of the Nile, when there are six others equally available to him. We will only, in conclusion, add by the way, that the learned Du Pin, of standard Romish authority, admits that, before the Council of Laodicea, even in the third century, "the Scriptures were read *as they now are!*"* and, besides those versions of the Old Testament, both Hebrew and Greek, which were extant even before the first schism, A.D. 250, from the writings of those ancient skeptics, Celsus, Porphyry, Julian and others, together with those of heretics and pagans, we could almost compile a new Testament, containing every thing read, not only since, but before the Council of Laodicea.

What now, we ask, becomes of this boasted claim? It is equally at war with reason, as it is unsupported by fact. Rather, it may in truth be affirmed, that, had it not been for the *rivals* of "Holy mother," who, like Argus, have ever watched the sacred text, and guarded it from the hand of the destroyer, what had been its fate ere this, may be inferred from what we have already said of the interpolations and corruptions of those editions of the Primitive Fathers and other works which have fallen into her hands.†

(4.) But, the Council of Trent tells us that we must interpret Scripture according to the "*unanimous consent of the fathers.*"‡ What a boon! Pray, who are the fathers? Who can give their number, or their names? They wrote in Greek and Latin; their works, as we have shown, consist of *one hundred and thirty-five* ponderous folios,§ which it would consume a man's life to read, even in part. Now, how is it possible to ascertain whether they are unanimous on any single passage of the word of God? What a hopeless task! One might as well sit down to interpret the Egyptian hieroglyphics. The fountain of life—the Scriptures—is streaming before our eyes, inviting our thirsty spirits to drink. But the Council of Trent tells us we must not taste it till we get the divining cup which *all* the fathers used—an article that never existed! What a mockery, to talk to the *laity* about the unanimous consent of the fathers! What do they know about the fathers? Just as much as they do about the priests of China.||

But, in addition, even admitting the possibility not only, but the practicability of such a task, into what a *babel of confusion* is the reader thrown? We venture the assertion, that a very partial trial will induce every unbiassed mind to coincide in the estimate which Milton formed of them:—"Whatever time, or the heedless hand of blind chance, hath drawn down from of old to the pre-

* Du Pin's New History of Ecclesiastical Writers, p. 35.

† See page 75, of this Essay.

‡ Conc. Trid., Sess. 4.

§ See p. 65.

|| See Guide from the Church of Rome, etc., p. 328.

sent, in her huge drag-net, whether fish or sea-weed, shells or shrubs—unpicked, unchosen—these are the fathers.” Indeed, from the very nature of the case, this is inevitable; not only the lapse of time, but ignorance and carelessness, or (as it has most generally happened) prejudice and passion, incited by self-interest, conspire to jeopard an oral statement, whether of opinion, or of fact. From these, and other causes, the *original* import of such communications is constantly liable to corruption. Of this, there is a notable instance in the New Testament. We refer to our Lord’s reply to Peter’s question regarding the beloved disciple.¹ “If I will that he tarry till I come, what is that to thee?”—words which, intended as a gentle reproof to Peter’s indulgence in an unwarrantable inquisitiveness regarding the future destiny of that disciple, “the brethren” construed to mean, “that that disciple should not die.”³ St. John himself, however, in penning his Gospel a few years after, (before the destruction of Jerusalem,) alludes to the above “saying” of the brethren as an evident perversion of Christ’s original meaning.⁴ And, as to the early ecclesiastical writings, it has been well said, that “every thing pertaining to an appeal to tradition is obscure, uncertain, disputable, and actually disputed to such a degree, that even those who are not able to read the original authors, may yet be perfectly competent to perceive how unstable a foundation they furnish. One father, as we have shown, says one thing, another refutes it, while a third, on the same subject, expresses an opinion different from either. So with the councils. One delivers one set of doctrines as true, while another adds some, and rejects others, presenting a new creed for the belief and guidance of men, as in the case of the Council of Arminium, where Arianism was countenanced, or of the second Nicene Council, where image worship was established. Is it, then, supposable, that the Great Head of the Church would commit the doctrines of his Gospel, fundamental to the salvation of men, to a vehicle so easily corrupted as Catholic or ecclesiastical tradition?”

Finally. The theory which makes tradition co-ordinate with Scripture as a standard of appeal, *dethrones reason, annihilates the rights of private judgment, and hence, undermines the best interests of liberty and religion.* Without controversy, “private opinion must be allowed on all points, or prohibited on all points; and if prohibited, it must be by *force*, not by reason: for that would be an *appeal to reason*. There *can* be no middle course between the unlimited freedom of conviction and the dungeon or the stake.” Nor does this consequence result from the *Romish* theory of tradition only. If followed out to their legitimate extent, the claims of an authoritative tradition, whether found among the Tridentine Decrees or the Book of Common Prayer of the Protestant Episcopal Church, alike involve and maintain that

principle which, beginning in *coercion*, ends in *persecution*. Yes. We repeat it. As a theory, it cannot consistently condescend to any appeal to human conviction. The nature, character and powers of the doctrinal and ecclesiastical system which it is employed to uphold—"THE CHURCH," *jure divino*, and an uninterrupted transmission of an inherent episcopo-sacerdotal power of self-perpetuation, and the efficacious administration of the sacraments—being the *measure* of its alleged authority. Such a system, surely, cannot be sustained by an authority less than the "divinity of tradition"!*

Who, then, we ask, can fail to see that this unholy alliance of tradition *with* Scripture, prostrates human reason before the sacerdotal power—destroys mental liberty, and subverts the right of private judgment—saps the very foundation of all intelligent conviction of divine truth—and, availing itself of the universally prevalent preponderance among men of the religion of *sense* over that of *faith*, renders the mass the easy dupes to a system of captivating ceremonials! Yes. It is to this principle—"the powerful bias of human nature towards a religion of infallible pretensions, a faith consisting in a mere ascent to creeds, a worship of forms, and a service of external observances, of times and seasons, of "days and months and years,"—the proneness to a superstitious reliance on the performance of the ceremony rather than on the spiritual influence—to sanctimonious devotion rather than to moral purity;—we repeat, it is to this principle of depraved humanity, brought under the influence of the natural love of power and the disposition to arrogate authority, and, in turn, reacted upon by the institutions thus gradually enforced; that we may trace the success of a crafty and ambitious priesthood in erecting a fabric of authority and infallibility out of the spiritual office of the twelve fishermen of Galilee; and in supplanting the simple *regimen* of the New Testament Church by the external blandishments of that "infinite superstition"—THE PAPACY!

Thank heaven, that our feet were in time diverted from that *semi-Romish* avenue—PROTESTANT EPISCOPACY—through which so many, both of the clergy and laity of that communion are finding their way back to that antichristian fold! For this we are indebted, under God, to the deep and abiding conviction, in the light of the evidence here in part exhibited, that "THE BIBLE, AND THE BIBLE ALONE," is the divinely authorized standard of Christian faith. "*To the law and to the testimony; if we speak not according to this word, it is because there is no light in us.*"

And the Bible is its own *interpreter*, its own *witness*, and its own *judge*. As such the following are its attributes, viz.:

1. It is *inspired*. "Holy men of God spake as they were moved by the Holy Ghost."^a

(1) Gal. 4 : 10. (1) 2 Pet. 1 : 21.

* British Critic. No. 48. Notice of Harcourt on the Deluge.

2. It is *authoritative*. "The word that I speak to you, shall judge you in the last day."¹

3. It is *intelligible*. "When you read, you may understand my knowledge in the mystery of Christ."²

4. It is *moral*. "The word of the Lord is pure, rejoicing the heart."³

5. It is *perpetual*. "The word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you."⁴

6. It is *catholic*. "He that is of God, heareth God's word." "Preach the word." "Preach the Gospel to every creature."⁵

7. It is *perfect*. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."⁶ And,

8. It is *plain*, and *easy to be understood*. "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation."⁷

With such a lamp to our feet, and light to our path (and we intend, in the first instance, to follow wheresoever *it* leads, *exclusively* and *implicitly*), let us, in reliance upon the Divine aid, enter upon our Scriptural examination of the Origin, Nature, Orders and Powers of the Christian ministry, as set forth in Part II. of this treatise.

(1) John 12 : 48. (2) Eph. 1 : 9 ; 3 : 4. (3) Ps. 12 : 6 ; 19 : 9. (4) 1 Pet. 1 : 25. (5) John 8 : 47 ; 1 Tim. 4 : 2 ; Mark 16 : 15. (6) 2 Tim. 3 : 16. (7) 2 Tim. 3 : 15.

PART II.

MINISTERIAL PARITY, TESTED BY SCRIPTURE.

CHAPTER I.

SCRIPTURAL VIEW OF THE ORIGIN, NATURE, ORDERS, AND POWERS OF THE CHRISTIAN MINISTRY.

SECTION I.

Introductory Remarks—Plan of the Argument inductive—A visible Ministry a concomitant of the visible Church state, Patriarchal, Jewish, and Christian—Opening History of the New Testament exhibits its last transition state—Its distinguishing characteristic, Justification by Faith, through grace, in opposition to the law of Works—Process of ingathering—The Church invisible and visible—The latter, the basis of its external unity—A baptized body—Subjects, infants and adults—The Lord's Supper the bond of visible union and communion.

IN discussing the subjects connected with Part II. of the following treatise, our inquiries will be conducted exclusively upon the ground of what saith "HOLY SCRIPTURE."

To this end, that we may abstract our mind—no easy task, indeed—from the influence of long-standing associations with, and powerful predilections for, an ecclesiastical constitution which we have been led, on mature reflection, to believe to be "repugnant" to "Holy Scripture," the plan of our argument will be, **INDUCTIVE**.

We premise, then,—what none will dispute,—*that a visible ministry is a concomitant of the militant Church state; three forms of which have obtained under the three dispensations, Patriarchal, Jewish, and Christian.*

On opening the pages of the New Testament, the subject of prominent attraction and most absorbing interest, is, that of a concatenation of events, indicating that the Church is in a **TRANSITION STATE**. "The fullness of the time"¹ of "which God had spoken by the mouth of all his holy prophets"² had at length arrived, when those better things"³ so long adumbrated by the types and shadows

of the old or Levitical economy, should be dispensed. Paul's emblematic olive-tree of the XIth of Romans, illustrates the nature, fullness, and extent of God's covenant with Abraham, not only; but also *the mode*—mysterious indeed—by which the Divine faithfulness in regard to all its stipulations, should be verified to "all the seed,"⁽¹⁾ Gentile as well as Jewish. The national rejection of Christ by the commonwealth of Israel, results in their excision, for the most part, from the good-olive-tree as its natural branches;⁽²⁾ while, with the believing remnant, "according to the election of grace,"⁽³⁾ new scions from the believing Gentiles, though "wild by nature,"⁽⁴⁾ are engrafted thereon.⁽⁵⁾

It is also to be particularly observed, that in virtue of the same perpetual tenure of the covenant Abrahamic, the church is now transferred from under the Judaic or Sinaitic covenant or law of works, and placed under the covenant of grace. That dispensation, though, as "the letter," it dealt out nothing but condemnation and death, was nevertheless "glorious."⁽⁶⁾ From the first moment of the first transgression, God had ordained that no law could be given yielding a righteousness which could give life.⁽⁷⁾ But, man's sin could not annul God's law. As a subject of moral obligation, he was still responsible. Hence the divine enactment, "cursed is every one that continueth not in all things written in the book of the law to do them."⁽⁸⁾ In this, then, consisted the *glory* of that economy. The law stood forth as the stern and uncompromising vindicator of the honor, truth, holiness and justice of God, against the unreasonableness of man's infraction of it. But just as after the promise to Abraham of a son, human device is allowed to exert itself for the fulfillment, and Hagar with her unhappy offspring—the occasion of domestic discord—is the issue: so at Sinai. No sooner does God proceed to accomplish his unconditional covenant with Abraham, than Israel embraces the testing proposition of a conditional covenant. "*If ye will obey my voice indeed, and keep my covenant, THEN ye shall be a peculiar treasure unto me above all people,*"⁽⁹⁾ is the language of God to them: just parallel to our Lord's intimation to the self-righteous ruler, "Thou knowest the commandments:"⁽¹⁰⁾ and it is followed by their self-complacent reply, "*all that the Lord hath spoken, we will do!*"⁽¹¹⁾

Creaturehood, however, under every preceding dispensation, *had totally failed* to render obedience⁽¹²⁾ to God's law, and hence lay under his just wrath and curse. And, for the simple reason, that "*the law is not of FAITH:*"⁽¹³⁾ for, "whatsoever is not of faith, is sin."⁽¹⁴⁾ Wherefore? It is because of its Cainite infidel rejection of all belief in and reliance upon, that piacular or expiatory sacrifice and atonement for sin, predicted to be made in the divine

(1) Rom. 4:16. (2) Rom. 11:11, 21. (3) Ib., 5. (4) Ib., 24. (5) Ib. (6) 2 Cor. 3:7-9
(7) Rom. 5:17. (8) Gal. 3:10. (9) Exod. 19:5. (10) Luke 18:20. (11) Rom. 5:19. (12) Gal. 3:12
(13) Rom. 14:23.

person incarnate of the pre-ordained Son of God, as the Slain Lamb,¹ "set up from everlasting or even the earth was," to that end. In opposition, therefore, to the theory of creaturehood justification by the law of works, is the New Testament doctrine of

JUSTIFICATION BY FAITH,

through the alone merits and righteousness of our blessed Lord and Savior Jesus Christ. It reveals that, having assumed our nature in mysterious union with the divine, He (Christ) was "made sin for us who knew no sin; that we might be made the righteousness of God in him."² That He "was made a curse for us:"³ and that, in order to render complete our salvation in, through, and by Him, having fulfilled the law⁴ in all its parts, moral, ceremonial, and mediatorial, He is "the end of the law for righteousness to every one that believeth."⁵ "As by the deeds of the law no flesh living can be justified in God's sight,"⁶ "the law" fulfills the office of a "schoolmaster to bring us to Christ."⁷ It points us to Christ as our SUBSTITUTE, by whom, "all that *believe are justified from all things* from which we could not be justified by the law of Moses."⁸ "There is therefore now no condemnation to them that are "thus" in Christ Jesus, who walk not after the flesh but after the spirit."⁹ And, in this consisteth "the glory that excelleth," of the economy under which we live, compared with that which, at the opening of *this* dispensation, was "done away."¹²

The process for the ingathering, from among all nations, both of Jews and Gentiles within the encircling arms of the Church under this new aspect of her development, was gradual. These, as "the first fruits unto God"¹³ by *faith* in Christ,¹⁴ constituted that mystical body, the Church,¹⁵ of which he is the divinely constituted Head.¹⁶ We repeat, "THE CHURCH—universal or Catholic, as being gathered out of all nations: mystical or invisible, (whether in heaven or on earth,)* as known only to God.

(1) Rev. 5 : 6. (2) Prov. 8 : 23. (3) 2 Cor. 5 : 21. (4) Gal. 3 : 13. (5) Gal. 3 : 13. (6) Rom. 10 : 4. (7) Ib. 3 : 20. (8) Gal. 3 : 24. (9) Acts 13 : 39. (10) Rom. 8 : 1. (11) 2 Cor. 3 : 10. (12) Ib. 5 : 7. (13) Rev. 14 : 4. (14) Rom. 13 : 22. (15) Col. 1 : 24. (16) Eph. 1 : 22 ; ib. 4 : 15 ; Col. 1 : 18.

* That these last named attributes are as applicable to the true Church militant, as to those of her members who, having "fallen asleep in Christ"¹⁷ are joined to the Church triumphant, is evident, first, from those words of our Lord, "they are not of the world, even as I am not of the world."¹⁸—"The glory which thou gavest me I have given them."¹⁹ These words had direct reference to Christ's *true* Church and people on *earth*. But such surely can only be said to be known to him. Their "life is hid with Christ in God."²⁰ They have "a name which *no man knoweth*, save they to whom it is given."²¹ "The secret of the Lord is with them that fear him, and he will show them his covenant,"²² through "the Spirit," which is given to them to "bear witness with theirs, that they are the children of God."²³

On the other hand, wherever the Church or kingdom of God is spoken of as a *visible body among men*, it is always associated with the presence therein of the false and the self-deceived. Within her pale is found the intermingling of individuals of opposite character, the prevalence of error, and the admixture of ignorance, imperfection and sin, with better and holier elements. "All are not Israel who are of Israel."²⁴ For an illustration of the nature and character of the church *visible*, we refer the reader to the parables of the wheat and tares, of the drag-net, and of the ten virgins.²⁵

(1) 1 Cor. 15 : 20, 23. (2) John 17. (3) Col. 3 : 3. (4) Rev. 2 : 17. (5) Ps. 25 : 14. (6) Rom. 8 : 16. (7) Rom. 9 : 6. (8) Matt. 13 : 24-30 ; ib. 47-50 ; ib. 25 : 1-13.

It follows, that the first condition of church unity is, fellowship with God, through Christ, by *faith*. But, where this great principle exists, cementing, as it does, the affections of each toward those of all; it results, from the very nature of our Catholic Christianity as a social system, that it be provided with an external bond of concord of man with man, not only, but of unity of action in the dissemination of its blessings to others.

Hence, the *origin of the external unity of the Church*. It has for its foundation, the co-membership of each of the mystical members of the church with Christ himself, as "members of his body, of his flesh, and of his bones."¹ It has for its marks of visibility, visible ordinances, and a visible ministry.

The visible church is a *baptized body*. From the first, her adult members were the subjects of a double baptism—first, by the *Holy Ghost*; and second, by *water*: this latter baptism being a "figure" or symbol of the former, as representing their spiritual regeneration through faith. Not to enter into a lengthened argument on this point, it will suffice to refer to a single instance in illustration. We allude to Peter's recognition of the distinction between the baptism of the *Holy Spirit* and that of *water baptism*, as set forth in the command given by him for the baptism by water, of those on whom the Holy Ghost had been previously poured out. "Can any man forbid *water*, that these should not be baptized which HAVE RECEIVED the Holy Ghost as well as we?"²

As to the right of the *infant children of believers to church membership by baptism*, it is necessary in this place to remark, that the commission of Jesus to his apostles is *no less broad* in its scope, nor *less positive, express, or definite* in its directions regarding those for whose everlasting salvation it was designed, than those embraced within the purview of the covenant Abrahamic. This commission runs thus: "Go ye, therefore, and teach all nations, *baptizing them*," etc., "teaching them to observe all things," etc.³ Now, of this commission we remark, that it undeniably contains two parts, namely:

I. The *commission itself*. Μαθητεύσατε πάντα τὰ ἔθνη: Disciple all nations; make them disciples or Christians.

II. The *mode* of its execution. Βαπτίζοντες, καὶ Διδασκοντες: which literally translated is, baptizing-teaching.

But the first,—the command to disciple all nations, is in the imperative mood: and hence, *the whole commission* is included in DISCIPLING; while the second, the command to baptize and teach, both words being participles, indicates the *mode* or order of fulfilling the commission. But, baptizing is put before teaching, showing thereby that a person may be *baptized* BEFORE he be *taught*.

(1) Eph. 5 : 30. (2) Acts 10 : 47. (3) Matt. 28 : 19, 20.

This, however, was not true of adults, the apostles first having taught and *then* baptized them. *Ergo*, to carry out the order of the commission according to the EXPRESS COMMAND of Christ, it could only have been done by *first* baptizing and *then* teaching, which can only be true of *infants* and *children*.

Evidently, then, though, in discipling adults by preaching, and admitting them into the church by baptism, the apostles fully acted up to the spirit of their commission—that order being indispensable in regard both to Jews and Gentiles in the first planting of Christianity; yet it is clear that, from the order of the commission, *Διδασκοντες*, *teaching*, being put *after* *Βαπτίζοντες*, *baptizing*, the duty especially enjoined was that of teaching children already brought into the church by baptism. Any further positive injunction regarding them had been superfluous. It was perfectly analogous to the long standing membership with the Jewish Church of infants by circumcision. To prove the above exposition fallacious, evidence the most positive must be adduced to show that, in the instances of the household baptisms of Cornelius, of the Jailer, of Lydia, of Stephanus, of Crispus and Gaius, of Onesiphorus, of Aristobulus and Narcissus, and of the many believers who formed the Church of Corinth, together with the *families* of the bishop, the deacon, and the young women in the Epistle of Timothy, there *neither were nor could be young children* in any one of them!

Baptism, therefore, though in the case of adults, it is *followed* by a declaration of faith or “the answer of a good conscience towards God;”¹ yet in its relation to children as “THE SEED” of the Church, was, in its office, *prospective*. It pointed the eye of faith (of those who, thus baptized, were, *from childhood*, to be taught to know the holy Scriptures) TO CHRIST, in all the pardoning and sanctifying efficacy of his atoning blood.* But—

The visible Church is also a *united body*. For this Christ prayed. “Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are.”—“Neither pray I for these alone (that is, Jewish believers), but for those (Gentiles) also that shall believe on me through their word: that they all may be one, as thou, Father, art in me and I in thee: that they also may be one in us.—I in them, and thou in me, that they may be made PERFECT IN ONE.”² For this the apostles labored. Whether they preached, baptized, or wrought miracles, their work concentrated in a “perfecting of the saints in the unity of the faith,”³ and of union with each other, by preserving “the unity of the Spirit in the bond of peace,”⁴ through COMMUNION with Christ the Head, of which,

(1) 1 Peter 3 : 21. (2) John 17 : 23. (3) Eph. 4 : 12, 13. (4) Eph. 4 : 3.

* The writer had intended to pass over any allusion to the subject of these remarks. Upon reflection, however, he considered them as necessary to an exhibit of what, in accordance with his views, constituted one of the elements in the re-construction of the Church under Christ and his apostles. He claims, therefore, the charitable indulgence of those who conscientiously differ with him in this particular.

The *Lord's Supper* is, pre-eminently, if not exclusively, the sign, seal, badge, or bond. We object to that view of water baptism which would make the Lord's Supper *subsidiary* thereto, as though baptism constituted *the bond of union* to the Church: than which, no principle can do greater violence to the declared design of the institution of this latter ordinance, or tend more seriously to mar the "communion of saints" with Christ the Head. Take, in evidence, the words of institution,—“The Lord Jesus, the same night in which he was betrayed, took bread”—and also “the cup”—saying, “this do, as oft as ye eat and drink, in remembrance of me; For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come,” as a *commemorative* act: which, with Paul, constituted *the basis* of the communion of the members of the mystical body of the redeemed with Christ the Head, and of visible fellowship with each other. “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread and one body; *for we are all partakers of that ONE BREAD.*”¹ Yea, and that not after a natural or corporeal, but after an ineffably spiritual manner: the material elements directing the eye of faith to Him who is “the true Bread,” who alone can give “life to the world;”² even as the typico-symbolic “rock in Horeb” pointed to the “Rock,” CHRIST, of which the Israelites *spiritually* drank.³ Hence, our Lord's declaration at the last Supper with his apostles,—“I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom:”⁴ words, be it observed, pointing directly to his approaching personal withdrawal from the Church.⁵ It follows, that Christ's promised perpetual presence with the Church, could be realized to her in no other way than by his spiritually abiding with her through the agency of the Divine Paraclete—THE HOLY GHOST,—who, he declared, should “take of the things that are His, and reveal them unto her”⁶ by His ineffably perpetual presence forever.⁷ And it is, we observe in this connection, particularly worthy of note, that the Holy Ghost in His office-work of Sanctifier of the faithful, sustains to them the two-fold relation of a seal, and the Sealer. Paul, having spoken of our adoption of God as his predestinated children by Jesus Christ, adds, “after that ye believed, ye were *sealed* with the Holy Spirit”: and he admonishes us—“Grieve not the Holy Spirit, *whereby* ye are sealed unto the day of redemption.”⁸

The Lord's Supper, therefore, as it is the *medium* of the communion of believers with each other and with Christ the Head, through the Spirit; so it is the sealing or cementing of the different parts with the Head in an union spiritual, ineffable, divine: and, we add, not the less *real*, because *not* corporeal. Christ *is*

(1) 1 Cor. 10 : 16, 17. (2) John 6 : 32, 33. (3) 1 Cor. 10 : 4. (4) Matt. 26 : 29. (5) John 14 : 1-4 : 16 : 1-7. (6) John 16 : 14. (7) John 14 : 16. (8) Eph. 1 : 5, 13 ; 4 : 30.

present therein : present, as when the apostle says, " what, know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ?" ¹ Present, as when Jesus said, " where two or three are gathered together in my name, there am I in the midst of them." ²

We have thus presented, in brief, the *origin* of the external unity of the Church. It has for its foundation, as we have said, the co-membership of each of her mystical members with Christ himself, by FAITH. It is only those, therefore, who, in commemoration of his passion through the visible symbols ordained to that end, rightly " discern the Lord's body," ³ that are *truly* united to him as members " of his body, of his flesh, and of his bones." ⁴ Nor can the pious mind be too deeply impressed with the conviction, that the essence of that " unity of the Spirit" which binds together in holy concord " the household of faith," lies not so much in external membership with this church or that, as in union with God himself through Christ. " Circumcision availeth nothing, nor uncircumcision : but a *new creature*." ⁵ Indeed, we know of no Scripture which makes external conformity a condition of spiritual unity. That unity may exist under great external dissimilarity ; it may fail under the most perfect show of outward agreement. It has been well said, therefore, that it is amongst the worst corruptions of Christianity, to confound our *individual* union with Christ and the perfect symmetry of the Church in him, with our external union with *the Church*, its sacraments, etc. To this circumstance—involving, as it does, the subordinating of the religion of *faith* to that of *sense* *—may be traced the rise, "*by little and little*," and the progress and final consummation, of that most fearfully stupendous system of spiritual despotism, the PAPAL SUPERSTITION !

SECTION II.

The Christian Ministry—Differs from the Jewish in its form, its spirit, and its end—
Diverted from its original divinely-appointed intent—Paul's description of—Scriptural account of the Origin, Nature, Orders, and Powers or Functions of, as instituted by Christ and his Apostles—Chillingworth, the Homilies, and Bishop Taylor quoted.

WE proceed now to add to these details of the *reconstruction* of the Church under this dispensation, yet another : that relating to

THE CHRISTIAN MINISTRY.

The original simplicity of the priestly attributes of the *patri-*

(1) 1 Cor. 3 : 16. (2) Matt. 18 : 20. (3) 1 Cor. 11 : 29. (4) Eph. 5 : 30. (5) Gal. 6 : 15.

* It is the exclusive design of Parts II. and III. of this Treatise, to exhibit in detail the points of difference of these respective systems, with illustrations of their practical development.

archal functions, post-diluvian and ante-diluvian, being finally merged into that of the more imposing *triple priesthood of Aaron*; and both, having fulfilled the purposes of their appointment, vanishing away:¹ they were succeeded by a ministry totally diverse therefrom in its *form*, in its *spirit*, and in its *end*. We allude to **THE CHRISTIAN MINISTRY**. Its Origin, Nature, Orders, and Powers, will constitute the basis of our inquiries; a subject, it is scarcely necessary to add, fraught with the deepest interest to the Church and people of God, of this day. Indeed, since the age almost immediately succeeding that of Christ and his apostles, no subject has been more widely discussed; certainly none which has more frequently engaged Christendom in fiercer conflict. Diverted from its original and divinely-appointed intent of conveying to man, by the word² and spirit of God,³ the blessings of "the Great Salvation;" the arm of a purely evangelical resistance has proved powerless before those terrific engines—proscription, confiscation, imprisonments, martyrdoms, etc. employed by the hordes of ecclesiastical aspirants after "*the pre-eminence*," in the Church, of early and mediæval times, and continued—though, thank Heaven, as yet, under more modified forms—by those of the present day.

To understand the merits of this conflict, and the responsibility respectively of its agents, it must be *traced back to its source*. This is indispensable to a determination as to whether, in the primitive constitution of the ministry, it was of so *equivocal* a character as to engender that spirit of unholy rivalry which, though at first "like a grain of mustard-seed cast into the earth," yet, having sprung up, has long since attained and still retains, a giant growth. Upon its outstretched branches repose, at this day, the Romish "birds of the air" of every size and tinge!

Of this ministry, synoptically, Paul furnishes us with the following account. CHRIST, "when he ascended up on high," having "led captivity captive, gave gifts unto men."—"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;"—after that, miracles, then gifts of healings, helps, governments, diversity of tongues:" which gifts "God set in the Church" "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; TILL" the newly-organized Church should have "*all come to the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ.*"⁴

Hence we see that, as in the heavenly, so in the militant, kingdom of Christ. There are diversities of operations and of administrations (by the appointment and under the guidance of the same God, the same Lord, the same Spirit) in the visible, as there are differences of orders and of rank in the invisible, Church;⁵ with this difference, however, that, in regard to the heavenly hierarchy,

(1) Heb. 8 : 13. (2) James 1 : 21. (3) John 6 : 63; 2 Cor. 3 : 6. (4) Eph. 4 : 8-11; 1 Cor. 12 : 28; Eph. 4 : 12, 13. (5) Compare 1 Cor. 15 : 41, etc., with 2 Cor. 12 : 4-11.

the Orders are fixed and permanent: whereas in the militant church state, to the intent that "no flesh should glory in His presence,"¹ God has ordained that "the ministry of reconciliation"² should be committed to "earthen vessels," plainly intimating thereby, that they were, in themselves, comparatively valueless not only, but that, as such, in order "that the excellency of the power" displayed in man's salvation might be clearly seen to "be of God, and not of *them*,"³ that they might either be broken, or removed, or changed, as He might think fit.

With these preliminaries, proceed we now without further delay, to an examination, inductively, and in the light of Scripture alone,

OF THE ORIGIN, NATURE, ORDERS AND POWERS OR FUNCTIONS OF THE
CHRISTIAN MINISTRY, AS INSTITUTED BY CHRIST AND HIS APOSTLES.

In the light of Scripture alone. We are happy to record the unqualified concurrence, in the adoption of "the Bible and the Bible alone" as our standard of appeal in those inquiries, first, of the great Chillingworth. "The religion of Protestants," says he, "is the Bible. The Bible, I say, the Bible *only*, is the religion of Protestants! Whatsoever else they may believe besides it, and the plain, indubitable consequences of it, well may they hold it as a matter of opinion; but, as a matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it of others, without most high and most schismatical presumption."* To the same effect speaks the Book of Homilies of the Church of England. "Our Savior Christ teacheth not, or needeth not any testimony of *men*; and that which is *once confirmed* by the certainty of his eternal truth, hath no more need of the confirmation of *man's* doctrine and writings, than the bright sun at noon-tide hath need of the light of a little candle, to put away darkness and to increase the light."† And, finally, says that great champion of Episcopacy, Bishop Jeremy Taylor, "Whatsoever was the regiment of the Church in the apostle's times, that must be perpetuall, (not so as to have all that was personall, and temporary, etc.), for *that* and that *only* is of Divine Institution which Christ committed to the apostles; and if the Church be not *now* governed as *then*, we can show no divine authority for our government, which we must contend to doe, and doe it too, or be called USURPERS."

(1) 1 Cor. 1 : 29. (2) 2 Cor. 5 : 19. (3) 2 Cor. 4 : 7.

* Chillingworth's Works, Chap. VII, sec. 56.

† Homily against Perils of Idolatry.

SECTION III.

The Origin of the New Testament ministry—Instances of ministerial appointments—1st: By Christ personally—2d: By the Holy Ghost—3d: By the Apostles—4th: By the Apostles with others—5th: By others than the Apostles—6th: Of those respecting whose appointments no allusion is made, either as to the source or mode of—7th: Those appointed by special Providence—Total number, sixty.

FIRST, then, of the ORIGIN of the New Testament ministry.

The plan of our inquiries will involve the necessity of presenting before the reader, *seriatim*, all the instances of ministerial appointments therein recorded. These, on inspection, will be found to have originated either from Christ personally, or from the Holy Ghost, or from the Apostles united with others, or from others besides the Apostles, or by special Providence. Besides these, others are mentioned as holding office in the Church, without any allusion either to the source of their appointment, or the mode of their designation thereto.

I. Of those appointed by CHRIST PERSONALLY. These were,

1. The *twelve Apostles*. "And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils," viz.:

(1.) *Simon Peter*; (2.) *James and* (3.) *John, sons of Zebedee*; (4.) *Andrew*; (5.) *Philip*; (6.) *Bartholomew*; (7.) *Matthew*; (8.) *Thomas*; (9.) *James, son of Alphaeus*; (10.) *Thaddeus*; (11.) *Simon, the Canaanite*; (12.) *Judas Iscariot*.¹

The object of their vocation was, that, as eye-witnesses of Christ's resurrection,² etc, they might receive those qualifications³ requisite for *master builders*,⁴ in laying the foundation and erecting thereon the edifice of Primitive Christianity.⁵

2. The *Seventy Disciples*. "After these things the Lord appointed other seventy also, and sent them two and two before his face," etc."⁶

3. The *man* who cast out devils in Christ's name.⁷

4. The man who was sent to preach the kingdom of God.⁸

5. *Paul*, the great Apostle of the Gentiles.⁹ Though, compared with the other Apostles, he was "born out of due time," yet he was called, "not of men, neither by man, but by Jesus Christ (*whom he had seen*), and God the Father," as a chosen vessel unto Christ, to bear his name among the Gentiles and kings, and the children of Israel."¹⁰

(1) Mark 3: 14-15; Matt. 10: 1. (2) Acts 1: 3, 8; 21, 22. (3) Mark 3: 14, 15; Matt. 10: 1; Mark 6: 7-13; Luke 9: 1-6; John 4: 1, 2; Mark 16: 12; 17, 18; John 16: 12; 21: 15-17; Matt. 16: 13-19; John 21: 23. (4) 1 Cor. 3: 10. (5) Eph. 2: 20; 4: 11-13. (6) Luke 10: 1, 2. (7) Mark 9: 38, 40; Luke 9: 49, 50. (8) Luke 9: 59, 60. (9) Gal. 1: 1, 12; 1 Cor. 15: 8. (10) Acts 9: 18; Gal. 1: 1, 12; Rom. 11: 13.

II. Of those appointed directly by the HOLY GHOST. These were,

6. *Barnabas* and *Saul*. "And as they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." Called, *αποστολοι*, Apostles.¹

III. Of those appointed by the APOSTLES. These were,

7. The *Seven Deacons*. Being chosen by the multitude of the disciples, "they set them before the Apostles. And when they had prayed, they laid their hands on them."²

8. Those also denominated "*The Elders*," *πρόσβυτεροι*, whom Paul and Barnabas "ordained in every church throughout Lystra, Iconium, and Antioch," etc. And,

9. The *twelve prophetic disciples* at Ephesus, by Paul.³

10. *Timothy*, selected by Paul as his companion, under the title of *Εὐαγγελιστοῦ*, *Evangelist*.⁴

11. *Philip*, the Deacon, so-called.⁵

IV. The appointment by the APOSTLES, with others,

12. Of *Matthias*, to fill the vacancy occasioned by the apostasy of Judas.⁶

V. Of those appointed by OTHERS, without the Apostles. These were,

13. *Barnabas*, sent forth by the Church in Jerusalem to Antioch.⁷

14. *Saul* and *Barnabas*, by the prophets and teachers in the Church at Antioch.⁸

15. *Timothy*, by the Presbytery of Ephesus.⁹

It will aid us hereafter by preserving, in this place, a distinction in things which differ, as connected with the origin and design of the ministry of the Church as recorded in the New Testament. We shall therefore reverse the order of the last two articles now under consideration, by presenting a summary

VI. Of those mentioned as holding office in the New Testament Church, without any allusion either to the *source* of their appointments, or of the *mode* of their designation thereto. These were,

16. Those certain prophets and teachers in the Church at

(1) Acts 13 : 1, 3 ; 14 : 14. (2) Acts 1 : 1-6. (3) Acts 14 : 23 ; v. 21 ; 19 : 1-5 ; vv. 5, 7. (4) Acts 16 : 1, 3 ; 2 Tim. 4 : 5. (5) Acts 21 : 8. (6) Acts 1 : 15-26. (7) Acts 11 : 22. (8) Acts 13 : 1-3 (9) 1 Tim. 4 : 14.

Antioch. (1.) *Barnabas*, or *Joses*; (2.) *Simeon*, called *Niger*; (3.) *Lucius* of *Cyrene*; (4.) *Manaen*; (5.) *Judas*; (6.) *Silas*; (7.) *John Mark*.¹

17. *Titus*, whom Paul calls his partner and fellow-helper,² also his companion.

18. *Epaphroditus*. Paul's companion and fellow-soldier. Called also the *ἀπόστολος*, apostle, or *messenger* of the Church.³

19. "A certain Jew, named *Apollos*, born at *Alexandria*, an eloquent man, and mighty in the Scriptures." This man, though instructed in the way of the Lord, and fervent in the spirit, and teaching diligently the things of the Lord," nevertheless, "knew only of the baptism of John." "*Aquila* and his wife *Priscilla*," however, having heard him "speak boldly in the synagogue, took him unto them, and expounded unto him the way of God more perfectly;" after which, bearing a letter from "the brethren" to "the disciples at *Achaia*, he helped them much which had believed through grace; for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ."⁴

20. *Phebe*, who is called by Paul "*Διάκονον*," a servant, or deaconess of the Church in *Cenchrea*.⁵

21. *Priscilla* and *Aquila*, styled by the apostle Paul his "helpers in Christ Jesus."⁶

22. *Marcus*, sister's son to *Barnabas*—first, the companion of *Barnabas* and *Saul*, then of *Barnabas* alone, to *Cyprus*, and subsequently again of Paul.⁷

23. *Aristarchus* of *Macedonia*, Paul's companion in travel, and fellow-laborer.⁸ (Col. 4 : 10.)

24. *Sopater* or *Sosipater* (Rom. 16 : 21), of *Berea*. He accompanied Paul into *Asia*.⁹

25. *Aristarchus* of *Thessalonica*. He accompanied Paul into *Asia*.¹⁰

26. *Secundus* of *Thessalonica*. He accompanied Paul into *Asia*.¹¹

27. *Gaius* of *Derbe*. He accompanied Paul into *Asia*.¹²

28. *Tychicus* of *Asia*. (Col. 4 : 7.) He accompanied Paul into *Asia*.¹³

29. *Trophimus* of *Asia*. He accompanied Paul into *Asia*.¹⁴

30. *Artemas*. Either he or *Tychicus* was sent to *Crete* by Paul to relieve *Titus*, whom he wanted to join him at *Nicopolis*.¹⁵

31. *Epenetus*, Paul's well-beloved.¹⁶

32. *Andronicus* and *Junia*. Paul's "fellow-prisoners," and "of note among the apostles."¹⁷

33. *Urbane*. Paul's "helper in Christ."¹⁸

34. *Apelles*. "Approved in Christ."¹⁹

(1) Acts 4 : 36 ; 13 : 1 ; and v. 5 ; 12 : 25 ; 15 : 30-32. (2) 2 Cor. 8 : 23. (3) Philipp. 2 : 25. (4) Acts 18 : 24-28 ; Titus 3 : 13. (5) Rom. 16 : 1. (6) Rom. 16 : 3 ; 2 Tim. 4 : 19. (7) Col. 4 : 10 ; Acts 12 : 12-25 ; 13 : 13 ; 15 : 37-39 ; 2 Tim. 4 : 11. Philem. v. 24. (8) Acts 19 : 29 ; 27 : 2. Philem. v. 24. (9) Acts 20 : 4. (10) Ib. (11) Ib. (12) Ib. (13) Ib. See also 2 Tim. 4 : 12 ; and Titus 3 : 12. (14) Acts 20 : 4 ; 2 Tim. 4 : 20. (15) Titus 3 : 12. (16) Rom. 16 : 5. (17) Ib., v. 7. (18) Ib., v. 9. (19) Rom. 16 : 10.

35, *Aristobulus*, 36, *Herodian*, and 37, *Narcissus*. "Which are in the Lord."¹

38, *Amplias*, and 39, *Stachys*. "Beloved in the Lord."²

40, *Tryphena*, 41, *Tryphosa*, and 42, *Persis*. "Who labored in the Lord."³

43. *Rufus*. "Chosen in the Lord."⁴

44. *Onesiphorus*.

45. *Erastus*.

46. *Eubulus*.

47. *Pudens*.

48. *Linus*.

49. *Claudia*.⁵

50. *Epaphras*. "A faithful minister of Christ," and Paul's "fellow-prisoner."⁶

51. *Onesimus*. He accompanied Tychicus to Colosse.⁷ (For Tychicus, see 28.)

52. *Jesus*, called Justus, Paul's "fellow-worker unto the kingdom of God."⁸

53. *Lucas*. Paul's "fellow-laborer."⁹

54. *Demas*. Paul's "fellow-laborer."¹⁰ The unfaithful. Paul writes of him, "Demas hath forsaken me, having loved this present world."¹¹

55. *Crescens*.¹²

56. *Archippus*. A charge was given him to "take heed to the ministry which he had received of the Lord, to fulfill it."¹³

57. The *angels* or *stars* of the seven Asiatic Churches.¹⁴

58. *Diotrephes*.¹⁵ He "loved to have the pre-eminence."

The following names:—*Asyncritus*, *Phlegon*, *Hermas*, *Patrobas*, *Hermes*, *Philologus*, *Nereus*, *Olympas* and *Demetrius*,¹⁶ with those of *Mary*, *Julia*, the sister of *Nereus*,¹⁷ etc., may have been—the former Deacons, and the latter the Dorcases or Deaconesses of the churches. But, no mark of *official* designation being attached to their names, we classify them with such as the "well-beloved" Gaius, "the elect lady," etc., mentioned by John,¹⁸ as having occupied in the churches the position of general "fellow-helpers to the truth,"¹⁹ in the extension of their charity, hospitality, and timely assistance rendered to their suffering ministerial "brethren and strangers."²⁰ And, of this class also, may have been several whose names appear in the preceding catalogue as *officers* in the Church. For example, 31, *Epenetus*; 34, *Apelles*; 35, *Aristobulus*; 36, *Herodian*; 37, *Narcissus*; 38, *Amplias*; 39, *Stachys*, etc. A few doubtful cases, however, in regard either to the one or the other of the above-named classes, can in no way affect our general argument in the premises. We add to the above,

(1) *Ib.*, v. 10. 11. (2) *Ib.*, v. 8. 9. (3) *Ib.*, v. 12. (4) *Ib.*, v. 13. (5) 2 *Tim.* 4 : 19-21. (6) *Colos.* 1 : 7 ; 4 : 12. *Philem.* v. 23. (7) *Col.* 4 : 7-9. (8) *Col.* 4 : 11. (9) *Ib.*, v. 14. (10) *Ib.*, v. 14. *Philem.* v. 24. (11) 2 *Tim.* 4 : 10. (12) *Ib.*, v. 10. (13) *Colos.* 4 : 17. (14) *Rev.* 2 : 3. (15) 3 *John*, vv. 9, 10. (16) *Rom.* 16 : 14, 15 ; 3 *John*, 12. (17) *Rom.* 16 : 6, 16. (18) 2 *John*, v. 1 ; 3 *John*, v. 1. (19) *Ib.*, v. 8. (20) See 3 *John*, 1 : 8.

VII.—Those appointments in the Church made by SPECIAL PROVIDENCE. These were,

59. The “elders” or “bishops”—*πρεσβυτεροι* vel *επισκοποι*;¹ and,
60. The “deacons”—*διακονοι*, in the churches of Ephesus and Crete.²

Such, then, were the ministerial “gifts” appointed under the direction and control of “the Lord God and his Spirit,” in the primitive or New Testament Church.

SECTION IV.

THE nature of their powers or “gifts.”—This inferred, 1st: From their moral qualities of heart and of life—2d: Must have a Divine call—3d: Intellectual qualifications—4th: Must be of sound doctrine—5th: Excluded self-adulation, jealousy, and a love of “the pre-eminence”—6th: The duty enjoined, to forsake such as are unholy in life, or who “handle the word of God deceitfully.”

PASS we now, therefore, from this account of their origin, to our next step of induction in these inquiries. This relates to,

II.—The NATURE of these “gifts.” This may be gathered from the following particulars. The first regards,—

1. The *moral qualities* of heart and of life of those who possessed them. To the *apostles*, Christ said, “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit”—“the fruit of the Spirit”—and that, first, *personally*—“love, joy, peace, long-suffering, meekness, gentleness,” etc.³ Second, *ministerially*—by turning sinners “from darkness to light, and from the power of Satan unto God,”⁴ and by the building up of the believer in the most holy faith;⁵ and, for this work, they were eminently qualified, by imparting to them the *Divine afflatus* from Christ personally, both at the time of, and subsequently to, their first call;⁶ and also, and especially, by the descent upon them of the Holy Ghost on the day of Pentecost.⁷ So of the *elders* or *bishops*. It was required that they be “blameless, as the steward of God”—“sober, just, holy, temperate,” etc., that they might be able both to exhort and convince the gainsayers.”⁸ The same of *deacons*, of whom it was required “that they be men of honest report, full of the Holy Ghost and of wisdom.”⁹

(1) 1 Tim. 3: 1, 2, 3, 7; Titus 1: 4-9. (2) 1 Tim. 3: 8-13. (3) John 15: 16. (4) Gal. 5: 22. (5) *Ib.*, 22, 23. (6) Acts 26: 18. (7) Jude 20. (8) John 3: 34, 35; 20: 22. (9) Acts 2. (10) Titus 1: 5-9; 1 Tim. 3: 1-7. (11) Acts 6: 3.

2. To these spiritual qualifications, we add the necessity of a *divine call*; and that, either direct, as in the case of the twelve apostles, the seventy, Paul, etc.: or, by the authority of the Church, under the guidance of the Holy Spirit, as in the case of Saul and Barnabas, the seven deacons, etc. "He that entereth in by the door, is the shepherd of the sheep." All who "climb up some other way, are thieves and robbers." Of such God says, "I sent them *not*, neither have I *commanded* them, neither *spake* unto them."² Hence the direction—applicable alike to every age of the Church—"Pray ye the Lord of the harvest, that He would send laborers into his harvest."³ We add,

3. *Intellectual* qualifications. "A *bishop* must be apt to teach"—"a scribe well instructed"—"a workman that needeth not to be ashamed, rightly dividing the word of truth:" "not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil."⁴

4. *Sound doctrine*, is another pre-requisite of this ministry. Christ warned his apostles to "beware of the leaven, or doctrine, of the Pharisees and Sadducees."⁵ Paul charged Timothy thus: "Take heed to thyself and to the *doctrine*, and continue in them,"⁶ "that the name of God and his doctrine be not blasphemed."⁷ "But speak thou the things which become sound doctrine," "that ye be not carried away by every wind of doctrine, and cunning craftiness of men, whereby they lie in wait to deceive."⁸

5. This ministry of reconciliation," though constituted, as above, of "diversities of gifts;" "that there should be *no schism* in the body,"⁹ the Great Head of the Church early warned those included therein against indulgence in a spirit of self-adulation, of jealousy, or of a love of THE PRE-EMINENCE. Says he to them, "seek not the honor which cometh from men, but the honor which cometh from God."¹⁰ And, to quell that spirit of unholy, schismatical, church-disorganizing *rivalry* so deeply inwoven in the very nature of sinful humanity,—yea, and from which even the regenerate are not wholly exempt—as may be seen in the conduct of the two sons of Zebedee, James and John¹¹—and to allay the rising jealousy of "the ten" toward their erring brethren, Jesus said:—"Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority over them. *But so it shall not be among you:* but whosoever will be great among you shall be your minister: and whosoever will be the chiefest, shall be the servant of all: for *even the Son of man* came not to be ministered unto, but to minister, and to give his life a ransom for many."¹² And so again on another occasion. In opposition to that overweening love of titles and distinctions prevalent among the Pharisees, our Lord enjoins upon them, "But be not

(1) John 10 : 1, 2. (2) Jer. 14 : 14; 23 : 21, 32; 27 : 15. (3) Matt. 9 : 38. (4) 1 Tim. 3 : 2; Matt. 13 : 52; 2 Tim. 2 : 15; 1 Tim. 3 : 6. (5) Matt. 16 : 5-12. (6) 1 Tim. 4 : 16. (7) 1 Tim. 6 : 1. (8) Titus 2 : 1; Eph. 4 : 14. (9) 1 Cor. 12 : 4, 25. (10) John 5 : 41-44. (11) Matt. 20 : 20-23. (12) Mark 10 : 42-45.

ye called Rabbi: for one is your master, even Christ, and *all ye are brethren*. And call no man your *father* upon earth: for one is your Father, which is in heaven.—But he that is greatest among you shall be your servant. AND WHOSOEVER SHALL EXALT HIMSELF SHALL BE ABASED; AND HE THAT HUMBLETH HIMSELF SHALL BE EXALTED;”¹ admonitions, one would think, sufficiently emphatic to deter Christ’s ministers from the assumption of *titles of distinction*, be they what they may, which would in the least reflect invidiously on any among the “ALL,” who are *alike* denominated “BRETHREN.”

Such, then, namely: a changed heart, and a holy life—a Divine call—suitable intellectual qualifications—soundness in doctrine—freedom from indulgence in a spirit of self-adulation, of jealousy, and of a love of the pre-eminence, etc., being *essential characteristics* of the Christian ministry, the inference is, that that ministry must be, in its nature, eminently *spiritual* and *holy*. We would, however, before dismissing this subject, and in the hope of adding greater force and impressiveness thereto, remark, *that it is made an imperative duty upon all, to withdraw themselves from those who, claiming to be ministers of Christ, are nevertheless not only unholy in life, but who “HANDLE THE WORD OF GOD DECEITFULLY.”* “Beware,” says our Lord, “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits,” etc.² Such are styled “blind leaders of the blind.”³ “false apostles, deceitful workers, transforming themselves into the apostles of Christ.”⁴ Such, primitively, were “Jannes and Jambres,” “Hymeneus and Philetus,” and “Diotrephes, who loved to have THE PRE-EMINENCE.”⁵ They were “men of corrupt minds, reprobate concerning the faith,”⁶ “having a form of godliness, but denying the power thereof:” some of them “teaching for doctrines the commandments of men;”⁷ and “changing times and laws,” etc.:⁸ while others, “by good words and fair speeches deceived the hearts of the simple”⁹ in regard to all the fundamental truths of Christianity, “turning the truths of God into a lie,” and bringing in “damnable heresies, even denying the Lord who bought them.”¹⁰

Now, with these and the like “deceivers,” the Church of Christ has been more or less infected, from the New Testament times to this day. It was *predicted* that thus it should be, of which the following by Paul is a specimen. “For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of *your own selves* shall men arise, speaking perverse things, to draw away disciples after them.”¹¹ “They shall deceive, if it be possible, the very elect.”¹²

Therefore, “beware.” The declaration of our Lord concerning the conduct of his “sheep” in regard to such—“a stranger will

(1) Matt. 23 : 12. (2) Matt. 7 : 15–20. (3) Ib. 15 : 14. (4) 2 Cor. 11 : 23, and v. 13. (5) 3 John v. 9. (6) 2 Tim. 3 : 1–13. (7) Matt. 15 : 9. (8) Dan. 7 : 25. (9) Rom. 16 : 18. (10) 2 Pet. 2 : 1. (11) Acts 20 : 29, 30. (12) Matt. 24 : 24.

they not follow, but will flee from him;"¹ by implication not only asserts the right but imposes the duty, to forsake all unholy and heretical ministers, who "consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness."² And especially from those of them who, in addition to their departure from the truth as it is in Christ, "LORD IT OVER GOD'S HERITAGE"³ BY SUBJECTING HER TO A SYSTEM OF JUDAICO-CHRISTIANIZED CEREMONIALS AND WILL-WORSHIP, which neither we nor our fathers were able to bear;⁴ and that for the reason, that they are proud, knowing nothing, but doting about questions and words of strife, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness."⁵ *

Now, "from such," says the apostle, "*withdraw thyself*." And, as though this were insufficient, he adds in another place, "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourself from every brother that walketh disorderly, and not after the tradition which he received of us."⁶

SECTION V.

Ministerial Orders. How many were there?—Process of reduction and classification—1st, By their titles—Of the above sixty, forty bore no titles ecclesiastical—those with titles (twenty in all), the number reduced to eight—These compared with Eph. 4 : 11.—The present divinely-appointed ministry must correspond with those of the above who were designed to constitute the ordinary and permanent orders of said ministry for all time—Further reduction of the remaining New Testament appointments to this standard—Process—Classification according to their powers or functions, in connection with their titles—Eph. 4 : 11, harmonized with 1 Cor. 12 : 28—Their powers—Varied, both in degree and duration—The first, apostles, superior—Seven marks of, etc.

FROM the nature of the New Testament ministry, pass we now to consider,

III.—Their ORDERS. The question here is, how many orders are there? One, three, thirteen, or thirty?

1. To determine this point, we shall limit the test to those of the appointments (given on pages 98–102) which can be traced to a *definite source*, or which bear a *definite ecclesiastical title*. The whole number of appointments is sixty: of which those of whose appointments no account is given, and who bear no ecclesiastical

(1) John 10 : 5. (2) 1 Tim. 6 : 3. (3) 1 Peter 5 : 3. (4) Acts 15 : 10. (5) 2 Tim. 5 : 3–5. (6) 2 Thess. 3 : 6.

* It is our deep, deliberate, and solemn conviction and belief, that to no other portion of nominal Christendom will these words apply, in the same sense and to the same extent, as to the present divided and distracted condition of things in the Anglican and American Protestant Episcopal Church. "*May God help her, and that right early!*"

title, amount in all to *forty*. These, deducted from the aggregate number, leave *twenty*. But, of this latter number it is clear that the above question cannot be determined alone by the names or titles borne by them respectively. For, besides that several who performed ministerial acts have *no titles* assigned to them;—viz. : No. 3, the man who cast out devils; No. 4, the man sent to preach; and No. 12, Barnabas, as sent forth by the Church at Jerusalem;—of those who have, if taken as they stand, it would considerably swell the amount beyond any admitted number of orders extant. They may be classified thus: Nos. 1, 5, 6, 11, 13, and 17, speak of *apostles*: No. 2, of the *seventy disciples*: Nos. 7 and 58, of *deacons*: Nos. 10 and 11, of *evangelists*: Nos. 8 and 57, of *elders* or *bishops*: Nos. 9 and 15, of *prophets* and *teachers*: No. 18, of *deaconesses*: No. 57, of the apocalyptic *angels* or *stars*.

These titles give us, 1st, *apostles*; 2d, *disciples*; 3d, *deacons*; 4th, *deaconesses*; 5th, *prophets*; 6th, *teachers*; 7th, *elders*; 8th, *evangelists*; 9th, *angels*; a larger number, this, of *ORDERS*, than those enumerated by Paul, Eph. 4: 11, where he names *apostles*, *prophets*, *evangelists*, *pastors* or* *teachers*: in all, *four*.

Of course, it will not be pretended that there are any orders *now* extant, which, taken as a whole, will bear the least resemblance to the above, either in number or in titles.

This premised, we shall now assume as incontrovertible, that any extant ministry of the Church of Christ, claiming to be of Divine appointment, must bear evident marks of identity with what was designed to be the *permanent orders* in that Church for all time, of those which constituted the aggregate body during the apostolic age.

Our first business, therefore, is, to reduce the above number of the New Testament ministerial appointments to this standard.

This done, and we shall be prepared to search out those portions of the Church of Christ where *this ministry* is to be found.

The question, then, presents itself.—Out of the above-named appointments, how is the number to be reduced to the *divinely-appointed standard orders*? There is no other way than—

1. By a deduction therefrom, of all those who, from the circumstances of their origin, and the nature and design of their appointments, had *no titles* assigned to them. These were, first, No. 3, the man who was sent to preach; second, No. 4, the man who cast out devils; and third, No. 12, Barnabas, as sent forth by the Church at Jerusalem.

The same will apply, fourth, to No. 2, the seventy disciples whose ministry ended *before* the crucifixion; fifth, to No. 18, the deaconesses, whose office at an early period was lost to the Church.

The next process is,—

2. By a grouping together of all bearing *the same title*. These

* "Teachers"—a word added, to explain the figurative "pastors," and so without the article, and epexegetical. (The Rev. S. H. Cox, D.D.)

were, sixth, No. 1, "the twelve," called *ἀπόστολοι*; seventh, No. 5, Paul, *ἀπόστολος*; eighth and ninth, Nos. 6 and 13, Saul and Barnabas, *ἀπόστολοι*; tenth, No. 17, Epaphroditus, *ἀπόστολος*; and eleventh, No. 11, Matthias, *ἀπόστολος*.

3. The next is, a classification of those whose titles were used *interchangeably*; for example, twelfth, thirteenth, and fourteenth, Nos. 10, 16, and 17, Paul calls Timothy, Titus, and Epaphroditus his companions in labor, etc.; while in No. 10 he charges Timothy to do the work of an evangelist. Therefore, they were all three evangelists. So also, fifteenth and sixteenth, Nos. 8 and 57, "elders," *πρεσβυτεροὶ*, and "bishops," *ἐπίσκοποι*, denote the same office. The remainder are,

4. Seventeen and eighteen, Nos. 7 and 58, deacons; nineteen, Nos. 9 and 15, prophets and teachers; and twenty, No. 57, angels.

The next step of our advance, is, by deducting the five appointments referred to in the first of the above scales, to determine which of the remainder, as viewed *in the double aspect of ministerial powers or functions AND titles*, were intended to be temporary only, as contradistinguished from those which were designed for the permanent upbuilding and edification of the Church, to the end of the present dispensation.

At this point, then, the question of ministerial orders, necessarily merges into that regarding,

IV.—THEIR POWERS OR FUNCTIONS.

By this we mean, simply, that the rank or order of each, is to be inferred from the *work* assigned to each. Not, however, exclusively. For, their *names* or *titles*, surely, are not mere empty sounds, without sense or meaning. Nor does it alter the case, that, in some instances, the *same* name or title is employed to denote entirely separate and distinct functions of *different orders*. For, in addition to the fact, as will appear in the sequel, that a name, commonly appropriated to denote, by way of eminence, a particular order, is sometimes applied to those exercising different functions under *another* title; and again, that *two* different names or titles are sometimes employed to designate the *same* order; so, on the other hand, the *same* name is sometimes employed to denote the various functions or species of *one* genus or order.

With these preliminaries in view, we remark, that the powers or functions and titles now to be examined, regard the following, as what remain in the preceding summary of ministerial appointments by Christ and his apostles, viz.: APOSTLES, PROPHETS, EVANGELISTS, TEACHERS, ELDERS, or angels (which order, as will be seen hereafter, embraces two classes—those of teaching or preaching, and ruling elders—). DEACONS, in all, *six* in number.

Now, by deducting from these, those bearing the titles of elders, as embracing both classes of teaching and ruling elders, and deacons; the remaining four will be found precisely to correspond with those given by Paul, Eph. 4 : 11. "And he" (Christ, "when he ascended up on high,") "gave some, APOSTLES; and some, PROPHETS; and some, EVANGELISTS, and some, PASTORS (*alias* angels) or *teachers*."

But it will be asked, How is this to be reconciled with the statement in 1 Cor. 12 : 28? "God hath set some in the Church, first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues;" in all, *eight* in number.

We submit the following, as furnishing what we conceive to be a satisfactory reply. In the latter passage, we understand the apostle to speak of ministerial orders by their powers or *functions* AND *titles*; while in the former, he presents them to view under the aspect of their titles ONLY. It follows, that they can be made to harmonize on no other principle than that, *taken together*, they set forth their respective *endowments*.

The question, therefore, to be determined is this: Were *all* those who were engaged in preaching, baptizing, teaching, etc., and in governing the Church during the New Testament age, possessed of *the same endowments*—that is, the same in degree, and in duration, and to the same end? So far from it, they were characterized by *the greatest possible diversities* of "gifts," "operations," and "administrations." "Wisdom," "knowledge," "faith," "the working of miracles," "prophecy," "discerning of spirits," "divers kinds of tongues," and "the interpretation of tongues," were all severally distributed *for specifically different ends*, in accordance with the sovereign will of the same Lord God and his Spirit.* As "the body is not one member, but many"³—the eye, the ear, the hand, the foot—each performs its functions, whether superior or subordinate, in harmony with their respective relations to that body, *as a whole*.

Which one, then, of the above orders now under consideration, constituted, in the highest sense, the *superior ministry*, of the New Testament Church? In the Pauline catalogues, as given in 1 Cor. 12 : 28, and Eph. 4 : 11, both open with,

I.—"First. *Apostles*."

Let us then, in the first place, attend to the *marks* or *signs*, essential to this office. First. An apostle must have been called and chosen by Christ himself. Second. He must have been able, as an eye-witness, to attest the fact of Christ's resurrection and ascension, either immediately, as the twelve, or by evident consequence, as Paul. Third. He must have been an inspired person,

(1) 1 Cor. 12. (2) John 3 : 34. (3) 1 Cor. 12 : 12-27.

and an infallible guide to the Church, as the canon of Scripture was not then complete. Fourth. He must have been endowed with miraculous powers. Fifth. He must have been able to impart the extraordinary gift of the Holy Ghost to others. Sixth. He must have possessed the right and warrant to instruct all nations, and exercise his functions every where. And, seventh. He must have possessed the power to govern absolutely, according to discretion, under the guidance of the Holy Ghost.*

Now, do the New Testament Scriptures bear out these marks or signs, in their application to "the twelve?" Let us try the

First, by that standard. In our list of ministerial appointments, No. I. assigns that of "THE TWELVE" to Christ, *personally*. Mark says, "and he (Christ) ordained twelve, that they should be with him," etc.¹ Their names were, Peter, Andrew, James the son of Zebedee, John, Philip, Bartholomew, Thomas, Matthew, James the son of Alphaeus, Lebbeus, Simon the Canaanite, and Judas Iscariot.² To these "twelve," Jesus gave the name of "APOSTLES."³

The second. As it respects "THE TWELVE," Christ, having called them as his *personal companions* during his ministry, and having "showed himself alive to them after his passion," he said, "ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in all Samaria, and unto the uttermost part of the earth."⁴ So, in regard to Paul, whose mission, having "*seen*" Christ—though "as of one born out of due time"⁵—was no less circumscribed. As "an APOSTLE, (not of men, neither by man, but *by Jesus Christ, and God the Father*, who raised him from the dead,)"⁶ he labored more abundantly than they all."⁷

The third. In reference to the matter of *inspiration* peculiar to New Testament times, the fact, we observe, of Paul's detail, with so much minuteness, of the "diversities of gifts" conferred "by the Spirit," and actually possessed and exercised by the Corinthian believers,⁸ renders it certain that the *divine afflatus* was not exclusively confined to themselves. Nor is it less certain that *they* (the apostles) possessed it in a super-eminent degree. Whatever difficulties may attend our determination of the difference of import of the *λόγος σοφίας*, "the word of wisdom," as distinguished from the *λόγος γνώσεως*, "the word of knowledge," as to the order of their distribution; and also those other gifts, namely, "faith," "the gifts of healing," "the working of miracles," "prophecy," "discerning of spirits," speaking with "tongues," and "the interpretation of tongues;" yet, that these endowments, so far as bestowed upon and exercised by the "prophets and teachers" of the Church, were *inferior* to those conferred on the apostles, is

(1) Mark 3: 14. (2) Matt. 10: 2-4; Mark 3: 16-19; Luke 6: 13-16. (3) Luke 6: 13; Matt. 10: 2. (4) Acts 1: 3-8. (5) 1 Cor. 15: 9. (6) Gal. 1: 1-12. (7) 1 Cor. 15: 10. (8) 1 Cor. 12.

* See Barrow's *Pope's Supremacy*, p. 64.

demonstrable from the fact of Paul's appeal to the proofs of *his* apostleship wrought among the Corinthians, "in signs, and wonders, and mighty deeds;" and of his declaration, that he "spoke with tongues *more than they all*;" and that he could boast of visions and revelations vouchsafed to him, transcending any to which the *pseudo*-prophets could lay claim. So, of their pre-eminent inspiration. "If any man," says Paul, "think himself to be a prophet, or spiritual, let him acknowledge that the things that *I write* unto you are the commandments (or injunctions) of the Lord." To the same effect speaks the apostle John. "He that is of God *heareth us*: he that is not of God heareth not us: hereby know we how to distinguish the spirit of truth from the spirit of error."

The proof of the apostolic inspiration, then, is, that the apostles claimed implicit submission to their authority as infallible and divinely-commissioned teachers, appealing to their miraculous powers as credentials of their prophetic and plenary inspiration, and that those claims were recognized. As it is impossible they could themselves be deceived, either they must have been what they claimed to be, *infallible*, or they were impostors. But, as it is impossible that such imposture should not have been detected and exposed, the history of Christianity attests at once the irrefragable character of the evidence, and the genuineness of those pretensions, by which the Divine signet is affixed to all that they taught.*

The fourth. That "the twelve" were endowed with *miraculous powers*, is manifest from the entire history, both of their *vocation*, and of their *work*. The functions apostolic were gradually developed under two separate and distinct commissions.

1. The first transpired under Christ, in his capacity of MESSIAH of the Jewish nation, the primary object of whose mission as such was, *if they would*, "to restore the kingdom"—by the re-institution of the rejected and long-lost theocracy—"to Israel." Hence the *limited tenure* of this commission. Jesus having sent them forth "by two and two,"¹ "commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: *but go rather to the lost sheep of the house of Israel*."² This commission was founded on their *immediate* endowment of miraculous power "against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."³ They were also, at the same time, empowered to preach,⁴ and to baptize.⁵

But, this *Judaico-Christian* commission of "the twelve" ended with the nation's rejection of Christ as their Messiah, when they exclaimed, "We have no king but Cæsar!" Meanwhile, a *vacancy*

(1) Acts 1 : 6. (2) Mark 6 : 7. (3) Matt. 10 : 6. (4) Matt. 10 : 1; Mark 3 : 15; 6 : 7, 13; Luke 9 : 1. (5) Matt. 10 : 1; Mark 3 : 14; Luke 9 : 2. (6) John 4 : 1, 2.

* Literary History of the New Testament, p. 286. London: Seely & Co., 1845.

occurs in the apostolic college, by the apostasy of Iscariot.¹ Pass we now, therefore,

2. To the second commission of "THE ELEVEN." Not that this commission consisted in the creation of a *new office*. This could not be, inasmuch as, under the *first*, they were fully invested with their apostolic character. But now, Christ, having expiated sin by the sacrifice of himself on the cross, immediately after his resurrection, appears to them "in the mountain where he had appointed to meet them;" and in virtue of the "all power given to him of the Father both "in heaven and on earth," the functions apostolic of the first commission, having a relation only to that part of the covenant Abrahamic which belonged to the *literal* Israel, are now so enlarged, as to be adapted to the extension of the blessings of the same covenant to "*all the nations and families of the earth.*" This commission is set forth in the following terms, by Mark and Matthew:

MARK 16 : 15, 16.

MATT. 28 : 19, 20.

"Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

And, to this commission, the pledge is given, "*And, lo, I am with YOU always, even unto the end of the world.*"

The theater of their future operations, therefore, is no longer confined to the narrow limits of Judea. "THE FIELD IS THE WORLD!"

But, the commission, as here given, only enjoins upon "the eleven" that they preach, baptize, and teach. Are we then, hence to infer, that these constituted the *full extent* of their apostolic functions under this second commission? What, were their miraculous powers, which, as shown above, entered into *the very essence* of their apostolic character and functions under the first commission, considered essential in promoting and securing the end of their ministry among the *Jews*; while, now that they were henceforth to be engaged in propagating the Gospel throughout the wide-spread world of PAGANISM, there existed no necessity for the *continuance* of the same powers? So far from it, granting that, in the *form* of this commission, there is no express reference to these powers, it could not in consistency be inferred that they no longer formed *a part* of the apostolic functions. We affirm, that those miraculous powers constituted a *component* part of those functions, as well under the *last*, as under the first, commission. We affirm also, that, so far as "the eleven" were concerned, they not only never ceased to exist, but were, under the second commission, considerably enlarged.

(1) Luke 22 : 3 ; John 13 : 26.

so that, from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ."¹

The fifth mark or sign of an apostle. He must have been able to impart THE GIFT OF THE HOLY GHOST TO OTHERS. This was a power *pre-eminently* and *exclusively* theirs. Other ministers and even private believers might perform miracles, but it was only as they derived the power to do so from the apostles through the gift of the Holy Ghost. See this illustrated in the instances of the converts of Samaria, by Peter and John; on Cornelius and those with him who heard the word, by Peter; and by Paul, on the twelve disciples at Ephesus, and on Timothy.² The only exception to the above, was in the case of the apostle Paul's receiving this gift at the hand of Ananias, who derived his power, *not* from the apostles, but from "THE LORD."³

The sixth. He must have possessed the right and warrant to *instruct all nations, and exercise his functions every where*. This is evident from the tenure of the commission itself, and from their qualification therefor, through the miraculous gift of tongues. Finally,

The seventh. He must have possessed the power to *govern absolutely*, according to discretion, under the guidance of the Holy Ghost. Under this function apostolic is embraced the prerogative to bind and loose, to retain and remit sin, etc. Hence their inflictions of punishments and judgments from God on others: for example, the signal judgment of Peter on Ananias and Sapphira; and of Paul on Elymas the sorcerer; on Hymeneus and Alexander; and on the incestuous Corinthians.⁴

Thus much, then, respecting the marks or signs of the New Testament apostles. They were appointed by Christ personally, either immediately, as "the eleven," or mediately, as Paul. They were eye-witnesses of Christ's resurrection and ascension. They were inspired and infallible. They were endowed with miraculous powers. They alone could impart the gift of the Holy Ghost. Their mission and functions were adapted to universality, and they governed, etc., absolutely.

(1) Rom. 15 : 18, 19. (2) Acts 8 : 14-17 ; 10 : 44 ; 19 : 6 ; 2 Tim. 1 : 6, 7. (3) Acts 9 : 17. (4) Acts : 1-11 ; 13 : 11 ; 1 Tim. 1 : 20 ; 1 Cor. 5 : 4, 5

SECTION VI.

The Equality of "the Twelve Apostles."—The claim of Primacy and Supremacy in behalf of Peter, considered.—Fallacy of—Arguments. 1st. In their Commission, Christ addressed all alike.—2d. His name. 1st: Its change from Simon to Cephas. —Πετρος.—2d: Exposition of Matt. 16 : 18, 19, "On this rock," etc.—3d: Do. of the latter clause, "the keys," etc.—4th: Do. of John 21 : 15-17, "Feed my sheep," etc.—5th: Review of Peter's official acts.—(1.) The Convocation of Jerusalem. Acts 8 : 14-27.—(2.) His accusation and defense, Acts 12 : 1-18.—(3.) Dispute about Circumcision, Acts 15 : 1-21.—(4.) Do. between Paul and Peter, Gal. 2 : 11-14.—(5.) Peter styles himself, not *the* apostle, but *an* apostle, etc.

IV.—But, another inquiry of vital moment now presents itself. It regards the subject

Of the EQUALITY of the apostolic functions of "THE TWELVE." The question is:—Had any one of "the twelve" *a precedence in rank or authority either over the others, or of primacy or supremacy in the Church of Christ?*

Here again, as on the question of the Apostolic Orders, we shall appeal to our only recognized standard, "the Bible, and the Bible alone."

Now, it will at once occur to the reader, that *the name* of the apostle Peter is prominently identified with what is to be offered on this subject. It is admitted, (at least a *superficial* view of the matter would predispose one to admit,) that if any one of "the twelve" was distinguished above his compeers in rank or authority, or held primacy or supremacy in the Church, it was PETER.

But, *was* he thus distinguished? Superiority in these premises may be predicated of one of the four following qualities: 1st. Age. 2d. Talents. 3d. Character. 4th. Office. Now, Peter might have been the *eldest* of "THE TWELVE," or at least the *first* of the number called by Christ.* But this circumstance alone, surely, could not have entitled him to that dignity. To urge in his behalf the other two—talents and character of a pre-eminent order, compared with his associates—were no less dubious than invidious. And, as it regards *office*, the Scriptures, we affirm, afford no countenance to the claim of superiority or supremacy in his behalf. True, Peter did receive from Christ on several occasions, marked tokens of esteem.¹ It is equally true that he possessed many traits of character which need but to be named to command our admiration. And though the impetuosity of this apostle's temperament sometimes betrayed him into error,² yet who does not love to contemplate his promptitude, decision, courage, and zeal, in his

(1) Matt. 16 : 13-19; Mark 9 : 2; John 21 : 15-17. (2) Matt. 26 : 69-75; John 21 : 1-3.

* Though, by the way, he was not, for that honor belonged, not to Peter, but to *Andrew his brother*, who brought him to Christ. John 1 : 40-42.

so that, from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ."¹

The fifth mark or sign of an apostle. He must have been able to impart THE GIFT OF THE HOLY GHOST TO OTHERS. This was a power *pre-eminently* and *exclusively* theirs. Other ministers and even private believers might perform miracles, but it was only as they derived the power to do so from the apostles through the gift of the Holy Ghost. See this illustrated in the instances of the converts of Samaria, by Peter and John; on Cornelius and those with him who heard the word, by Peter; and by Paul, on the twelve disciples at Ephesus, and on Timothy.² The only exception to the above, was in the case of the apostle Paul's receiving this gift at the hand of Ananias, who derived his power, *not* from the apostles, but from "THE LORD."³

The sixth. He must have possessed the right and warrant to *instruct all nations, and exercise his functions every where*. This is evident from the tenure of the commission itself, and from their qualification therefor, through the miraculous gift of tongues. Finally,

The seventh. He must have possessed the power to *govern absolutely*, according to discretion, under the guidance of the Holy Ghost. Under this function apostolic is embraced the prerogative to bind and loose, to retain and remit sin, etc. Hence their inflictions of punishments and judgments from God on others: for example, the signal judgment of Peter on Ananias and Sapphira; and of Paul on Elymas the sorcerer; on Hymeneus and Alexander; and on the incestuous Corinthians.⁴

Thus much, then, respecting the marks or signs of the New Testament apostles. They were appointed by Christ personally, either immediately, as "the eleven," or mediately, as Paul. They were eye-witnesses of Christ's resurrection and ascension. They were inspired and infallible. They were endowed with miraculous powers. They alone could impart the gift of the Holy Ghost. Their mission and functions were adapted to universality, and they governed, etc., absolutely.

(1) Rom. 15 : 18, 19. (2) Acts 8 : 14-17 ; 10 : 44 ; 19 : 6 ; 2 Tim. 1 : 6, 7. (3) Acts 9 : 17. (4) Acts 1 : 1-11 ; 13 : 11 ; 1 Tim. 1 : 20 ; 1 Cor. 5 : 4, 5

SECTION VI.

The Equality of "the Twelve Apostles."—The claim of Primacy and Supremacy in behalf of Peter, considered.—Fallacy of—Arguments. 1st. In their Commission, Christ addressed all alike.—2d. His name. 1st: Its change from Simon to Cephas.—Πετρος.—2d: Exposition of Matt. 16: 18, 19, "On this rock," etc.—3d: Do. of the latter clause, "the keys," etc.—4th: Do. of John 21: 15-17, "Feed my sheep," etc.—5th: Review of Peter's official acts.—(1.) The Convocation of Jerusalem. Acts 8: 14-27.—(2.) His accusation and defense, Acts 12: 1-18.—(3.) Dispute about Circumcision, Acts 15: 1-21.—(4.) Do. between Paul and Peter, Gal. 2: 11-14.—(5.) Peter styles himself, not *the* apostle, but *an* apostle, etc.

IV.—But, another inquiry of vital moment now presents itself. It regards the subject

Of the EQUALITY of the apostolic functions of "THE TWELVE." The question is:—Had any one of "the twelve" a *precedence in rank or authority either over the others, or of primacy or supremacy in the Church of Christ?*

Here again, as on the question of the Apostolic Orders, we shall appeal to our only recognized standard, "the Bible, and the Bible alone."

Now, it will at once occur to the reader, that *the name* of the apostle Peter is prominently identified with what is to be offered on this subject. It is admitted, (at least a *superficial* view of the matter would predispose one to admit,) that if any one of "the twelve" was distinguished above his compeers in rank or authority, or held primacy or supremacy in the Church, it was PETER.

But, *was* he thus distinguished? Superiority in these premises may be predicated of one of the four following qualities: 1st. Age. 2d. Talents. 3d. Character. 4th. Office. Now, Peter might have been the *eldest* of "THE TWELVE," or at least the *first* of the number called by Christ.* But this circumstance alone, surely, could not have entitled him to that dignity. To urge in his behalf the other two—talents and character of a pre-eminent order, compared with his associates—were no less dubious than invidious. And, as it regards *office*, the Scriptures, we affirm, afford no countenance to the claim of superiority or supremacy in his behalf. True, Peter did receive from Christ on several occasions, marked tokens of esteem.¹ It is equally true that he possessed many traits of character which need but to be named to command our admiration. And though the impetuosity of this apostle's temperament sometimes betrayed him into error,² yet who does not love to contemplate his promptitude, decision, courage, and zeal, in his

(1) Matt. 16: 13-19; Mark 9: 2; John 21: 15-17. (2) Matt. 26: 69-75; John 21: 1-3.

* Though, by the way, he was not, for that honor belonged, not to Peter, but to *Andrew his brother*, who brought him to Christ. John 1: 40-42.

Master's work !¹ Might it not then have been on these *personal* grounds alone, that we are to account for the above acts of Christ's regard toward him? Then too, had Peter been the *only* recipient of these benignant tokens of our Lord's esteem, there had been some foundation upon which to place him at the head of the apostolic college. But, we ask, which of "the twelve" was it, who was privileged to pillow his head upon the bosom of his Divine Master at the Supper, and who bore the name of "the beloved disciple?" If then, marked tokens of esteem from Christ to Peter raised him above his brethren, *John*, at least, could claim to be his *equal*. And thus we have two primates instead of one !*

In evidence, then, of the perfect equality of "the twelve" in the matter of their apostolical functions, we shall urge,

1. That when Christ commissioned them, he addressed them *all alike*: "Go YE, therefore," etc. So again, "And YE shall be witnesses unto me," etc. And yet again, "Whosoever sins YE remit and retain, they are," etc. And to these declarations may be added our Lord's injunctions to them—"But be not ye called Rabbi," for "ALL YE are brethren." "And whosoever of you will be *chiefest*, shall be SERVANT OF ALL." Here, unquestionably, is left no "chief seat" in favor of *one* of "the twelve" over his compeers !

2. Still, it is alleged, that the NAME of Peter occupies a more conspicuous place in the founding of the New Testament Church, than either of the others. Granted. But, does it hence follow that he held an *official* superiority over them, and a *primacy* or *supremacy* in the Church? So far from it, as we shall show, his position was predicated solely of those personal qualifications named above, which so eminently fitted *him* rather than James or John, to act the parts assigned him in that great work. To this circumstance may be attributed,

1st. *The change of his name from Simon to Cephas*. Says Jesus to him, "Thou art Simon the son of Jona—thou shalt be called *Cephas*, which is, by interpretation, a *stone*."² On this point we remark, that there was nothing more common among the patriarchs and Jews, than this custom of changing names. The name of "Sarai" is changed to that of "Sarah;" "Abram" into "Abraham;" "Jacob" into "Israel;" two of the apostles, James and John, were called "Boanerges," "sons of thunder." In each instance the change adopted denotes more clearly the purpose or work to be accomplished by them than that expressed by the originals. In regard to the subject of these remarks, it is to be borne in mind that the change was, the substitution of Cephas for *Simon*. "Cephas," which is Syriac, denotes the same thing as Πέτρος, Gr., *i.e.*, a stone. It is therefore rather an *addition* to, than a *change*

(1) Matt. 26 : 31-35 ; 51. (2) John 21 : 7, 20. (3) John 1 : 42.

* "The canon law hath decreed, that a *personal* privilege doth follow the person, and is extinguished with the person."

of, the name Peter. Hence, the names are used interchangeably. Indeed, while this apostle is addressed or spoken of in the New Testament *thirty-two* times by the name of Peter, and *nine* times by that of Simon Peter, the name Cephas occurs only *six* times!

Now, we have already spoken of that "good confession" made by this apostle, of the Messianic headship of Christ. The declaration which followed, bespoke that apostle's eminent fitness, *personally*, to fill that place in the common work of erecting the glorious superstructure of Christianity, which was to have for its "foundation, the apostles"—not *one*, but ALL—"and prophets," and of which "Jesus Christ himself was the CHIEF CORNER STONE."

2d. "*And I say also unto thee, that thou art Peter; and upon this ROCK I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee THE KEYS of the kingdom of heaven: and whatsoever THOU shalt bind on earth, shall be bound in heaven; and whatsoever THOU shalt loose on earth, shall be loosed in heaven.*"

As preliminary to an exposition of this remarkable passage, it will be necessary to refer to the term "rock," as a symbolical representation of Deity. As a shelter and refuge from the assault of enemies, it is employed to denote the strength and power of God as an asylum and defense to his people. Thus, David. "The Lord is my *rock* and my fortress." "Who is a *rock* save our God?"¹ But, God is known to his people only as he is manifested through Christ. "God *in* Christ." Hence the application of this symbol—"the flinty rock" in Horeb, from which the Israelites were supplied with water—to Christ, by Paul. "They all drank of that *spiritual* ROCK that followed them: *and that rock WAS CHRIST.*" As such, he is, pre-eminently, the foundation upon which is erected that spiritual edifice which is the home, the shelter, of the redeemed of all nations. In this aspect, "other foundation can no man lay than that is laid, which is JESUS CHRIST." To him as such, the Divine attestation was given, when, having honored his Father at his baptism, he was honored by him by that voice from heaven which proclaimed, "This is my beloved Son, in whom I am well pleased." A pagan poet has said,

"Never introduce a God unless upon an occasion worthy of him."²

The descent of the Holy Ghost upon Christ in the form of a dove, ratified that attestation from the *heavens*; while, on the other hand, Peter's reply to our Lord's question, "Whom say YE that I am?" namely: "THOU ART THE CHRIST, THE SON OF THE LIVING GOD," was a response thereto on earth. And, together, they proclaimed Jesus as THE SAVIOR of the world, and as THE DIVINELY

(1) Eph. 2 : 20. (2) Matt. 16 : 18, 19. (3) Psalms 18 : 2, 31.

* "Non deus intersit nisi dignus vindice modus—inciderit."—*Hor.*

CONSTITUTED HEAD over all things, to his mystical body, the Church !

It is here also to be observed, that the above reply of Peter was the *first* distinct and intelligible CONFESSION of Christ, as here represented, since his baptism. It set forth Christ as "the Lamb of God who taketh away the sin of the world," and of his *faith* in him as such. Noble declaration ! Glorious confession ! The stupendous fabric of Christianity was to be reared upon *it* throughout all time ! No marvel, then, that his Divine Master should pronounce him "blessed ;" nor that he should have annexed thereto the declaration, "Thou art Peter ; and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

"UPON THIS ROCK." We ask, then, Was Peter "*this rock*" ? Σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ. "You are *Peter*, and upon this *Petra*," strikes the ear of a Grecian, as, "Thou art *stone*, and upon this *rock*," strikes the ear of an Englishman. And, this mode of speech well comported with a usage common with the Savior—that of consecrating every scene, and circumstance, and topic of conversation, to religion and morality. For example. When calling the Galilean fishermen from their ordinary occupations, his language is, "follow me, and I will make you *fishers of men*." His disciples had forgotten to take bread, when embarking on the lake, and when talking about it, our Lord took occasion to say, "beware of the *leaven* (doctrine) of the Pharisees." So, in the passage before us, he asks a question respecting himself, which calls forth from one of the apostles a confession of that great truth upon which he is to found his Church forever: "*thou art the Christ, the Son of the living God*." It was that zealous and intrepid apostle, Peter. And Jesus, turning to him, said, "Thou art Peter"—"*Cephas*, which, by interpretation, is a *stone* ;" "and upon this *petra*, ROCK," that is, on this great truth which "flesh and blood hath not revealed to thee, but my Father which is in heaven," "I will build my Church." The thing sought after by Christ in this conversation was a *confession* that HE was the Messiah or Savior. Peter gave it. The conversation, therefore, turned upon that confession, and *not* upon Peter. The two words, πέτρος and πέτρα, are of different genders. The former is masculine, the latter feminine. So the words "thou" and "this," differ in person and in case. "Thou" is in the second person, and "this" is in the third. The word "this," therefore, must refer to something antecedent, different from "thou" or you. We will illustrate it by the aid of a similar passage. Addressing himself to the people on a certain occasion, our Lord said, "I will destroy this temple, and in three days I will raise it again." Now, here we have the persons addressed, the subject of conversation, and the speaker. Were those he addressed, being in the second person,

and the temple, the *same* thing? So in the passage before us, we have Peter, his confession, and Christ, the builder of the Church. Were Peter, the second person, and his confession, the same thing? The very fact of the change of person from "thou" the personal, to "this" the demonstrative, proves the affinity of the latter to *πετρα*, THE ROCK.

Peter, then, is but a *stone*, as his name imports. But there are *eleven* other stones of equal value: for, says the Holy Spirit, "the Church is built upon the foundation of the apostles"—ALL the apostles; yea, and of the "prophets" too! When, then, all the stones are at the foundation, and Christ himself the chief-corner, where is the room for Peter as the rock?*

3d. The balance of the passage under consideration now claims our regard. Christ also said to Peter, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

"THE KEYS:"

BINDING AND LOOSING, ON EARTH AND IN HEAVEN!

What a work this, committed to a mortal! Of course, it related to mortals—the world, Jewish and Gentile. Both these branches of the human race, at the time of this address of Christ to Peter, like condemned criminals, lay chain-bound in the prison of their sins. But God's mercy had interposed in their behalf, by yielding up the "soul" of his eternally-begotten Son as "an offering for sin,"¹—"the sin of THE WORLD." "The keys," however, were wanted, on the one hand, to unlock the prison doors of the captives; and on the other, to throw open the two-leaved gate for the admission of both *Jew* and *Gentile* into the spiritual kingdom of Christ.

These "KEYS" were given to *Peter*. This work was assigned to him. And, he consummated it, *first*, by declaring to the *JEWS* on the day of Pentecost, a truth which had been hid from ages and generations preceding. "*Let all the house of Israel* know assuredly, that God hath made that Jesus whom ye crucified, both Lord and Christ." This annunciation by Peter was crowned on that day by the conversion to God of *three thousand* of his brethren, and by their admission into the mystical fold of Christ, the Christian Church.

Soon after, it pleased God to reveal to this apostle by a vision, "that He is no respecter of persons, *but that in every nation*, he that feareth him and worketh righteousness is accepted with

(1) Isa. 53 : 10.

* See Roman Catholic Debate, et seq.

him.”¹ At the same time it was revealed to the Roman centurion Cornelius, that God had purposes of mercy in store for the *Gentiles*.

See, now, the wisdom of God in all this. In accordance with the Divine plan, Cornelius is commanded to send men to Joppa, to one, who, on his arrival, would “*tell him words whereby he and all his house should be saved.*”² Who was it? We answer—It was “Simon,” called also “Peter.”³ Why *Peter*, in preference to any other? Because to him had been given “*the keys of the kingdom of heaven*” in behalf as well of the *Gentiles* as of the Jews. And having thrown open one side of the gospel gate to the one, he proceeds now to a similar act, in setting open the remaining side in behalf of the other. Hence, on his arrival at the house of Cornelius, Peter opened his mouth and declared the mission of the apostles from Christ as the eye-witnesses of his resurrection, “to preach to the people, and to testify that it is he which was ordained of God to judge the quick and dead. It is then recorded, that, “while he yet spake these words, the Holy Ghost fell on all them which heard the word.” “And they of the circumcision which believed, were astonished, as many as came with Peter, because that on *the Gentiles* was poured out the gift of the HOLY GHOST. For, they heard *them* speak with tongues, and magnify God. Then answered Peter, Can any man forbid water that these (*Gentiles*) should not be baptized as well as we?” (the Jews.) “And he commanded them to be baptized in the name of the Lord.”⁴

Thus, we deferentially submit, the complete accomplishment of the work of “*the keys*, assigned by Christ to Peter. The two-leaved gate of gospel privileges to Jew and Gentile has never since been closed. THERE IS NO MORE USE FOR THE KEYS! Peter has them yet. He took them to heaven with him at his martyrdom. And there he will hold and guard them, till He who has the key of David, who opens and none can shut, “will appear the second time,” to “give to every man according as his work shall be.”

4th. The next passage having special reference to this apostle, is that recorded, John 21 : 15–17. Christ, having thrice interrogated Peter as to whether he loved him, the apostle closes his last declaration in the affirmative by an appeal to his master’s omniscience: “Lord, thou knowest all things, thou knowest that I love thee.” And each declaration of Peter’s “love” to Christ is followed by the command to him, “*Feed my lambs—feed my sheep.*”

Our Lord’s design here, as we shall show, was, simply to determine the *degree* of Peter’s love to him. This is manifest from the form of the first interrogation.—“Lovest thou me more than these?” The question here is, to what did Christ refer as the *antecedent* to the word “these”? Language has no meaning, but from the context. Let us look at it. During the interval between the second and third appearance of Christ to his disciples after his

resurrection, they had been left alone. And, though that interval was short, they felt themselves destitute, forsaken, and in need. In the midst of their perplexity, Peter proposed a return to their former occupation of fishing, to which they all acceded. But their fruitless efforts furnished to them the evidence of their error, in having *forgotten* to "tarry at Jerusalem," till endowed with power from on high. Still their compassionate Master, meeting them again at the sea of Tiberias, upbraids them not, but inquires, "Children, have ye any meat?" They answered, "No." A miracle supplies their wants. A repast is prepared. "Jesus saith unto them, come and dine." And, in verse 13, we read,—*Ἔρχεται οὖν ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.* "*Jesus then cometh and taketh bread, and giveth them; and fish likewise.*"

We are now to bear in mind, that this repast was taken on the sea-shore, and in sight of the ships, boats, and fishing apparatus of the disciples. And, when it is recollected that this was, at least in regard to most of them, the occupation in which they were formerly engaged, and that to which they had now returned; and that, as the *means* of their worldly subsistence *it was their all*: Our Lord, present to whose mind was the fact, first, of Peter's having thrice denied him; and in the next place that it was *he* who had drawn the other disciples from off their post of duty, says to him in reference to *this worldly occupation and all its appurtenances*, Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων: "Simon, son of Jonas, lovest thou me *more than these*?" You once said, you were willing to "forsake all and to follow me." Are you now willing to *renew* that pledge?

Now, that the above *are the things* referred to by Christ, is evident from the fact that, to apply the word τούτων, "*these*," to the apostles as its antecedent, would have rendered the comparison above exceedingly invidious, not only;—and especially when it is remembered that twice in this same chapter, John is called "*the beloved disciple*," vv. 7 and 20;—but, had Jesus meant to refer to them, he would have added to the word τούτων, "*Lovest thou me more than these*" *disciples* love me? No one, therefore, who has studied the benignity of the Savior's character, can suppose him to have intended so invidious a comparison.

In regard to Christ's command to Peter, "*feed my lambs*," "*feed my sheep*": it must suffice for the present that we simply remark, that the terms employed denote the spiritual members of his body, as his flock.* Thus understood, the incident of the repast in the

* Romanists interpret "*lambs*," in this passage, to denote the LAITY, and "*sheep*," the BISHOPS: and hence argue, that Peter exercised a primacy and supremacy over both laity and clergy. And so, the reading of the Vulgate; 1 Peter, 5: 3, "Be not lords over the clergy." But, besides the fact that the plural, "*lords*," in this passage, is of itself fatal to the idea of one supreme head, the original word, κληρος, which they translate *clergy*, "occurs twelve times in the New Testament, and in nine of these it is translated *lot*. In Acts 26: 18, and in Colossians 1: 12, it is translated *inheritance*, and in

above narrative, and the use to which it was applied, is obvious: as though Christ had said, 'as I have fed *you*, so feed my κληρος, "sheep."' That this was the sense in which Peter understood the above command, is evident from his notable address to those who were discharging the functions of the ministry:—the elders, πρεσβυτεροι, which are among you I exhort, who am also an elder, πρεσβυτερος—*feed the flock of God*, which is among you, taking the oversight thereof,"¹ etc. How beautifully simple and fraternal this address! He modestly withdraws from the view the insignia of the apostolic office which he was entitled to wear; and contenting himself with the same title, "elder," which he applies to them, he illustrates and urges their duty by an allusion to the *pastoral* relation of a shepherd to his flock, common alike, we observe, to the ministry of the old Law and the new; and that, to the intent that they might thereby "take heed to themselves and to all the *flock* over which the Holy Ghost had made them overseers, *to feed the Church of God*, which he hath purchased with his own blood."²

5th. In addition to the above, there are several other incidents connected with this apostle's *official* relation to his compeers and to the Church, further confirmatory of the fact that he neither held a *superiority* over them nor *supremacy* in it.

Take for the first, the *convocation of the apostles* at Jerusalem, on the subject of the report made to them by Philip the deacon, "that Samaria had received the word of God." Their very first action in the premises was to appoint Peter as a *legate*, in company with John, to confer upon those of them who believed, the gift of the Holy Ghost,³ an appointment obviously at variance with the idea of that apostle's official superiority over his brethren, or of primacy in the Church.

(2.) Equally at variance with such an idea, is the conduct of this apostle, when the brethren of the circumcision rose up against him *en masse*, for having gone in to men uncircumcised, and eating with them. How did he meet this accusation? Was it by claiming in his behalf that he was Christ's vicar—the *chief* of the apostles—the *head* of the Church, etc.? So far from it, having simply related the fact that God through him had opened the door of faith to the Gentiles, he rests the whole of his defense on the plea, "*what was I, that I could withstand God?*"⁴ With this appeal, they were satisfied.

(3.) So, with the position and conduct of this apostle at the con-

(1) 1 Pet. 5 : 1-4. (2) Acts 20 : 28. (3) Acts 8 : 14-17. (4) Acts 12 : 1-18.

the passage before us, it may be either lot, heritage, or inheritance," so that it may read, "not as lords over the heritage, lot, or people of the Lord." The absurdity of the Romish rendering will appear from the following examples: As well might the Vulgate have said to Simon Magus, "thou hast neither part nor clergy in this matter:" or, in Col. 1 : 12, "he has fitted us to partake in the clergy of the saints." "In both cases, the word is the same in the original. These show by what a stretch of power and arbitrary dominion over words, these critics would bring the clergy or Christian ministry under the bishop of Rome!" (Roman Catholic Debate, pp. 96, 97.)

vocation of the apostles and elders at Jerusalem, on the subject of the *dispute* which arose about circumcision. That convocation was called, not by Peter, but by *two or three of the churches*. During the discussions which this question elicited, in common with Paul and Barnabas, Peter took his stand on the floor, True, he spoke first, as it was always his custom to do. But, so far from *dictating* the course to be pursued, the apostle JAMES, having heard their several relations of what God had wrought through their instrumentality among the 'Gentiles, arose and said: "MY *sentence* is, that we ought to write so and so to the Gentiles. And, in that sentence, they all—Peter with the rest, acquiesced. The letter sent to the Gentiles, accordingly, commences thus: "It seemed good unto us," etc.; that is, "the apostles and elders." To the same end, we refer,

4. To the *dispute between Paul and Peter*, on a certain question of expediency. "For, before certain persons came from James, Peter did eat with the Gentiles; but when they came, he withdrew and separated from them for fear of the Jews. And the other Jews dissembled likewise with him, insomuch that Barnabas was carried away with their dissimulation." Peter, therefore, having come down to Antioch, Paul felt it his duty to *rebuke* him! So "he withstood him to the face, because he was to be blamed:" and he demanded of him in the presence of them all, "why do *you* compel the Gentiles to live as do the Jews?" A rebuke, one would suppose, involving the highest presumption and arrogance on the part of Paul, if *inferior* in apostolic functions to Peter. Indeed, as the context shows, this rebuke was inflicted on Peter purely as a *matter* of self-defense. Some of the Galatians, it appears, had considered Paul as *inferior* to those whom they had been in the habit of calling "pillars," as Peter, and James, and John. His design therefore was to show them, that, aside from their having been the personal companions of Christ and eye-witnesses of his resurrection, *he* was not behind the *chiefest* of them.³ Finally,

(5.) In the last will and testament of this apostle (Peter) as set forth in his two epistles, he calls himself, *not the* apostle, but, "*an* apostle."⁴ He also styles himself a *fellow*—"elder and witness of the sufferings of Christ," etc.⁵ And he directs that his brethren should, "after his decease, be mindful of us the apostles of our Lord and Savior."⁶ Thus disclaiming, in the most positive terms, and under the most solemn circumstances, all pretenses to superiority over his compeers, or of primacy in the Church.

(1) Acts 15 : 1-21. (2) Gal. 2 : 11-14. (3) See Gal. 1. (4) 1 Pet. 1 : 1 ; 2 Pet. 1 : 1. (5) 1 Pet. 5 : 1
(6) 2 Pet. 1 : 15 ; 3 : 2.

SECTION VII.

The Number of the Apostles.—Proof that there were “Twelve” only.—Argued, 1st. from the Declared Perpetual Relation of “the Twelve” to Christ. Luke 22 : 28-30.—2d. From the Name, *Ἀπόστολος*—examination of the Titles *πρεσβύτερος*, *ἐπίσκοπος*, *διάκονος*, *ποιμήν*, *διδάσκαλος*, *προφήτης*, *αγγελος*.—(1.) The Name *ἀπόστολος* alleged in behalf of some to whom it is never given—Andronicus and Junia, Apollos, Silas or Silvanus, Titus, Timothy, the Seven Apocalyptic Angels.—(2.) Those to whom the name is given, who were not of “the Twelve.”—Proof that it is applied to them in a different sense. Barnabas, Epaphroditus, the two brethren who accompanied Titus to Corinth, Matthias and Paul.

Having thus considered the subject of the New Testament Apostolicity in connection with the questions of the marks or signs by which it was to be known; and, of the uniformity or equality of their official functions; we pass to examine another of equal interest, and of vital consequence, in a scriptural view, to the matter before us. It relates to,

V. THE NUMBER of the New Testament Apostles. *How many were there?* Besides “the eleven,” the name and functions—THE OFFICE—apostolic, is alleged in behalf of Matthias, Paul, Barnabas, Andronicus, Junia, Apollos, Timothy, Titus, and certain brethren who accompanied him to Corinth, Epaphroditus, Silas, and the Angels of the seven Asiatic churches.

1st. There is, however, we observe, one New Testament difficulty to encounter, in admitting all the above named personages to that honor. We allude to the *promised reward* made by Christ to “THE TWELVE,” a little prior to his Passion on the Cross. Inasmuch as their work in the founding and settlement of that spiritual empire which “is not of this world,” had for its ulterior end the subjugation of a revolted world to the dominion of Christ; now that they had “continued with him in his temptations,” our blessed Lord says to them, “*I appoint unto you a kingdom, as my Father hath appointed me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging THE TWELVE TRIBES OF ISRAEL.*”

Now, the Savior here evidently speaks of “the twelve,” both in their *then existing* relation to himself, and in their prospective relation to the *future church*; and, he unites them together: they are “the twelve” whom he had chosen and commissioned, and who are privileged with daily communion with himself. If one of them becomes a traitor and goes to his own place, the vacancy must be filled by another, so that there may be still “TWELVE APOSTLES of the Lamb.” We hence see, that the associated body

here consists of the same number as composed the fathers of the Jewish tribes—*twelve* patriarchs—*twelve* apostles.

Nor does the difficulty end at this point. For, the same "twelve apostles" are connected together when the Savior opens the *future*, as when he speaks of the present. Does he give them the perspective of his own and of their future glory? (as on the mount of transfiguration)—it is glory which "the twelve" are to share in common. "And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon TWELVE THRONES, judging the TWELVE TRIBES of Israel." Again. Does he, after his ascension, give to one of their number a revelation of the heavenly Jerusalem? He still presents them as eternally and immutably united together. "And the wall of the city had TWELVE FOUNDATIONS, and in them the NAMES OF THE TWELVE APOSTLES of the Lamb."¹

2d. How, now, are these statements in regard to "the twelve" apostles, to be made to harmonize with the alleged claims in behalf of the *others*? It is clear, that if they were all apostles in the same sense, there should have been several scores, instead of "twelve" foundations in "the wall" of the Jerusalem "city," with "the names" of each inscribed thereon. Such a supposition, however, militates against the infallibility of the inspired records, at the very thought of which the pious mind revolts. That we are not, however, reduced to so sad an alternative, we remark, that, even admitting—what we concede—that the name *ἀπόστολος*, apostle, is used in reference to some, at least, of the persons mentioned above, it does not follow that they were apostles *in the same sense* as were "the eleven."² The New Testament writers not unfrequently employ official names or titles with great latitude of signification. As for example: the two following names, *Πρεσβύτερος*, Elder or *Presbyter*, and *Επίσκοπος*, *Bishop*, are used interchangeably to denote the same office.³ And again, these two names, with several others, and especially the following, namely, *Διάκονος*, *Πρεσβύτερος*, and *Διδάσκαλος*, "the three which occur most frequently in application to ecclesiastical office, have a threefold usage perfectly distinguishable." In illustration of our meaning, take the title,

1. *Πρεσβύτερος*. It is used (1.) to signify *older*, as an adjective in the comparative degree;⁴ (2.) an old man in the proper sense;⁵ (3.) a Jewish magistrate;⁶ and (4.) an officer of the Christian Church.⁶

2. *Επίσκοπος*. A name which belongs and is applied pre-emi-

(1) Rev. 21 : 14. (2) Titus 1 : 5, 7 ; Acts 20 : 17, 28. (3) Luke 15 : 25 ; John 8 : 9. (4) 1 Tim. 5 : 1. (5) Matt. 21 : 23 ; Mark 15 : 1 ; Luke 7 : 3 ; Acts 4 : 8, etc. (6) Acts 15 : 2 ; 20 : 17 ; 1 Tim. 5 : 19 ; Titus 1 : 5 ; Jas. 5 : 14 ; 1 Pet. 5 : 5.

* The reader will henceforward bear in mind the vacancy created in the apostolic college by the fall and death of Iscariot.

nently (1.) to Christ as the spiritual Head and Shepherd of his redeemed people;¹ (2.) subordinately, to an officer of the Christian Church.²

3. Ποιμὴν, denotes, (1.) a literal shepherd;³ (2.) a spiritual pastor, as CHRIST;⁴ and also (3.) his ministers.⁵

4. Διάκονος, is applied (1.) to a domestic;⁶ (2.) to a minister or agent either of good or evil;⁷ (3.) to a civil magistrate;⁸ (4.) to a minister of the old dispensation;⁹ (5.) to the Christian ministry of all ranks;¹⁰ (6.) to deacons in particular.¹¹

5. Διδάσκαλος, means (1.) a teacher generally, as opposed to a learner;¹² (2.) the religious founder of a school or sect;¹³ (3.) an official teacher in the Church.¹⁴

6. Προφήτης. (1.) A heathen poet, regarded as inspired;¹⁵ (2.) a prophet of the old dispensation;¹⁶ (3.) an inspired Christian teacher.¹⁷

7. Ἀγγελος. (1.) A human messenger;¹⁸ (2.) a spirit, good¹⁹ or bad;²⁰ (3.) an ecclesiastical superior.²¹

We hence argue in regard to the name Ἀποστολος, that if it "has one invariable meaning in the New Testament, it is contrary, not only to what might have been expected from the origin and previous use of the term, but also to the analogy of the other terms used in the New Testament to designate ecclesiastical offices. The only probable supposition *à priori* is, that it would have the same variety of meaning as the rest."* The names or titles, Διάκονος, Πρεσβύτερος, and Διδάσκαλος, as may be seen by referring to 4, 1 and 5, "are all used in a popular sense, in a general religious sense, and in a specific ecclesiastical sense." So, we affirm, of the name Ἀποστολος. "The three corresponding senses" are, "(1.) a messenger of any kind;²² (2.) a religious messenger or missionary;²³ (3.) an apostle, in the strict official sense,"²⁴† as set forth under the marks or signs of "the twelve," in pages 108 and 114 inclusive.

Now, if it can be shown, first, that, of several of those who, in addition to "the eleven," are alleged to have been apostles, that name is never given to them in the New Testament; and, second, that, of those who confessedly bore the name, only one of the number possessed the marks or signs peculiar to the apostolicity of "the eleven;" we shall have fully vindicated the statements as

(1) 1 Pet. 2 : 25. (2) Acts 20 : 28; Philip. 1 : 1; 1 Tim. 3 : 2; Tit. 1 : 7. (3) Matt. 25 : 32; Luke 2 : 8, 15, 18, 20. (4) Matt. 26 : 31; John 10 : 2, 11, 12, 14, 16; Heb. 13 : 20; 1 Pet. 2 : 25. (5) Eph. 4 : 11. (6) Matt. 20 : 26; 22 : 13; 23 : 11; John 2 : 5, 9. (7) Gal. 2 : 17; 2 Cor. 11 : 15. (8) Rom. 13 : 4. (9) Rom. 14 : 8. (10) 2 Cor. 3 : 6; 11 : 23; Eph. 3 : 7; 6 : 21; Col. 1 : 7, 23, 25; 4 : 7; 1 Thess. 3 : 2; 1 Tim. 4 : 6. (11) Philip. 1 : 1; 1 Tim. 3 : 8, 12. (12) Matt. 10 : 25; Rom. 2 : 20. (13) Luke 2 : 46; John 3 : 2; Heb. 5 : 12; Jas. 3 : 1, comp. with Matt. 9 : 11; 7 : 24; Luke 18 : 18. (14) Acts 13 : 1; 1 Cor. 12 : 28, 29; Eph. 4 : 11; 1 Tim. 2 : 7; 2 Tim. 1 : 11; 4 : 3. (15) Titus 1 : 12. (16) Matt. 1 : 22; 8 : 17, etc. (17) Acts 13 : 1; 1 Cor. 12 : 28, 29; 14 : 29, 32, 37; Eph. 4 : 11. (18) Luke 9 : 52; (19) Matt. 1 : 20. (20) Matt. 25 : 41; 2 Cor. 12 : 7. (21) Rev. 1 : 20; 2 : 1, 8, 12, 18; 3 : 1, 5, 7, 14. (22) Consult John 13 : 16. "Sent," ἀποστολος. (23) Rom. 11 : 13; 1 Tim. 2 : 7; 2 Tim. 1 : 11. (24) Luke 6 : 13.

* See more fully on this subject, the Biblical Repertory and Princeton Review, Art., "The Apostleship a Temporary Office," July, 1849. pp. 367-369.

† Ib. p. 369.

above given by the inspired records respecting "*the twelve apostles of the Lamb*," against the charge of incongruity, such as is inevitable on the hypothesis of an addition to their number.

We are here compelled to venture upon a somewhat liberal indulgence from the reader, in presenting a scriptural view of the cases here involved. Our apology is, a deep conviction, that in no other way can it be determined who are the true, from those who are "false apostles." In other words, whether the apostolicity of "the twelve" as appointed by Christ himself, were an institution special, extraordinary, and of limited or temporary duration—*an institution which was to terminate with the completion of the New Testament age*, or, whether it was to be perpetuated to the close of time.

(1.) Of those then which fall under the first class in the above category—*those to whom the name* Ἀποστολος *is never given*, we think the evidence will be found clear in reference to the following, namely, Andronicus and Junia, Apollos, Silas, Titus, Timothy, and the seven Asiatic angels.

[1.] *Andronicus and Junia.* The passage on which rests the claim of their apostolicity, is the following:—"Salute Andronicus and Junia, my kinsmen and my fellow-prisoners, *who are of note among the apostles*," etc.² St. Paul, though at first looked upon with great suspicion by the original college of apostles as well as others;³ yet, having finally *proved* his apostleship by the "signs and wonders" which he wrought,⁴ was held in high repute by them. Now, Andronicus and Junia were not only his "kinsmen," but had become his companions, and had even stood by him in his greatest perils; yea, had even become sharers with him in his prison and his chains. And this their devotion to him in his sufferings, had rendered them "of note among the apostles," ἐπίσημοι ἐν τοῖς ἀποστόλοις—that is, they were "*highly esteemed among (or by) the apostles*." And, doubtless, there were others "of note" among them, for example, Aquila and Priscilla, Paul's "helpers in Christ Jesus," and who "had laid down their very necks" for his sake.⁵ If, then, the former were made apostles on this account, why not the latter? On this principle there would be added to that holy band the apostle-ess PRISCILLA!

[2.] *Apollos.* The passage relating to him in this connection is 1 Cor. 4: 6. "And these things, brethren," says Paul, "I have in a figure transferred to myself and to Apollos for your sakes." What "things"? The Corinthian Church had become inflated with spiritual pride; and this had engendered among them "envying, and strife, and divisions." One said, "I am of Paul and another, I am of Apollos,"⁶ etc. Apollos had watered, with his pastoral eloquence,⁷ the seed planted by apostolic hands. This

(1) 2 Cor. 11: 13. (2) Rom. 16: 7. (3) Acts 9: 27; see also vv. 13, 26. (4) Heb. 2: 4. (5) Rom. 16: 4. (6) 1 Cor. 3: 1-4. (7) Acts 18: 24; see 1 Cor. 1: 6.

circumstance had led some to exalt the *tongue* of the waterer above the *hand* of the planter. But, so far from feeling aggrieved toward them or envious toward Apollos, on this account, though conscious of his official superiority as an apostle, he is willing for their sakes not only to stand on a level with him, and so to be accounted simply as "ministers—laborers together with God;"¹ but even to think and to have them think, "that God had set forth" himself and his apostolic compeers "last, as it were appointed to death,"² if it would but restore *union* among them. And he therefore determined, with Apollos, to set before them "*in a figure*," such an exemplification of practical humility, as "that they might learn from them not to think of *men*," whether apostles or others, "above that which is written," that is, to "esteem them very highly for their work's sake,"³ whether that work consisted of planting or watering, "that no one of them be puffed up for one against another."⁴ Did this make Apollos an apostle?

[3.] *Silas* or *Silvanus*, Paul's chosen companion after his separation from Barnabas.⁵ Paul unites his name with that of Timothy, in the opening of his two epistles to the Thessalonians. "Paul, and Silvanus, and Timotheus, unto the Church of the Thessalonians," etc. This circumstance, taken in connection with verse 6 of the 2d chapter of the first epistle,—"*nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ*,"—it is alleged assigns to each the office apostolic. We are, however, to bear in mind in the first place, that, in the peroration of these epistles, neither Silas nor Timothy are *called* apostles. Then, in the next place, the word *ἀπόστολοι*, 1 Thess. 2 : 6, is separated from the opening of the epistle by fourteen intervening verses; which fact, taken in connection with Paul's frequent usage, after such a joint address, of the *first person singular*, proves that there is no necessary relation between *it* and the names of Silas and Timothy. Indeed, as if to guard against such a construction, he says, near the conclusion of this very passage, "Wherefore *we* would have come unto you, even *I* Paul, once and again,"—(1 Thess. 1 : 18.) Though Paul could not, in strict propriety of speech, apply the plural *ἀπόστολοι* to himself, yet "by a particle denoting resemblance or comparison, he could assert his right to do a thing "*as the apostles of Christ*." In conclusion on this subject we remark, that the hypothesis of making apostles by the mere mention of other names with that of Paul in the opening of his epistles, would make apostles of some whom its advocates would be slow to admit as such. Take, for example, the following. In the epistle to the Galatians, Paul having spoken of himself as "an apostle, not of men, neither by man, but by Jesus Christ and God the Father," etc. he adds, "And *all*

(1) 1 Cor. 3 : 5, 9. (2) *Ib.* 4 : 6, 7, and v. 9. (3) 1 Thess. 5 : 13. (4) 1 Cor. 4 : 6. (5) Acts 15 : 37–40.

the brethren which are with me, unto the Churches of Galatia." ¹ The "brethren" here mentioned were the brethren of Antioch; but that *all* these "brethren" were apostles no one pretends: that any one of them was such, no one can prove.

[4.] *Titus*. The passage from which it is inferred that Titus was an apostle, is the following. "Whether do any inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches and the glory of Christ." ² It will be seen, however, that this passage is fully explained by a comparison of 1 Cor. 16: 3, "And when I come, whomsoever *ye* shall approve by your letters, *them* will I send to bring your liberality to Jerusalem;" with 2 Cor. 8: 19, "who was also chosen *of the churches* to travel with us in this grace." "*The brethren*," then, and *they only*, were the MESSENGERS, ἀπόστολοι, sent by "the churches." Titus was only sent in company with them, by the apostle. Titus is *never* called an apostle.

[5.] *Timothy*. As seen above, the name of Timothy occurs in 1 Thess. 1: 1, thus: "Paul . . . and Timotheus, unto the Church of the Thessalonians," etc. And in the 2d chapter, v. 6, thus: "*We* might have been burdensome as the *apostles* of Christ." Is it not evident, then, that Paul here associates Timothy with himself as an apostle? Let us see. In the 2d verse of chap. 2, the apostle, adopting the plural form of speech, speaks of himself thus: "*We* had suffered before, and were shamefully entreated, as ye know, at Philippi," etc. But, Timothy *was not with* the apostles at this time, and hence could not have been of the number referred to as partakers with him of his sufferings there. Then also, in addition to this: The First Epistle of Paul to the Thessalonians was written, Macknight says, as early as A.D. 51. None place its chronology later than A.D. 54: whereas his epistles to Timothy were not written, the first till A.D. 56, and the second till A.D. 61. Some place them as late as A.D. 65 or 66. But, in neither of these epistles, though they bear his name, and though written expressly to instruct him in the powers he was to exercise and the duties he was to discharge, is he called an *apostle*. We ask, therefore, Had the apostle Paul, in writing to him, intended to include Timothy with himself by the use of the plural "*we*" and "*apostles*" in 1 Thess. 1: 1 and 2: 6, how is the above *omission* to address him as such in the two epistles which bear his name, to be accounted for? What places this matter in regard to Timothy, however, beyond the reach of controversy, is the fact, that in several instances where Paul associates him with himself, he is careful to call him by another name. There are two instances of this, both of which are so marked, as to forbid the supposition that they could have occurred otherwise

(1) Gal. 1: 1-3.

(2) 2 Cor. 8: 23.

than by design. "Paul, an *apostle* of Jesus Christ by the will of God, and Timothy our *brother*."¹ Precisely the same form of expression occurs in Col. 1 : 1."

[6.] *The seven apocalyptic "angels," or "stars" of the seven Asiatic Churches.* These two names, "stars" and "angels," are evidently used *symbolically*. And, occurring, as they do, in immediate connection with "the seven candlesticks," as the emblems of "the seven Churches,"² they are intended to denote (in harmony with the poetical and figurative phraseology of the book throughout) the ministry of the Church, not singly or individually, but *collectively*, without discrimination either of official rank or of character. For, as one "star" or "angel"—ἄγγελος ἐκκλησίας [*angel of the Church*], is appropriated to one "Church," as one candle is to one "candlestick," it follows, from the nature of the comparison, that as one candle is the full complement of light for one candlestick, so one star is the full complement of light for one Church. But the light which shone in these churches did not emanate from any individual; it emanated from a number of individuals; from the *collective body* of the ministers of religion. Therefore, the "star," which expresses the whole light in one of these churches, is a symbol, not of a single minister, but of her ministry *collectively*.³ Hence, in correspondence with this view, is the use to which the term "angel" is elsewhere appropriated in this book. For example: "I saw another angel (in the singular) fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people."⁴ But, "it is perfectly evident that no *single man*" can dispense the Gospel through the whole Christian Church, as denoted in this passage by the term "heaven." It follows, that "the angel" mentioned in the text is, and must of necessity be, the symbol of the ministry *collectively*. And, if further confirmation of this point were necessary, one would suppose it sufficient that the angel of the Church in Smyrna is addressed by the Redeemer "in the singular and plural number, indifferently." "I know THY works, and tribulation, and poverty, but THOU art rich. Fear none of those things which THOU shalt suffer. Behold, the devil will cast some of YOU into prison, that YE may be tried; and YE shall have tribulation ten days: be THOU faithful unto death, and I will give THEE a crown of life."⁵

But, the name ἀποστολος, as applied to "THE TWELVE," is nowhere employed, either in the symbolic form, or to express the sense here denoted by the term ἄγγελος, nor are the latter anywhere called *apostles*.

2. We proceed now to a consideration of the remainder of the cases added to "THE ELEVEN," as above, namely, Barnabas, Epa-

(1) 1 Cor. 1 : 1. (2) Rev. 1 : 20. (3) Rev. 16 : 6. (4) Rev. 2 : 8-10.

phroditus, the brethren who accompanied Titus, with Matthias, and Paul.

To each of these, then, it is conceded that *the name*—ἀπόστολος, is given. There is, however, a question of vital importance connected with this concession. It is this. Does the name in each case necessarily indicate the same official functions with those of "the eleven"? To this, we reply, that the sense in which that name is applied to them, can only be determined by a comparison of the circumstances which originated their respective offices, together with their official acts, *with the marks* appertaining to the apostolicity of "the eleven." If, like these, the result shows that either all or any one of them were designated and appointed by Christ himself, etc., and that they were otherwise miraculously endowed, then were they apostles in the *true and proper sense*. If not, then their apostleship, being derived from human, though inspired sources, was of an *inferior* order to that of "the eleven."

We shall now enter upon an examination of each case, *seriatim*, in the full confidence of our arrival at the two following conclusions, namely, first, that the name or title—ἀπόστολος, is used in the New Testament in a double sense; that is, that it is employed to denote *two offices, ecclesiastical*, entirely separate and distinct. And, second, that of the five cases under review, *one* only possessed the marks essential to that apostolicity which belonged to "the eleven," and that *by that one was restored the original number of "THE TWELVE APOSTLES OF THE LAMB."*

Let us consider this name, ἀπόστολος, then, as applied,

[1.] To *Barnabas*. It occurs in connection with his name as an associate with Paul. "Which, when the apostles, ἀπόστολοι, Barnabas and Paul, heard of, they rent their clothes," etc. For an account of their appointment to the apostleship here spoken of, the reader is referred to the following passage: "There were, in the Church which was at Antioch, certain prophets and teachers; as Barnabas, Simeon, etc., and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."¹

The question here is, who laid hands on these two men? The apostles? No. They were "the *prophets and teachers* of the Church at Antioch." Then also, so far as it regards Saul, he had been raised to the apostleship *some time before this*, and that by CHRIST himself.² To suppose, therefore, that Barnabas was an apostle *in the same sense* as was Paul, involves the absurdity that "Saul" was *twice* raised to that office.

Then too, the *work* of an apostle in the highest sense, was to continue during the life time of the incumbent. But, the work to

which Barnabas and Saul were specially set apart, was "fulfilled" or terminated at Antioch about *three years after*.¹ It follows, that the title *ἀπόστολοι*, as applied to Barnabas with Saul, is to be understood simply in the sense of *messenger*, or the setting apart of persons already ordained, to a *special missionary work*. The title is never subsequently applied to Barnabas. Try it in its application,

[2.] To *Epaphroditus*. Paul speaks of him thus: "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow-soldier, but *ὑμῶν δὲ ἀπόστολον*, your messenger," or apostle. On this passage we remark, that the phrase *συνεργον μου*, is rightly rendered in our version, not, my compeer, but "my *companion*:" in a sense similar to its application to Aquila and Priscilla, Rom. 15 : 3, *τους συνεργους μου*, "my helpers," etc.; and to the apostles:—*Θεου γαρ εσμεν συνεργοι*, "We are laborers together with God." (1 Cor. 3 : 9.) Otherwise Aquila and Priscilla (!) are apostolic compeers; and, the apostles are compeers with God!

The apostle explains the nature of the apostolicity of Epaphroditus, chap. 4 : 18. "I have all," says he, "and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." The Philippian Church, by an act of well-timed liberality, had "communicated with Paul in his afflictions," (chap. 4 : 11-14,) through Epaphroditus, whom he therefore styles their *ἀποστολον*, *messenger*, and he that ministered to his wants." (ch. 2 : 52.) Further remark would be superfluous.

Consider this title,

[3.] In reference to the *two brethren* that accompanied Titus to Corinth. Of these two brethren the apostle speaks in terms of the highest commendation. (2 Cor. 8 : 18, 22.) Titus, in compliance with Paul's request,³ being about to visit Corinth, is accompanied by these brethren, one of whom at least "was chosen of the churches to travel with us [*i.e.* Paul] with this grace," etc. (v. 19.) He was therefore a messenger of the churches, and both he and the other companion of Titus were messengers of Paul to the Church at Corinth. These facts afford sufficient data for the decision of the question as to the sense of the word *ἀπόστολοι* in the following sentence: "Whether do any inquire of Titus, he is my partner and fellow-helper concerning you; or *our brethren* be inquired of, they are the MESSENGERS, *ἀπόστολοι*, of the churches, and the glory of Christ."

We only remark in conclusion in regard to these cases, that, whatever were their functions as denoted by the application to them of the title *ἀπόστολος*, they were evidently of an order not only *totally* distinct from, but *inferior* to, those of "the eleven."

(1) Compare Acts 13 : 4-52, with chap. 14 : 1-26. (2) Philip. 2 : 25. (3) 2 Cor. 8 : 6, 16, 17.

[4.] If now, it can be made to appear, that, of the remaining two cases,—those of Matthias and Paul,—though the name ἀπόστολος, in the sense of its comprehending *all the marks* which belonged to the apostolicity of “the eleven,” is applied to them; yet that but ONE of them is entitled to that honor, *jure divino*, the New Testament Scriptures will be relieved of the incongruity of making scores, not only, but even “THIRTEEN,” instead of “TWELVE, apostles of the Lamb,” on earth and in heaven.

SECTION VIII.

Proof, that *Paul* filled the vacancy created by the fall and death of Judas—Acts 1 : 26, reconciled with the above—Objections answered—1st : That it impugns the inspiration of the Sacred Narrative as furnished by Luke—2d : That Peter being inspired, could not err—3d : That Peter must have received explicit directions from Christ—4th : The Election of Matthias was decided by lot—5th : That the number “twelve” is applied to the Apostles both before and after the Vocation of Paul.—Direct proofs of Paul’s claims over those of Matthias.—1st : Peter’s agency in the above transaction was premature—And hence, 2d : Unauthorized—3d : Psalm 109 : 8, inapplicable to this case—4th : No evidence that it was dictated by the Holy Ghost.—No direct evidence that the Apostles themselves claimed the right to fill said vacancy.—Conclusion.

In conclusion, therefore, of this somewhat protracted inquiry into *the number* of the New Testament apostles, we shall claim this honor—though we trust, with becoming deference—in behalf,

Of PAUL, over that of Matthias. Yes: and that too, with our eye now resting on the statement as recorded in the Acts (than which, nothing can be more explicit), in reference to Matthias’s election to fill the place of Judas. “And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.”

We trust that our candor in making this concession, will evidence that, to *our* mind, at least, this statement of the inspired narrator *may* be reconciled with the proposition above assumed, in reference to Matthias and Paul.

First, then. To the objection, that the historian “could not have written under the inspiration of the Spirit, or he never would have recorded an unwarrantable act, and palmed it off on the Christian world as authorized;”* we reply: It by no means follows that, because an act is recorded by an inspired amanuensis, the *act itself* must of necessity have been dictated by the *Holy Ghost*. The business of the historian is, simply to record *facts*. Indeed, the entire structure of sacred history is founded on a sim-

(1) Acts 1 : 26.

* Bp. McCoskrey’s Sermon : Episcopal Bishops the Successors of the Apostles, p. 15.

ple record of facts. And, when connected with "the acts" of individuals, be they apostles or others, these acts are left "to speak for themselves, without censuring the agents." So, in the above instance of the recorded election, etc. of Matthias. The apostle Peter had predicated the action in regard to the appointment of Matthias, on the prediction concerning Judas, as contained in the 109th Psalm. "Let his habitation be desolate, and let no man dwell therein: *and his bishopric let another take.*" It formed no part of the business of the historian, however, to scan the reasoning of Peter regarding it, or to decide upon the merits of the inference which formed the basis of *his* conduct, or of those who acted with him. That is the exclusive province of those for whose "instruction in righteousness"¹ the Bible was written. That the spirit of inspiration should have permitted the record of this appointment of Matthias to appear on the sacred page unproved and uncondemned, is no more evidence that *it* had the Divine sanction, than that the conduct of Peter in returning himself, and in instigating his apostolic companions to join him in returning, to his and their former occupation of fishing, during the interval of Christ's entombment and resurrection, because not condemned by their risen Lord, was divinely authorized.²

But it is further objected, that Peter and those who acted with him, being divinely inspired, *could not have erred* in this matter. To this we answer, that nothing is more evident than the fact, that such a belief in apostolic *infallibility* as predicated of their *inspiration*, formed no part of the creed either of "the eleven" or of the brethren. *Peter* had erred *before* this transaction.³ And, his act in having "gone in to men uncircumcised and eating with them," though a divinely official act on his part, yet until it was fully explained to those of the circumcision, was considered and treated as wholly unauthorized.⁴ Paul's rebuke of Peter for another of his official acts,⁵ the nature and tendency of which seriously threatened the best interests of the infant Church, illustrates this same fact. If, then, Peter thus erred both *before* and *after* his endowment in its fullest measure, of the Pentecostal gift of the Holy Ghost, might not he, and with him his compeers and others, have erred before that event?

Once more. It is urged, that as Christ "must have spoken of the treachery of Judas, and also of the position which he occupied," etc., "it is reasonable to suppose that he gave his apostles instructions to supply his place."^{*} But, why left to "infer" the giving instructions in a matter involving consequences so stupendous? If Christ "*must* have spoken of the apostasy of Judas," upon the hypothesis that his apostles were to supply his place, is it not "reasonable to infer" that he would have given them in-

(1) 2 Tim. 3 : 16. (2) John 21 : 3. (3) John 21 : 3 ; comp. with Matt. 26 : 31-35 ; 69-75.
(4) Acts 11 : 1-18. (5) Gal. 2 : 11-15.

structions in regard to it at once direct and positive? And, especially, when the effect would have been to have precluded the possibility of, or at least to have silenced at once and forever, all cavils on, the question of apostolic prerogatives? But, allowing, for the sake of argument, the alleged appointment of Matthias by Peter; so far from his referring to any such instructions from his Divine Master, he predicates the whole procedure on the prophecy already referred to respecting the filling of the vacancy of the apostate Judas, in the 109th Psalm.

Again, it is urged, that the appointment of Matthias was decided by "*lot*," and, therefore, that it must have been *valid*. Not, we reply, without the evidence of direct Divine authority for the *substitution of that method* in the place of an APPOINTMENT BY CHRIST PERSONALLY. True, those concerned in this transaction, could plead in justification of its adoption a variety of precedents for deciding the election in that form. But these precedents, employed, as they were, on such diversified occasions, are resorted to as well by Pagan¹ as by Hebrew; and the *design* of which is, to illustrate that superintending Providence of God which extends to the minutest and every-day affairs of men:—for "*the LOT is cast into the lap, but the whole disposing thereof is of the Lord*:"²—certainly show the absence of that force and authority which the nature of the appointment, and the pending consequences to the Church of God, involve.

Finally, it is objected, that the number "*twelve*" is applied to the apostles, between the above appointment of Matthias, and the vocation of Paul; and also by that apostle himself at a subsequent period.³ But, that nothing definitive can be derived from these references in favor of Matthias as *one* of "*the twelve*," may, we think, be inferred from the fact, that the same number "*twelve*" is applied to them by John *after* the death of Judas and *before* the election of Matthias, when, of course, there were only "*eleven*" in all not only, but when there were only TEN of them present; and that too, on the very solemn occasion when Jesus said to them, "*As my Father hath sent me, even so send I you*"! The passage referred to is the following: "*But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.*"⁴

It only remains now that we ask, whether there be not *reasonable* ground for the conclusion, that the entire proceeding as narrated of this transaction in the first chapter of the Acts, had its *origin* in that indomitable ardor and impetuosity, so characteristic of the apostle Peter? We shall call to our aid in support of it the following:—

1. This act of Peter, even if officially valid, was *premature*. The election etc. of Matthias transpired *prior* to the Pentecost; which circumstance, to our mind, cannot be reconciled with

(1) Jonah 1 : 7. (2) See Acts 13 : 19; Lev. 16 : 8; Josh. 18 : 10; 1 Sam. 14 : 41, 42; 1 Chron 24 : 5; Prov. 16 : 33. (3) Acts 2 : 14; 6 : 2; and 1 Cor. 15 : 5. (4) Compare John 20 : 7v. 21 and 24

Christ's positive command to them, "that they should not depart from Jerusalem, *but wait for the promise of the Father*;" which promise had reference to their BAPTISM BY THE HOLY GHOST on that day, as an absolutely indispensable qualification for the exercise of their apostolic functions.¹ Hence,

2. This act was *unauthorized*. True, with the facts present to his mind of the vacancy in the apostolic college, occasioned by the apostasy of Judas on the one hand, and of the declaration of Christ, made prior to the creation of said vacancy,² that "the twelve apostles" in the militant, should "sit on twelve thrones, judging the twelve tribes of Israel" in the heavenly, hierarchy, on the other: we are not surprised that Peter should have concluded that there "*must one be ordained to be a witness with them* (the eleven) *of Christ's resurrection*." But, that he erred in regard to the *person* destined to fill that vacancy, to the *agency* to be employed therein, and to the *mode* of its accomplishment, we think may be gathered,

(a.) From *the absence of any specific allusion to either*, in the prophecy of David, in the 109th Psalm, v. 8. The passage in the original reads thus: *אֲחֵר יִקַּח יוֹשֵׁהוּ אֶת־מִנְיָהּ* *another shall take his office*. The verb יִקַּח YIKKACH, is in the *future tense*; and the prophecy, consequently, simply announces that *another* should take that office or charge, no allusion whatever being made to the agency of the apostles therein, or the mode of the appointment thereto. To this we add,

(b.) There is *no evidence* that this transaction was dictated by the Holy Ghost. So far from it, the record declares that the Holy Ghost *was not yet given*, BECAUSE *that Jesus was not yet glorified*.³ Admitting, then, that Peter and his compeers in office, in virtue of their functions previously conferred, had the right to fill said vacancy; yet, those functions being at the time *incomplete*—(for the breathing of the Holy Ghost upon them by Christ, as recorded John 20: 22, was different in degree, and for a different end, from the "power" with which they were to be clothed by the descent of the Holy Ghost upon them at Pentecost),⁴ it follows, that the office, as conferred on Matthias, was *imperfect*. They could not have conferred functions on another, which themselves did not possess. But,

(c.) We have the most decisive evidence, that *the apostles themselves claimed no right to fill said vacancy*. Else why, we ask, the proposition by Peter, not to his ten apostolic compeers, but to "*the disciples*," that is, to the "men and brethren," ("the number of the names together" being "about an hundred and twenty")?⁵ True, *all* the apostles might have been present. We admit that they *were* present. But nothing can be more explicitly stated,

(1) Acts 1: 4, 5; comp. 2: 38. (2) Acts 1: 8. (3) Matt. 19: 28; Luke 22: 30. (4) Acts 1: 22. (5) John 8: 39; Acts 1: 7-11; 2: 1-4. (6) Compare John 20: 23, with Acts 1: 8, and 2: 1-11. (7) Acts 1: 15, 16.

than that "*they*," that is, "the disciples," "appointed two, Joseph called Barsabas, and Matthias. And *they* prayed, and said," etc. "And *they* gave forth their lots," etc.¹ Add to this, finally, the fact, that the result of the election was referred by the whole body of the disciples, together with Peter and his ten associates in office, *to the Lord*; and we submit, whether evidence can be more complete. "And *they* prayed, and said, *Thou*, LORD, which knowest the hearts of all men, show whether of these two *thou* hast chosen," etc.²

In conclusion, then, on this subject, we remark, that, after a most careful review of the narrative of this transaction, to our mind there are grounds for much more than a doubt, whether *Matthias* was the *divinely appointed* successor of Judas. Indeed, we are fully persuaded that nothing more can be claimed to sustain it, but an honest but mistaken inference of Peter on the one hand, and an exceedingly equivocal rule of conduct by the hundred and twenty disciples, on the other. And these considerations, taken in connection with the fact, that no conviction could have been more deeply seated in the minds of the apostles themselves, than that they, as such, had *no power* to fill that vacancy, not only, but also that, unless the successor of Iscariot should receive his commission *directly from the Lord Jesus himself*, it was, to all intents and purposes, *null and void*; we are, we think, compelled to look elsewhere for the one possessed of a clearer title to compeership with "the twelve apostles of the Lamb." That title, we shall now claim, adheres in

THE APOSTOLICITY OF PAUL. As shown above, the vacancy in the apostolic college could be filled by none other than by one who had *seen* the Lord, and who should derive his appointment *directly from Christ himself*, both of which conditions meet in the vocation of that "chosen vessel" of the Lord—Paul. For, though "born out of due time," yet, says he, "*last of all, he (CHRIST) was SEEN of ME also.*"³ And, that he did not receive his appointment from the apostles, but from Christ himself, is manifest from the following. He tells us, that he "did not go up to Jerusalem to them which were apostles before him," but that he was "*AN APOSTLE, (not of men, neither by man, but by JESUS CHRIST, AND GOD THE FATHER, who raised him from the dead.)*"⁴*

(1) Acts 1 : 23, 24, 26. (2) Acts 1 : 24. (3) 1 Cor. 15 : 8. (4) Gal. 1 : 1, 11, 12, and v. 17.

* It is here to be particularly noted, in defense of the claim here urged in behalf of Paul as one of "*the twelve*," that, as of "*the eleven*," so of him; his designation to the apostleship was not by imposition of hands. The laying on of hands upon him by Ananias, was not an act of consecration to the apostleship. To such a pretense, it is sufficient that we reply, that the *qualifications* of Ananias fell far below those required by prelatists for the performance of that act. In the vision of Paul, Ananias appeared simply as "*a man*," not as an apostle, (Acts 9 : 12.) His highest appellation is that of "*a disciple*," (ib., v. 10.) And the object of his mission to Paul was, not to make him an apostle, but by laying hands on him, *to restore him to sight*, (ib., vv. 12, 17, 18,) and by *baptism*, to introduce him into the Christian Church, (ib., v. 18.) Nor this only. But, as

SECTION IX.

Recapitulation of the reduced ministerial N. T. appointments, according to, *first*, their titles; and *second*, their functions *and* titles.—Result: The whole number reduced to four orders—namely, Apostles, Prophets, Evangelists, and Pastors or Teachers.—Proof, that neither of these orders, in respect to their original primitive endowments, was designed to be perpetuated in the Church.—The argument applied, 1st, to “the twelve apostles of the Lamb;” 2d, to the other three orders.—Their (that is, the apostles’s) primitive *functions* not transmissible, though their *names*, in part, are retained.

We come now to remark, that, of the ministerial appointments recorded in the New Testament—1st, by Christ personally; 2d, by the Holy Ghost; 3d, by the apostles; 4th, by the apostles with others; 5th, by others independently of the apostles; and 6th, by special Providence, the following is the result:—

I. That the *aggregate* numbers amount in all to *twenty*, and

II. That, on the *reduced scale*, the orders consisted of Apostles, Evangelists, Prophets, Teachers, Elders (as inclusive of pastoral and ruling elders), Deacons, and Angels; in all, *eight* in number; which, leaving out the three bearing the titles of *elders*, *ruling elders*, and *deacons*, (for which, the reasons will be assigned in the proper place,) precisely corresponds with Paul’s enumeration of them as given in 1 Corinthians 12 : 28, and Ephesians 4 : 2. For, the apostle, having spoken in the former passage, of ministerial appointments by their powers or functions *and* titles; and in the latter of their titles only as *inclusive* of their powers or functions; it follows, that, of the number of *Orders* which remained to be considered, there were apostles, prophets, evangelists, and pastors or teachers: in all, *four*.

Of these *four orders*, it was assumed as fundamental to a determination of what was to constitute the standing ministry of the Church of Christ in all time, to settle the question as to whether *they* were designed to form the PERMANENT MINISTRY of the Church.

On this subject, the Scriptures, we believe, will be found most

though it were designed as a standing reproof in all future time to those who, in virtue of their alleged official prerogatives as the *successors* of the apostles, should arrogate the right to dispense the Holy Ghost, “*the man*,” Ananias, imparts to him this gift also! (ib., v. 17.)

Again. The same act of manual imposition, as recorded, Acts 13 : 3, was the mere setting Saul apart, with Barnabas, to a *special* and *temporary* mission (compare Acts 13 : 1, with 14 : 26): a work, though compatible with, yet certainly, not exclusively a part of, the apostolic office. Nor were the apostles *the agents* employed by the Holy Ghost in that act. It was performed by “the *prophets and teachers*” in the Church at Antioch. (Acts 13 : 1–3.) Paul’s *appointment* to the apostleship, though “the *signs*” of it (2 Cor. 12 : 12) might have been reserved to an after period, was of a date *anterior* to that event, (Acts 9 : 1–9; 15, 16.)

unequivocally to sustain the hypothesis, that they were, one and all, of temporary duration. Let us test it in its application,

I. To "THE TWELVE APOSTLES OF THE LAMB."

On this subject we remark in the first place, what, we think, cannot fail to strike the mind as peculiarly significant, that, with the account given above of the origin, nature, and functions of "the twelve," harmonizes the declaration of Christ regarding the *ultimate end* to be accomplished by their appointment. Having "showed himself alive to them after his passion," etc., he said: "*Ye shall receive power, after that the Holy Ghost is come upon you: AND YE SHALL BE WITNESSES UNTO ME, BOTH IN JUDEA, AND IN JERUSALEM, AND IN ALL SAMARIA, AND UNTO THE UTMOST PARTS OF THE EARTH.*"¹

Now, this declared *design* of their mission, viewed in connection with the *marks* or *signs* of their apostolicity: namely, 1st, that they were chosen by Christ himself; 2d, that they had seen Christ personally, etc.; 3d, that they were inspired and infallible; 4th, that they were endowed with miraculous powers; 5th, that they alone could impart the gift of the Holy Ghost; 6th, that their mission was universal; and 7th, that they alone possessed the right to govern absolutely: and what, we ask, can be more evident than that, *as an Order*, their ministry in the Church militant,—whether it related to preaching, baptizing, teaching, the working of miracles, speaking with tongues, appointing officers in the Church, and laying down rules (whether by usage or by express injunction) for the government of the Church,—was of a *special* and *extraordinary* character?

Nor this only. For having fulfilled the purposes of its appointment, the Scriptures, as we shall show, are equally clear in furnishing the evidence, that it expired with the necessity that created it. In other words, that *the office, apostolical, of "the twelve," was in no sense designed to be transmissible to others*. No, not even the name *ἀπόστολος*, was so transmissible. That name, like "the keys" of Peter, passed with them into the heavens, where they "sit on twelve thrones, judging the twelve tribes of Israel." And, even admitting,—which, by the way we do not, except in a secondary or subordinate sense—that the names, either in whole or in part, of the remaining three orders,—*prophets, evangelists, and pastors or teachers*, are now used to designate the ordinary ministry of the Church, even *their primitive functions* were not transmissible. In proof, take the following comparison of the commission as originally given by Christ to "the twelve," with Paul's account of *the design* of their ministry in conjunction with the others, equally derived from Christ, as recorded Eph. 4 : 11, 12. We will place the two passages side by side.

MATT. 28 : 19, 20.

EPH. 4 : 11, 12.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: *And lo, I am with you always, even unto the end of the world.*"

"And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: *TILL we all come in the unity of the faith, and of the knowledge of the Son of God, UNTO A PERFECT MAN, unto the measure of the stature of the fullness of Christ.*"

The facts here affirmed, are, that Christ, "when he ascended up on high," "gave," in the order of his "gifts unto men," "first, *apostles.*" Following these, as the necessities of the Church required, now that she was being reconstructed under the new economy, were others under the apostles, requisite to the consummation of the great work of which he speaks—namely, "the perfecting of the saints" in the faith of Christ doctrinally, and for their edification, government, etc.:—*prophets, evangelists, and pastors or teachers.*

The question now is, *How long* was this their work as "apostles, prophets," etc., to continue? The apostle answers. "*Until they all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man*; (mark—not men)—*εἰς ἀνδρα τέλειον*; that is, to a perfect *body*—"the Church of Christ, which is *his body*": "unto the measure of the stature, *ἡλικίας* (age), of the fullness of Christ."

The meaning therefore evidently is, that from the apostolic commission as recorded in the 28th of Matthew to the penning of Eph. 4 : 11–13; such a ministry as, in addition to *their* endowments of the gifts of inspiration to preach, dispense ordinances, teach, work miracles, govern, etc.; others also were endowed with miraculous gifts through them, for the edifying of the body of Christ, "UNTIL," out of Jews and Gentiles, they (*i.e.* the apostles) had made *one perfect man, THE CHURCH.*

Hence the harmony of this view with the original promise of Christ to "THE TWELVE:" "*Lo, I am with you always, ἕως της συντελείας του αἰῶνος*,—that is, *TILL the conclusion of THIS STATE OR PERIOD to be appropriated to THE PERFECTING OF THE MODEL KINGDOM, SPIRITUAL.* And so, the word "until," as employed by the apostle. It is *μέχρι* in Greek, *donec* in Latin, adverbs expressive of the time, how long. Both passages, as to *time*, refer, not to the offices as filled by either, but to the *personal* ministry of each. But, "THE TWELVE," and those who, under them constituted the *miraculous* ministry of the New Testament Church, having "fallen asleep in Christ," are no longer *personally* with the Church. Therefore, their office and functions, being extraordinary, were untransferable, and hence, *temporary.* To

place this matter beyond the reach of reasonable controversy, we have but to compare the above promise of Christ, "*I am with YOU continually,*" etc., with the following testimony of Paul: "*Verily, their sound,*"—that is, the preaching, etc., of the apostles, "*went into ALL THE EARTH, and their words unto the ENDS OF THE WORLD.*" This done, and the tenure of their commission "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," *had accomplished its widest range.* The Church, through its divinely appointed instrumentality, had attained to "the unity of the faith, and of the knowledge of the Son of God, unto a *perfect man.*" Hence, their work, thus finished, joined with that of the "prophets," etc., COMPLETED that "foundation" which rests upon "Christ as the chief corner stone," and upon which was to be reared the superstructure of that Church against which "the gates of hell never can prevail." For, though dead, they yet speak. "In their *essential functions* of instruction and government, *they are still, and ever will be,* with the Church as the foundation on which the whole structure must rest, as the enthroned authority to which the mind of every minister, and of every member, must yield implicit subjection."

On the subject of the remaining orders,—“Prophets, Evangelists, and Pastors or Teachers,”—the evidences demonstrative of the inferiority of their functions to those of “the twelve”; of their respective characteristic differences each from the other; and of the line of demarkation drawn between the extraordinary or temporary and the ordinary or permanent, ministry, of the Church; being so intimately connected with the New Testament “*doctrine of laying on of hands,*” an exhibit of a scriptural view of the one, will furnish a key to the opening up of the other. Hence our passport to another, and a most important and interesting topic of inquiry.

CHAPTER II.

ORDINATION.

SECTION I.

Two extremes respecting it.—As a ceremonial action, it involves “the laying on of hands.”—Was applied to various uses.—This Ceremonial Action defined.—Is common to every Dispensation—1st: The Patriarchal Age—Instances of its use—2d: The Jewish Dispensation—Do.—3d: The Christian Dispensation—Do. as employed, (1) by CHRIST. Proof, that the action, as employed by Him, involved *no* inherent virtue of His *human hand*.—(2.) By the *Apostles*. They disclaimed *all* inherent virtue in the *act itself*.—Instances of its use by them, *First*, in healing the sick; *Second*, in the bestowment of Spiritual Gifts; *Third*, in the setting apart of a person to any work or office, special or ordinary.—These two, entirely separate and distinct *acts*, and regarded entirely different *ends*.—Proof, that the bestowment of *spiritual gifts* was exclusively the work of the *Apostles*, and constituted, pre-eminently, the “*seal*” of their Apostleship.

TWO EXTREMES mark the current views respecting this rite. The one sinks it *below*, the other raises it *above*, the scriptural standard. Our endeavor will be to show, that it is not an empty, idle, and unmeaning ceremony, on the one hand; nor a sacramental channel for the communication of grace, on the other.

Our first remark is, that ordination, as a ceremonial action, involves “*the laying on of hands*.” But this action was appropriated to other purposes, than that of setting apart a person to some ministerial office. To understand it, therefore, we must take a view of it as a whole. Paul makes it one of the rudiments of the Christian economy—“the *doctrine* of laying on of hands,” thus erecting it into the position of a *religious rite*. As such, its action, of course, is *symbolic*.

The *import* of this symbolic action, then, is the point to be determined. We offer the following, as, in our view, the only definition of it warranted in Scripture.

Ordination is employed to denote, THAT THE INSTRUMENT, MAN, IS “ONE WITH GOD IN DECLARING HIS PURPOSES TOWARDS OTHERS, ON WHOM SOME SPECIAL BLESSING IS TO DESCEND, OR BY WHOM SOME SACRED WORK IS TO BE PERFORMED.”

In this aspect, be it observed, unlike any other rite, it stands alone as being common to every dispensation, Patriarchal, Jewish, and Christian.

I.—The PATRIARCHAL AGE.—Under it, the head of each family was invested with a threefold dignity—the *regal*, *sacerdotal*, and *prophetic*. In this last named capacity, we have a most delightful illustration of one of the modes of administering this rite, in Joseph, who sought, *at the hands* of the venerable and dying Jacob, his last prophetic benediction upon his two sons, Ephraim and Manasseh. Nor can we overlook the circumstance of his refusal to accede to the request of Joseph to change his right hand in favor of Manasseh as his eldest son, as evidence that he understood the ceremonial action as denoting the harmony of his will with the will of God respecting “the lads.” “He guided his hands wittingly.” The previous instances of the use of this rite by Melchizedek in blessing Abraham,² and by Isaac in blessing Jacob when he sent him to Padan-Aram,³ furnish proof that “the laying on of hands” had been a custom long established and was well understood. And, its continuance,

II.—Under the JEWISH DISPENSATION, shows its equal applicability to that age. Indeed, this economy, so far from abolishing, expanded pre-existing religious rites; and, the very ministry ordained to dispense them, furnished the *first recorded instance of ordination to any office* by “the laying on of hands.” And in it, as in the other cases, its symbolic action is equally conspicuous. We have, 1st. God’s will, appointing the Levites to their enjoined service. 2d. The Levites’s will, in purifying themselves for said service. 3d. The people’s will, who, by the impositions of their hands, signify their concurrence with the will of God.

The next instance to which we shall refer, is that of Moses in the setting apart Joshua by the same rite, to the work assigned him of the Lord.⁴ The significancy of the act in this instance in the sense above attached to it, is greatly heightened by the peculiar circumstances under which it transpired. The nation of Israel, now brought to the very confines of the promised land, is to be led over to its possession by Joshua; while Moses, their former leader and lawgiver, is called upon to set him apart to his great work *by his own hands*, not only, but, having been permitted merely to view that “glory of all lands” from Pisgah’s top, is there gathered to his fathers.⁵ “It requires great submission from Moses that he is to have no share in reaping the harvest of his previous toil.” Still, he does submit. It is seen in visible form, in the imposition of his hands on the head of Joshua.

This rite was also of frequent occurrence, as connected with the sacrificial services of the Levitical priesthood; of which, the principal instances were, when, on the day of annual atonement, “Aaron *laid his hands* on the head of the” atoning “scape-goat,” followed by the “*lifting up of his hands toward the people*” in solemn

(1) Gen. 48 : 13-20. (2) Gen. 14 : 18. (3) Gen. 28 : 6. (4) Numb. 27 : 18-23. (5) Compare Numb. 27 : 12-23, with 33 : 47; Deut. 3 : 27; 32 : 49; 34 : 1.

benediction: and which, together, typified the atoning sacrifice of HIM upon whom "the Lord had laid the iniquity of us all," and of the blessings which were to accrue through it to the penitent believer.

We now remark, that this rite, thus familiarized to the Jewish nation by long continued usage under the two preceding dispensations, and endeared to their hearts by its connection with acts which they held to be of priceless value; it is, to say the least, very natural to suppose, would find a place in the ecclesiastical arrangements of the Church as reconstructed under Christ and his apostles. And thus we find it in various modes, adapted to,

III.—THE CHRISTIAN DISPENSATION, under which, its perpetuity, we observe, was ratified, 1st. by the *earliest official acts of Christ himself*. Nor should we overlook the *circumstances* of its administration, marked, as they were, with the deepest solemnity and interest. Under the promptings, as we have said, of long established usage, Jewish parents "brought their little children unto CHRIST, that he should *put his hands on them*, and pray."² And, so far from refusing compliance therewith, having rebuked the pride and folly of human device in those who "forbid them," we read, that "He took them up in his arms, *put his hands upon them*, and *blessed them*."³ Nor them only. At Capernaum, "when the sun was setting, all they that had any sick with divers diseases, brought them unto him; and *he laid his hands on every one of them*, and healed them."⁴ And, besides other numerous instances of this act, as it was among the first, so, we now remark, it constituted the *last official act of the Redeemer on earth*! "And he led them" (his apostles) "as far as to Bethany, and he *lifted up his hands*, and *blessed them*. And it came to pass while he blessed them, *he was parted from them, and carried into heaven*."⁵ Yet more. This rite, so oft observed by Christ on earth, is perpetuated in heaven! St. John, overpowered by the bright visions of his glorified Redeemer before the throne, received divine succor from him by the "*laying on of his hands upon him*, and saying, Fear not."⁶

Christ, therefore, by his own example, has placed this rite among the fundamentals of his own spiritual and heavenly religion. And, we remark, with the same design with that which marked its previous administration. It is no dereliction from the dignity of Christ in his human nature, to affirm, that his purpose in these acts was, to illustrate the *perfect concurrence* of His will in that state, with that of his heavenly Father's will, whose work he came to perform. Hence his own declaration. "I came down from heaven, not to do mine own will, but the will of him that sent me."⁷

And, we remark, in conclusion, what is of vital consequence in

(1) Lev. 16 : 20. (2) Matt. 19 : 13. (3) Mark 10 : 16. (4) Luke 4 : 40. (5) Luke 24 : 50. (6) Rev 1 : 17. (7) John 6 : 30.

these premises, that the wonders performed by Christ under this act, PROCEEDED FROM NO INHERENT VIRTUE OF HIS HUMAN HAND. "The words that I speak unto you," says he, "I speak not of myself, *but of the Father that dwelleth in me: He doeth the works.*" No. It was the indwelling power of the Deity in mysterious union with Christ's humanity which wrought these wonders; and which at times were wrought without the movement of the hand, or even the utterance to the sufferer, of the voice. Pass we now, therefore, to consider this "doctrine of laying on of hands," as connected with

2d *Apostolic Usage*. With them, this rite was administered in healing the sick, in the bestowment of spiritual gifts, and in setting apart to any special office or work.

We must here however premise,—what, by the way, it is almost superfluous to add,—that, if there were *no inherent virtue* in the manual impositions performed by Christ himself; such a virtue cannot be presumed to have presided in similar acts as performed by the APOSTLES. We are not surprised therefore in finding them, and that on an occasion when they had just wrought a most signal miracle,—that of curing the cripple—*disclaiming in the most emphatic terms, all such pretensions*. To the men of Israel who marveled at that miracle, they thus spake: "Why look ye so earnestly on us, as though by *our own power or holiness* we had made this man to walk? The God of our fathers hath glorified his son Jesus, whom ye delivered up," etc.; "*and HIS NAME, through FAITH in his name, HATH MADE THIS MAN STRONG*, whom ye see and know." So too, miracles wrought by them also, were sometimes *unaccompanied* by the usual visible rite. Nor were they confined to this particular action. "Signs and wonders were wrought in the name of the holy child Jesus," by the "stretching forth of his *unseen hand*," in answer to their prayer.² And, "Peter's shadow falling on the sick,"³ and "handkerchiefs and aprons taken from the body of Paul,"⁴ might each, on a special occasion, prove the miraculous presence of the Holy Ghost in them. Still,

(1.) In *healing the sick*, it will be seen that "the laying on of hands" formed the general rule. "They shall *lay hands* on the sick, and they shall recover."⁵ Hence we read that, by the *hands* of the apostles, many signs and wonders were done among the people."⁶ The same rite was employed,

(2.) In the bestowment of *spiritual gifts*. See this, as illustrated in the case of the Samaritan converts, by Peter and John;⁷ and in that of the disciples at Ephesus, by Paul:⁸ and we add, in that of Timothy, by the same apostle.

This latter case requires a passing remark. True, "the time and place at which it was done, is no where recorded; but, in the

(1) Acts 3 : 1-11 : 12-16. (2) Acts 4 : 30. (3) Acts 5 : 15. (4) Acts 19 : 12. (5) Mark 16 : 18. (6) Acts 5 : 12. (7) Acts 8 : 14-17. (8) Acts 19 : 6, 7.

second epistle written to him, Paul indulges for himself, and requires from Timothy, a complacent remembrance of the occasion when that grace was conferred. "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee *by the putting on of my hands.*"¹ What this "gift" was, is obvious from the words which follow. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."² Now, that this was a "gift," not of office, but some *special endowment* which might qualify Timothy—as the apostle himself had been qualified—for the discharge of office, will appear from a view of this act when taken in connection,

(3.) With the *setting apart of a person to any work or office, special or ordinary.* We affirm, then, that these two acts,—that of conferring spiritual gifts, and that employed in the creation of office, or work, special or ordinary, were two entirely separate and distinct acts, having in view entirely separate and distinct ends.

The *confounding* of these,—as will appear in the sequel, has originated in the Church from an early period following the apostolic age, the gradual departure from the ministry etc. of apostolic institution, to which may be traced that most stupendous system of "spiritual despotism," the PAPACY! In proof of the above proposition, we offer the facts and arguments following:—

1. "The laying on of hands" in the bestowment of *spiritual gifts*, WAS EXCLUSIVELY THE WORK OF THE APOSTLES. Others besides them possessed these gifts,—for example, the "hundred and twenty disciples" on the day of Pentecost, among whom doubtless were the seven deacons mentioned in Acts 6, and of whom it is said that they were "men of honest report, full of the Holy Ghost and of wisdom." Now, of these, Philip, whose preaching in Samaria had resulted in the conversion of many of "the people," though he had been baptized by the Holy Ghost, and ordained by apostolic hands, and could perform all the ordinary and some of the extraordinary functions of the ministry; yet there was one thing which he could not do: which *none but an apostle* could do. He was not empowered to impart spiritual gifts. An apostolic deputation must be sent from Jerusalem for that purpose. "*Then laid they* (the apostles Peter and John) *their hands on them, and they RECEIVED THE HOLY GHOST.*" The same is true of this gift as imparted to the disciples of Ephesus by Paul. Then also, what was true of "Philip the deacon," is equally true of Timothy and Titus, though endowed with ministerial functions *superior* to his. For, in the *official* duties as prescribed and enjoined on them by Paul, there is not the least intimation given that they were required to bestow, or that they ever did bestow, those gifts on others.

It will also be seen from the above, that these gifts were bestowed by the apostles *indiscriminately on all believers*—private Chris-

tians as well as "the ministers of the word." Hence those "diversities of gifts," "differences of administrations," and "diversities of operations" mentioned in the 12th of 1st Corinthians, and of which the apostle treats as appertaining to the Church *as a body*, and not of those who sustained the different *offices* which are connected with its permanent organization. Two inferences follow.

First. That the power to impart spiritual gifts, as they were bestowed exclusively by, so they constituted, pre-eminently, *the seal of*, the functions apostolical. Of this, Paul's appeal to the Corinthians is decisive. "Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the SEAL of mine apostleship are ye in the Lord."¹

Second. That the *design* of these endowments being "to provide for the rapid diffusion of Christianity by extraordinary means and instruments," in an age which rendered them indispensable to that end, no arrangements of which we have any account being made for their continuance beyond the lifetime of the apostles, they necessarily *expired* with them.

But it was otherwise with "the laying on of hands" in setting apart an individual to any work or office, special or ordinary, as will be shown in

SECTION II.

Proof, that, in setting apart to office, others beside the Apostles laid on hands.—Instances of the recorded ordinations by both—*First*, by the Apostles; The seven deacons, Acts 6 : 1–8—*Second*, by the prophets and teachers of Antioch; Saul and Barnabas, Acts 13 : 1–3—*Third*, Timothy circumcised by Paul, Acts 16 : 1–3—also, the conferment on him by Paul, of "the gift of God," 2 Tim. 1 : 6, 7—*Fourth*, Timothy's ordination by "the presbytery" of Ephesus, 1 Tim. 4 : 14.—Proof that, as these acts occurred at different times, places, and occasions, they could not have been identical.—Inference, Paul not connected with his ordination by "the presbytery."

2. *Others besides the apostles were identified with these acts.* Take, as evidence, the conduct of Simon the sorcerer, on the occasion of the bestowment of spiritual gifts by Peter and John on the Samaritan converts. What are the facts in this case? They were simply as follows. The truth and power of the miracles wrought by Philip among the Samaritans, had foiled all the arts of Simon's sorcery and had mortified his pride. Could he therefore but "obtain that power" which Philip *did not* possess, of enabling others to work miracles in connection with himself, he might organize a body in dependence on himself, emerge from the eclipse he had suffered, and be again the "great one of the city." Having therefore witnessed the bestowment on the Samaritan converts of the power

(1) 1 Cor. 9 : 2.

he so much coveted, "that through laying on of the apostles's hands the Holy Ghost was given, he offered them money, saying, Give ME also THIS POWER, that on whomsoever *I lay hands*, he may RECEIVE THE HOLY GHOST." It is clear, therefore, that Simon coveted, not *office*, but a *power* which lay *beyond* it.

So, of the instance of the conferment of this gift by Paul on the disciples of Ephesus. There being no field assigned them for the exercise of ministerial functions, it could not have been *office* to which they were appointed by that act.

Having thus cleared the way before us, we now proceed to an examination of the several instances recorded in the New Testament, of "the laying on of hands" in connection with the appointment of individuals either to some special work or ordinary office.

Here again, we must observe, an obvious necessity exists for a careful discrimination between appointments to a *special work*, and designation to an *ordinary office*. It will be found indispensable to a scriptural view of what was designed to constitute the *extraordinary* and *temporary*, and what the *ordinary* and *permanent*, ministry of Christ's Church.

The instances, then, of "the laying on of hands" above alluded to, are the four following, viz. :—

I. The ordination of the Seven Deacons by the twelve Apostles. (Acts 6 : 1-6.)

II. The setting apart of "Barnabas and Saul for the work whereunto the Holy Ghost had called them." (Acts 13 : 1-3.)

III. The manual impositions employed in the case of Timothy by Paul and the Presbytery. (See 2 Tim. 1 : 6 ; and 1 Tim. 4 -14.)

IV. Paul's directions to Timothy and Titus, regarding the cases of ordination about which they were to employ their minds and hands. (1 Tim. 1 : 1-2 ; 8, etc. ; 5 : 22 ; Titus 1 : 5, etc.)

I. The *Seven Deacons*. The first six verses of the 6th chapter of the Acts give an account of the circumstances which occasioned the instituting this office, and the process by which it was effected. The proposition of the Apostles to "the multitude of the disciples," to relieve them from all worldly and secular concerns, that they might "give themselves continually to prayer and to the ministry of the word," meeting with their cordial assent, they proceeded at once to elect the above number of deacons, "whom they set before the Apostles ; and when they had prayed, *they laid their hands on them*." As they had previously received the gift of the Holy Ghost, this act was a designation to *office*. Of their precise functions, we shall have occasion to speak in another place.

II. The appointment of *Saul and Barnabas* to their work. In addition to what we have already offered on the subject of this appointment,* we now remark, that Saul and Barnabas, at the time of their separation to the work assigned them, are classified with, and are spoken of as performing certain official acts common to, "the *prophets and teachers*" in the Church at Antioch, who are now commanded by the Holy Ghost to set them apart *by the laying on of their hands*. Yet it is certain that Saul had been called apostle several years before this,¹ and hence was possessed of functions *superior* to theirs. It follows, that no apostolic hands having been concerned in this transaction, and their mission having been accomplished in the space of about three years,² is evidence decisive that the work assigned them was of a *special* and *extraordinary* character.

III. The manual impositions employed in the case of *Timothy*. There are three passages relating to this individual, which, in this connection, claim our special regard. The first relates to his circumcision by Paul.³ The second, to the gift of God conferred on him by the laying on of Paul's hands.⁴ The third, to another gift, which he received by the imposition of the hands of the Presbytery.⁵

Of the occasion, nature, and design, of Timothy's circumcision by Paul, we shall speak presently. An important question, however in regard to the other two acts, now presents itself. We ask, then: Were they *identical*? If so, then was Paul, as an *Apostle*, UNITED WITH the *Presbytery* in conferring *office* on Timothy? If not, it follows that the imposition of hands by Paul (2 Tim. 4 : 14) was conferred on Timothy on another occasion, and at a different time and place, and also for a different purpose, from those connected with the act of the Presbytery. In support, then, of this latter conclusion, we remark,

1. That Paul, having chosen Timothy as a co-worker with him, it is natural to suppose, that proof being furnished of his meetness for his work, the Apostle would be desirous of completing, in every way, his qualifications. "It might be anticipated that he would make him a living epistle of himself to those to whom he would have to send him. How could this be done but *by laying his own hands upon him* at some fitting and solemn season, to confer that power of miracles," which lay beyond the reach of the official functions of the Presbytery, and which was indispensable to "authenticate him as an associate and messenger of the Apostle, wherever he might be sent, and on whatever mission he might be employed." Such a qualification, in all other cases, had invariably *preceded* ordination to office. In *no case* had it been con-

(1) Acts 9 : 1-14 ; 15, 16. (2) Compare Acts 13 : 1-3, with 14 : 26. (3) Acts 16 : 1-3. (4) 2 Tim. 1 : 6, 7. (5) 1 Tim. 4 : 14.

* See p. 131.

ferred simultaneously with that act. On what ground, then, could the order of its conferment on Timothy be made an exception to the general rule? But,

2. *Though the time and place of this transaction should be no where recorded*, it furnishes no ground for the inference that the gifts here spoken of are *identical*. Taking the fact as it stands recorded in 1 Tim. 4 : 14; on our hypothesis, what occasion, we ask, so opportune for the conferment of this "gift of God" on Timothy, as when commended to that apostle on his visit to Derbe and Lystra by the brethren there, as a suitable person to aid him in his arduous work? The Apostle doubtless was aware of the fact that the *office* which Timothy was destined to fill in the Church had been designated by "prophecy."¹ But Timothy was a youth. And if Paul found it necessary to enjoin upon the Church the duty of not despising him on that account² *after* he had been inducted into office, how much more necessary, that the conferment of the above "gift" should precede his induction into said office, by way of enabling him to furnish the *evidence of the fullness* of his qualifications for his work, and of the consequent applicability of the "prophecy" as above to him. With such credentials, the Presbytery could furnish no pretext for refusing to admit the youthful candidate to the *office* thus assigned him by the Holy Ghost. What would seem decisive, however, of the point here contended for, is the fact, that from all the circumstances of the case, we are fully warranted in the conclusion, that Timothy received the imposition of the Apostle's hands at least as early as A. D. 53, when Paul "would have him go forth with him" as mentioned Acts 16 : 3; whereas his appointment to *office* by the Presbytery of Ephesus, 1 Tim. 4 : 14, did not take place until A. D. 65; which circumstance accounts for the Apostle's omission to allude to his absence from the Presbytery on the occasion of his ordination at their hands; and is, therefore, to our minds, decisive of the point that "the gift of God," in the sense of qualifying him for the discharge of his office, and which *the Apostle only* could impart, had *preceded theirs*; and that, consequently, his presence with them in the conferment of office, was unnecessary. Again:

3. If a necessity existed for the presence of the Apostle on the above occasion, in order to invest Timothy with *official functions* which "the Presbytery" had not the power to convey, and without which his ordination had been *invalid*; how are we to account for the fact, that the writer of "the Acts" has omitted to refer to a circumstance of such vital importance to the guidance of the Church in all future time; while he is most careful to record another fact, that of his *circumcision by Paul*, which was, undeniably, "a mere subordinate and prudential operation."

In view, then, of what is here offered in reference to the three

(1) Acts 16 : 1-3. (2) 1 Tim. 4 : 14. (3) 1 Tim. 4 : 12.

passages which relate to Timothy, as above, three inferences follow:

First, that, as a matter of *expediency*, Paul circumcised him. His mother was a Jewess; his father was a Greek. It was, therefore, to render him, as his co-worker, equally accessible to Jew and Greek.

Second. As the *office* which Timothy was to fill had been designated by "*prophecy*," Paul, by laying on his hands, had *completed* those qualifications essential to the full exercise of his functions, and to enable him through them to overpower any objections which might have arisen in the minds of the Presbytery on account of his youth, showing them the hand of God already upon him to form him for his work, which hand theirs were, without hesitation, to follow. And hence,

Third. That there is an evident distinction in the *gifts* here spoken of: the former consisting of his endowment of *miraculous* powers by Paul as an indispensable qualification for the discharge of his official functions; the latter of his *induction into* said office by "the laying on hands by the Presbytery."

SECTION III.

Proof that the official functions of Timothy, and of "the Presbytery," were not identical.—Timothy and Titus, itinerating Evangelists, and, as such, their functions were special and extraordinary, and therefore *temporary*.—Remarks respecting the last two orders: Prophets, and Pastors or Teachers, enumerated in Eph. 4:11.

But were the *official functions* of Timothy and of the Presbytery *identical*? That they were not, will appear from the following:

"*The Presbytery*" was composed of those so often designated in the New Testament, "*the elders*, *πρεσβυτεροι*, of the Church," such, for example, as those ordained by Paul and Barnabas in Lystra, Iconium, and Antioch;² and those whom Paul called to him from Ephesus to Miletus.³ In one passage, that of 1 Tim. 4:14, in our version the Greek word for elders, *πρεσβυτεροι*, is simply Anglicized, and they are called "the Presbytery." They are also known by the name of *Bishop*, *ἐπίσκοπος*, *overseer*.⁴ The one name, "*Elder*," indicated one of the qualifications desirable for the individual who was to discharge the functions denoted by the other, "*Bishop*," or an "overseer." Their functions consisted in their having "the oversight"⁵ of "the flock," to rule or govern, to "feed the flock of God,"⁶ to "labor in word and doctrine,"⁷ etc., as the stated pastors thereof. They may therefore be properly designated PRESBYTER-BISHOPS.

(1) Acts 20:17. (2) Acts 14:21-23. (3) Acts 20:17. (4) Acts 20:28; Philip. 1:1; 1 Tim. 3:2; Titus 1:7; 1 Pet. 2:25. (5) 1 Pet. 6:2. (6) Ib. (7) 1 Tim. 5:17.

Now, that the functions of Timothy (and with which we may connect those of Titus, his compeer in office,) *transcended* those of the Presbyter-bishops, will appear from *the duties* enjoined on them by the Apostle. They were directed to "preach the word," not only, but to "charge some" who had departed from the truth that they "teach no other doctrine" than that which they had received from the Apostles. Also, to "exhort and rebuke with all authority;" to "command and teach;" to try delinquent elders;⁴ to rebuke sinners before all;⁵ to commit to faithful men the things they had heard from Paul, that they might be able to teach others also;⁶ to "ordain elders in every city," and to "*set in order the things that are wanting*"⁸ to the "PERFECTING of the saints, the WORK of the ministry, and the edifying of the body of Christ, TILL they all come in the unity of the faith to A PERFECT MAN,"⁹ etc., as the Apostle had "appointed" them.

Additional light on this subject, however, may be derived from a view of the nature and design of *the work* assigned to Timothy and Titus, as indicated by *the title* applied to them. As we proved on a previous occasion,* the name *apostle* is no where given to them in the New Testament; so, we affirm, they are no where called *bishops*, in those writings. The postscripts, at the close of the Second Epistle to Timothy, and that appended to the Epistle to Titus, and which speak of the former as the first bishop of the Church of Ephesus, and of the latter as the first ordained bishop of Crete, are confessedly legendary and spurious. Hence, unauthoritative. The title, then, by which Timothy (and his work being the same, of Titus, also) is known, is that of Evangelist; a title, it should be particularly noted, which Paul affixed to his office, AFTER his ordination by "the Presbytery." "*Do the work of an EVANGELIST.*"¹⁰ Εὐαγγελιστοῦ.

The office of an evangelist—we remark by the way—originated in different ways. It was sometimes appointed by the *Holy Ghost*, as in the instance of Barnabas and Saul. Sometimes by that of *the Church*, as Epaphroditus by the Church at Philippi. Sometimes by *prophecy*, as in the case of Timothy.

Then too, its *functions* varied: that is, they corresponded with the circumstances which originated them: for example, Mark and Luke compiled for the Church at large the history of our Savior as they received it from the lips of the apostles, while each of the others were employed in other ways. The fact however of its application to different functionaries, no more invalidates its use as denoting a *special office*, than that of the double signification of the name, apostle. Generally, then, the office which it denoted was that of an *itineracy*, in which respect, it partook, in part, of the character of the great apostolic work itself, and was evidently

(4) 2 Tim. 4 : 2. (2) 1 Tim. 1 : 3. (3) Tit. 2 : 15 ; 2 Tim. 4 : 2. (4) 1 Tim. 4 : 11. (5) Ib., v. 19. (6) Ib., v. 20. (7) 2 Tim. 2 : 2. (8) Tit. 1 : 5. (9) Eph. 4 : 12, 13. (10) Compare 1 Tim. 4 : 14, with 2 Tim. 4 : 5.

* See pp. 129, 130.

designed to sustain to the apostles, a relation corresponding to that of theirs to the GREAT BISHOP over all, during his public ministry. They were either the apostles's personal companions in their travels, or were deputies, "whom the apostles employed in their communications to the churches at times when they could not conveniently visit them," and "on whom they devolved the work of completing the organization of infant churches when they could not tarry to finish that which they had themselves begun." Hence the Pauline directions as follows, to Timothy and Titus. Writing to Timothy, he says—"As I besought thee to abide still at Ephesus, when I went into Macedonia," etc. Now, on the supposition that Timothy's official functions as an evangelist involved his *permanent* location at Ephesus, the language, "I besought thee to abide still at Ephesus," etc. seems irrelevant and superfluous not only, but invidious. "To beseech Timothy to stay in a place where he is *fixed in his charge*, and which he could not quit without offending God and failing in his duty: to speak the truth, that is a request that is not very obliging; for it evidently presupposes, that a man does not lay his duty much to heart, when he must needs be *entreated* to do it." In addition to this it is to be borne in mind, that the above passage is the only one which connects the name of Timothy with Ephesus.

To *Titus*, the apostle writes thus—"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."² A case, entirely analogous to the preceding. Titus is "*left*" in Crete, which implies a *temporary* separation between himself and the apostle. And, chap. 3, v. 10, shows that Paul was anxious that that separation should *terminate* as soon as possible. "When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter." Titus was wanted elsewhere than Crete, and for other purposes. As soon therefore as the apostle could fix upon a suitable person to fill his place in Crete, he desired him to hasten to join him at Nicopolis, to receive his further instructions to labor in *another* field.

Finally, what is decisive of the point here contended for is, that both Timothy and Titus, throughout the epistles addressed to them, continued to receive and obey directions from the apostle to perform those labors peculiar to their functions respectively as itinerating evangelists, at periods *subsequent* to the fulfillment of the mission of the one at Ephesus, and of the other at Crete;—and, their functions, as shown above, having been created as an *appendage* to the office apostolic, it follows, that those functions, as such, having found their *beginning*, so they found their *end*, in their relation to it.

Clearly, then, the official functions of Timothy and Titus as

itinerating evangelists, were entirely distinct from those of Presbyter-bishops, which were local.

So also of the *superiority* of the former over those of the latter. If to this it be objected, that it involves the designation of one to office of a grade superior to those of his *ordainers*; we reply: that Paul, though an apostle, having been himself set apart to a special work by the "laying on of hands" of Simeon, and Lucius, and Manaen, and others of "the prophets and teachers in the Church at Antioch;"¹ which special work, independently of his apostolical character, was *superior* to theirs: he saw no difficulty in the way of such designation to office as in the case of Timothy by "the presbytery."

We add, in conclusion on this subject, *that there is a total absence of any intimation in the New Testament, that the official functions of Timothy and Titus were intended to be perpetual.* In Paul's valedictory address to the elders of the Church at Ephesus; (and which was doubtless cotemporary, or nearly so, with his informing his son Timothy of his approaching martyrdom),² where we might reasonably expect the most explicit and ample directions respecting so grave and important a matter, not a word is said on the subject. So far from it, the apostle, "as an appropriate designation of their office and character," calls them "*bishops*"—he speaks of "the flock" over which the Holy Ghost had made them overseers—he charges them to "take heed to themselves and to all the flock," and to "feed the Church of God,"³ etc.: but he utters not a word from which it can be inferred that they either were, or expected to be, under the permanent direction and control of an *ecclesiastical superior*.⁴

Of the last of the orders enumerated Eph. 4 : 11, namely, "*prophets*," and "*pastors*" or "*teachers*," we remark, that their titles, viewed in connection with what is denoted in the terms "*helps*," "*governments*," etc. in 1 Cor. 12 : 28, as constituting their respective functions, do not enable us to assign to each the precise position held by them respectively in the New Testament Church. That those to whom the apostle wrote, however, were well acquainted with the character of these gifts, and required no explanation of terms which to us have become obscure and of uncertain import, is evident from the very brevity with which he incidentally alludes to them. And this circumstance too, we add, furnishes to our mind convincing proof that they were designed *not to extend beyond the limits of the apostolic age*. Otherwise each one for himself had been made to stand out in bold relief, as a *guide* to the Church in all future time.

Still, it may be observed in regard to the functions of the "*prophets*," *προφήτας*, that to them appertained the province of preaching, exhortation, etc., for purposes of edification and comfort,⁴ not

(1) Acts 13 : 1-3. (2) 2 Tim. 4 : 6, 7, 8. (3) Acts 20 : 17-28. (4) 1 Cor. 14 : 3.

* Dr. Snodgrass, on Apost. Succ., pp. 157, 158.

only; but also to *predict* future events; as of the prophetic impulse under which Agabus, after the manner of the ancient prophets, is seen accompanying with a symbolic action the prediction that the owner of Paul's girdle would be bound by the Jews at Jerusalem: 'a species of inspiration which we must unquestionably ascribe to the agency of the Holy Ghost.*

Under the article of "*helps*," doubtless may be ranked, for one, those endowed with the "gift" of "discerning of spirits;" an endowment indispensable to the safety of that miraculous age against imposture. For example—The "spirit of divination" in the Pythoëss "which brought her masters much gain by soothsaying,"¹ very nearly simulated with the prophetic gift of Agabus. Hence the danger to the Church of being imposed upon by false prophets, and the special provision against it by the above gift.

The office of "*teachers*," διδάσκαλοι, probably embraced, in addition to their teaching generally in the Christian Church, the function of "interpreters"² to those who "spake with tongues." And, inasmuch as "the spirits of the prophets were subject to the prophets,"³ Paul, in view of the scene of confusion and tumult which he describes as having taken place in their assemblies, when "every one had a psalm, had a doctrine, had a tongue, had an interpretation;"⁴ pointed to

The "*pastors*,"† ποιμένας (who, as having the oversight of the flock, and in whom might have centered most, if not all, the other gifts), when he commanded, "Let all things be done decently and in order;"⁵ which command implies the existence in the Church of government and discipline, and, of course, of some office-bearers to exercise it.

(1) Acts 20 : 23. (2) Acts 16 : 16. (3) 1 Cor. 14 : 27, 28. (4) 1 Cor. 14 : 32. (5) Ib., v. 26.
(6) Ib., v. 40.

* See pp. 109, 110.

† See page 138.

SECTION IV.

Of Elders, Ruling Elders, and Deacons.—Proof, from Paul's directions to Timothy and Titus respecting them, that they were to constitute the BOUNDARY-LINE which divides the *extraordinary* and *temporary* ministry of the Church, from that which was intended for its *ordinary* and *permanent* use, to the end of time, as drawn, First, from the directions given them—Second, from the personal qualifications specified.—To be inducted into office by the laying on of hands.—The standard model ministry of the Church, *two orders* only.

It only remains that we now speak of those styled *Elders*, *Ruling Elders*, and *Deacons*. It will be found that they, as those about whom Timothy and Titus were directed by Paul to employ their minds and hands as connected with the ministry of Christ's Church, were designed to constitute THE BOUNDARY-LINE which divides the *special*, *extraordinary*, and *temporary* ministry of that Church, from that which was intended for its *ordinary* and *permanent* use, to the close of time.

Our first business here is, to collect together the various items of instruction given by Paul to Timothy and Titus, in which it is admitted that the work of ordination was assigned to them by the laying on of hands. They are the following:—

To *Timothy*. "The things that thou hast heard of me among many witnesses, *commit thou to faithful men*, who shall be able to *teach* others also." (2 Tim. 2 : 2.)

To *Titus*. "For this cause left I thee in Crete, that thou shouldest *ordain elders in every city*, as I had appointed thee."—(Tit. 1 : 5.)

To *Timothy*. "This is a true saying. If a man desire the office of a *bishop*, he desireth a good work," etc. (1 Tim. 3 : 1.) Again: "Let the *elders* that rule well, be counted worthy of double honor, *especially* they who labor in word and doctrine."—(1 Tim. 5 : 17.) Again: "Likewise must the *deacons* first be proved"; then let them use the *office* of a deacon, etc. (1 Tim. 3 : 8–10.) And, finally says the apostle to him, "*Lay hands suddenly on no man.*"

Now, in reference to these Pauline directions to Timothy and Titus we remark in the first place, that they indicate a *most marked and emphatic difference* in the MODE OF MINISTERIAL DESIGNATION by which they were to be guided, compared with that peculiar to all others—apostles, prophets, evangelists, pastors, or teachers, etc. Yes. The age of that heaven-inspiring gift to the Church—"discerning of spirits," was about to pass away. The directions of Paul to Timothy, Let the "*deacons first be proved*," etc: "*Lay hands SUDDENLY on no man*," etc., furnishes a clear intimation of the apostle's conviction, that the ministers of Christ's Church were no longer, as in the case of Timothy, to rely upon the *miraculous agency* of a "*prophecy*," to announce the fact to themselves or to

the Church. Indeed, it were the same as though Paul had said to them, 'Hereafter, of those who are to be set apart as office-bearers in the Church, there should "be prudent delay, until a vigilant and prayerful observation shall have clearly discovered those intimations of the Divine will" respecting them, "*which are to be gathered from the ordinary sources of providential direction.*" Let not your hand," therefore, "be laid upon an individual until you can have reasonable satisfaction that God's hand, qualifying him for the work, has preceded yours, ordaining him to its discharge. You then perform an obedient and intelligent service. You put *your hands to God's hand*, and by your deliberate concurrence in the work, you help to clear the path and cheer the mind of the candidate for office, who may be trembling under a sense of its responsibility, and seeking the comforting indications of Divine guidance in the conclusions and countenance of those who are more experienced than yourself.*

And, the evidence confirmatory of this change in the mode of designation to office—if, indeed, such evidence were wanted—may be gathered *from those qualifications so minutely particularized by the apostle, as pre-requisites therefor.* In the case of a *bishop*, they embraced the following *twenty-three* particulars: "A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil." He must also be, "not self-willed, not soon angry, a lover of good men, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine, both to exhort and convince the gainsayers." In the case of a *deacon*, take the following: He "must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience," etc.³ Surely, the presence in the Church of miraculous guidance, *if continued beyond the limit here prescribed to it*, had rendered *superfluous* such marks or signs of guidance in the premises. But, from the very nature of the Pauline instructions and directions here laid down, and the qualifications specified as indispensable to a title to office, Timothy and Titus, with the churches, could not other than infer, that they had at length arrived, through the miraculously appointed agency of the *apostles and their coadjutors*, at that "unity of the faith, and of the knowledge of the Son

(1) 1 Tim. 3 : 1-7. (2) Tit. 1 : 6-9. (3) 1 Tim. 3 : 8. 9.

*Stratten's Argument against Apostolic succession. London, 1845.

of God," by which they had grown "*unto a perfect MAN, unto the measure of the stature of the FULLNESS OF CHRIST.*" That "foundation of the apostles and prophets," of which "Jesus Christ himself is the chief corner-stone," and upon which, in all future time, the Church was to be "built," HAD NOW BEEN LAID, BROAD AND DEEP.* The churches planted by the apostles had seen their miraculously endowed and inspired founders and guides, one after another, cut down by death. And, Paul had written to Timothy, informing him that the time of his departure was at hand—that he had *finished* his course. Hence, the instructions etc. regarding *the future ministry* of the Church, as above, while they served as a note of assurance on the one hand that she was not to be left in a state of perpetual widowhood; on the other, she was furnished with a line of demarkation, wherewith to determine at what point *ended the extraordinary and temporary*, and at what *commenced the ordinary and permanent* ministry of the Church.

As to the *mode of induction into office*, the rite of "laying on of hands," as an action symbolic of the concurrence of the human with the Divine will as practiced by the apostles and others after the example of Christ, and with which they were so familiar, not having been abrogated, was adopted as a *standing rule*.

And now, as to the *orders* about which Timothy and Titus were to employ their minds and hands, in forming THE MODEL for the future permanent service of the Church. These, we have said, were the following: *elders* or *presbyter-bishops*, and *deacons*. The evidence that no others are included in the *final* instructions given to them, will be furnished in the next section.

* If we except the Apocalypse of the apostle John, which was written A.D. 96, the entire canon of the New Testament Scriptures—the four Gospels, the Acts, and the eighteen Epistles, had all been sent abroad for the instruction of the churches, *prior to the death* of Paul. Some writers think this doubtful, as to the epistle of Jude, which was written in the year 64, and the 2d epistle of Peter, in 65. The circumstance, however, of the absence of any data upon which to determine the precise chronology of the death of Paul, leaves for the support of the above doubt no other ground than that of conjecture.

SECTION V.

Proof, that the *dual* orders of Presbyter-Bishop and Deacon were to constitute the ordinary and permanent ministry of the Church, as derived, *First*, from the interchangeable use of the names *Elder*, πρέσβυτερος, and *Bishop*, ἐπίσκοπος, to denote the same office—*Second*, from the two classes of functions, those of teaching, preaching, and governing, and those of ruling only, common to “the presbytery.”—Passages quoted in illustration.—Remarks.—Mode of appointment, that of popular election, or election by the Church.—Import of the term, χειροτονεῖν.—Paul’s instructions to Timothy.—This office in the Church of Christ shown to be most reasonable in itself.—Advantages of.—Further proof of the dual orders of Presbyter and Deacons, as drawn, 1st, from the answer to the objection urged against the mixed nature of the functions of the eldership, etc.—2d, from the Pauline address to the Church at Philippi.—Scriptural account of the office of Deacon.

That the two orders of elders or presbyter-bishops and deacons only, were included in the *final* instructions given by Paul to Timothy and Titus, will appear from the fact, first, that two of the titles mentioned therein, viz. : *elder*, πρέσβυτερος, and *bishop*, ἐπίσκοπος, are applied interchangeably, to denote the *same office*, that of PRESBYTER-BISHOP. In this form their application had been of long-standing use in the Church. In the 20th chapter of the Acts, those whom Paul exhorts, (v. 28) to “take heed to themselves and to all the flock over which the Holy Ghost had made them *overseers*,” ἐπίσκοποι, *bishops*; are the same with the πρέσβυτεροι, *elders* of Ephesus (v. 17), whom he had called thence to meet him at Miletus. So, in defining the constituent elements of the office of “elders,” πρέσβυτεροι, who were to be ordained in every city; the apostle, in his instructions both to Timothy and Titus (1 Tim. 3 : 2; Titus, 1 : 7), says, “A *bishop*, ἐπίσκοπος, must be blameless,” etc. The title elder, indicated age, as one of the *qualifications* desirable for those who were to discharge the *functions* denoted by the other—bishop or overseer.

There is, however, yet another important aspect in which this title, *elder*, is to be considered. The New Testament use of it demonstrates, that while in each church there were a number who bore that title, there was, nevertheless, a *distinction in their respective functions*.* The government and discipline of the Church were common to *all*; but a portion of them (and that the smaller portion) also taught, or “*preached the word*,” etc. Nor is it difficult to recognize their distinctive functions, as, we think, the following passages will verify. But let us refer,

1st. To those passages which prove a *plurality* of elders in each church:—Acts 14 : 23. “Thus”—Barnabas and Saul “ordained them *elders*, πρέσβυτεροι, in every church.” Titus 1 : 5. “For this

* See Appendix, Article, Ruling Elders.

cause left I thee in Crete, that thou shouldest ordain *elders*, *πρόβυτεροι*, in every city, as I had appointed thee."

2d. Passages which prove that some of these elders exercised government only:—

Rom. 12 : 8. "He that *ruleth*, with diligence."

Heb. 13 : 17. "Obey them that have the *rule* over you, and submit yourselves: for they watch for your souls, as they that must give account: that they may do it with joy and not with grief."

1 Tim. 5 : 17. "Let the *elders* that *rule well*, be counted worthy of double honor," etc.

James 5 : 14. "Is any sick among you, let him call for the *elders* of the Church," etc.

3d. Those passages which speak of elders *as teaching AND governing*:—

1 Tim. 5 : 17. "Let the elders that rule well be counted worthy of double honor; *ESPECIALLY* they who labor in *word and doctrine*."

Heb. 13 : 7. "Remember them which have the *rule* over you, *who have spoken unto you the word of God*: whose faith follow, considering the end of their conversation: Jesus Christ," etc.

4th. The passage which speaks of both.

Heb. 13 : 24. "Salute *ALL* them that *have the rule over you*," etc.

These passages are explicit. They affirm, in the first place, that elders were appointed not only in every *city*, but in every *church*. And, in the second place, that, inasmuch as the "double honor" due to the college of "elders in every church," is declared to belong "*especially*" to those who "labored in word and doctrine," the inference clearly is, that, of "the elders that ruled well," only *a part* of them labored in word and doctrine; in other words, that there are *ruling* elders, and among these, *teaching* elders. If to this it be objected, that v. 18,—"*thou shalt not muzzle the ox that treadeth out the corn*," requires the "double honor" spoken of in reference to these elders to be interpreted of 'the honor of maintenance;' we reply, that while it may sometimes denote pay or wages, and even that it may bear that meaning in this place; it by no means invalidates the ground upon which is claimed a difference in their functions. "The apostle, on this supposition, enjoins, that ample recompense be given to elders who spend a portion of their time in ruling well, and especially to those elders who occupy themselves more entirely with the affairs of the Church, by not only ruling well, but also laboring *in word and doctrine*." But, to limit the interpretation to this sense, involves one of two consequences; either, that the "double honor," to which they are entitled, is to be signalized by dollars and cents—a view, to say the least, wholly unworthy of the sacredness of their functions; or, "that the distinction lies, not in the 'order of officers, but in the *degree* of their diligence, faithfulness, and eminence, in laboriously fulfilling their ministerial work, to the edification of the Church;" in which case, it follows, that ministerial inefficiency, or it may be even *indolence*, is worthy of "double honor"!

Again. Upon no principle of Biblical hermeneutics can we "make the latter clause of the verse expository of the former," as though the apostle meant by ruling well to mean teaching. The very structure of the passage forbids such a construction. "It is not said, 'especially labor,' as if to mark the *degree* of laboring; but 'especially they who labor,'* fixing attention on certain persons as *distinguishable* from other persons—one section of elders from another section of elders." Indeed, this is a mode of expression common alike to the Old and New Testament. Take the following in illustration. David says, "I was a reproach to mine enemies, but *especially* among my neighbors,"¹ etc. Festus said, "Wherefore I have brought him (Paul) before you, and *especially* before thee, O King Agrippa,"² etc. We are to "do good unto all men, *especially* unto them who are of the household of faith."³ Christ "is the Savior of all men, *specially* of those that believe."⁴ We are to "provide for our own, and *especially* for those of our own house."⁵ Paul's charge to Timothy, "The cloak that I left at Troas,—bring with thee, and the books, but *especially* the parchments."⁶ Why then, we ask, should a sense be given to the passage now before us, different from its obvious import as a mark of discrimination in those here quoted? "Paul first mentions all the elders who *rule well*, and then singles out from these certain of their number who also labored *in word and doctrine*. They were *all* ruling elders, but *some of them* were also teaching elders; and to these latter his directions *especially* applied."

Evidently then, the fact of an eldership, as embodying the idea of a plurality or association of rulers over a single church, with distinctive functions,—some ruling only, while others both ruled and taught,—is clearly maintained in the New Testament scriptures. And, as shown above,† the names elder and bishop being used interchangeably to denote the same office, the only mark denotive of a distinction among them, was that of the "double honor" due to the latter over the former. We read of elders in each of the churches of Jerusalem, Ephesus, and Philippi. But though some of the New Testament churches, when first planted, were favored with the *extraordinary* ministrations of apostles and evangelists, yet they enjoyed that distinction only for a limited period, and at short intervals. Now that the Church, under their culture, had attained to "perfect" manhood, "to the measure of the stature of the fullness of Christ," their superior functions being no longer necessary, not only, but being *absolutely incommunicable*; gave place, by APOSTOLICAL APPOINTMENT, to a system of ecclesiastical jurisprudence, which, while it was fully adapted to meet all the wants of the Church in the matter of her spiritual edification through all time, so reduced it to a platform of EQUALITY, as to

(1) Ps. 31 : 11. (2) Acts 25 : 26. See also chap. 26 : 3. (3) Gal. 6 : 10. (4) 1 Tim. 4 : 10. (5) Ib. 5 : 8. (6) 2 Tim. 4 : 13.

* It is not said οἱ μάλιστα κοπιῶντες, but μάλιστα οἱ κοπιῶντες. † See p. 159.

exclude all emulation after a "chief seat,"¹ all aspirations after "the pre-eminence,"² all lording it "over God's heritage."³ Accordingly, in order to the security of this end, we remark,

First, that the mode of appointment of these office-bearers was, that of *popular election*, by which we mean, *election by the Church*. Instance, 1st, the case of Matthias, who, with Joses, was not only *nominated*,⁴ but *elected*⁵ by the suffrage of the assembled body of believers. On this passage, Chrysostom says, "Peter did every thing here with common consent; nothing, by his own will and authority. He left the judgment to the multitude, to secure the respect to the elected, and to free himself from every invidious reflection." After quoting the words, "they appointed two," he adds, "he did not himself appoint them, it was *the act of all*."[†] So, 2d, in the case of the seven deacons. The proposal by the apostles for their appointment, meeting the approbation of "the whole multitude" of the faithful, "THEY chose Stephen,"⁶ etc. So, 3d, of the election of delegates, companions for the apostles, etc., *by the Church*. This was undeniably true of the mission of Paul and Barnabas to Antioch. It was the act of "the apostles and elders, with the whole church."⁷ And, Paul speaks of "the messengers of the churches" as being "*chosen of the churches*," χειροτονηθεῖς ὑπο τῶν ἐκκλησιῶν, "to travel with him."⁸ The good report even of Timothy by "*the brethren*" of Lystra and Iconium, would seem to have been looked upon by the apostle as a confirmation of "the prophecy which went before" respecting him, and, doubtless, led to his selection of him as his "work-fellow."⁹ The same may be inferred in regard to Titus,¹⁰ Silvanus,¹¹ Mark,¹² Clemens,¹³ Epaphras,¹⁴ etc. And, with such precedents before us in these premises, we think it no infringement upon the laws of fair inference to conclude, that a similar mode was observed by the Church, in the election, 4th, Of elders, πρέσβυτεροι, or *presbyters*. For, conceding,—as we do—that the apostles in some instances might have nominated, not only, but actually *appointed* these officers,—for example, in the case of Stephanus at Corinth, the members of whose household upon their conversion to Christianity becoming also the first to fill the offices of the Church,¹⁵—yet, with the above

(1) Luke 20 : 40. (2) 3 John 9. (3) 1 Pet. 5 : 3. (4) Acts 1 : 23, comp. with vv. 15, 16. (5) Ib. 1 : 26. (6) Acts 6 : 1-6. (7) Acts 15 : 22. (8) 2 Cor. 8 : 19, 23. (9) Acts 16 : 2, 3; Rom. 16 : 21. (10) 2 Cor. 8 : 23. (11) 1 Thess. 1 : 1. (12) Coloss. 4 : 10; 1 Pet. 5 : 13. (13) Philip. 4 : 3. (14) Coloss. 1 : 7. (15) 1 Cor. 16 : 15, 16.

* "Mosheim understands the phrase, ἔδωκεν κλήρους αὐτῶν, to express the casting of a *popular vote* by the Christians. To express the casting of lots, according to this author, the verb should have been ἔβαλον, as in Matt. 27 : 35; Luke 23 : 24; John 10 : 34; Mark 15 : 24. Comp. Septuagint, Ps. 22 : 19; Joel 3 : 3; Neh. 3 : 10; which also accords with the usage of Homer in similar cases. (Iliad, 23, 352. Odys. 14, 209). But the phrase, ἔδωκεν κλήρους, according to this author, expresses the casting of a *popular vote*; the term, κλήρους, being used in the sense of ψηφος, a *suffrage*, or *vote*, so that what the evangelist meant to say was simply this: 'And those who were present gave their votes.' " (De Rebus Christ., Sacc. 1. § 14. Note). See Coleman's Apost. and Prim. Chh. p. 54.

† Hom. ad locum. Vol. IX., p. 25. Comp. also Cyprian, Ep. 68. Coleman, pp. 55, 56.

precedents present to their minds, and especially that of the model organization at Jerusalem, it is not supposable that either they or the churches could have lost sight of the long-standing usage of election by popular suffrage. We shall assume, then, that thus it was with those elders, *πρεσβυτεροι*, appointed by Paul and Barnabas at Lystra, Iconium, and Antioch.¹ The question here turns wholly upon the interpretation of the term, *χειροτονήσαντες*, "when they had ordained," or, as in the margin, "*when with lifting up of hands they had chosen them.*" Two points are here involved. First, whether the *choice* was limited to the two apostles: and second, whether the *act* was an ordination or consecration. That it was neither the one nor the other, we argue,

1st, From the fact that the same word is used in reference to the companion of Paul mentioned, 2 Cor. 8 : 23, who is declared to have been *χειροτονηθείς*, "*chosen of the churches.*"

2d, From the *current import* of the term *χειροτονεῖν* : * it means, to give a vote by stretching out the hand : to *choose*, to *elect* ; and is thus used both in classic Greek, and primitive ecclesiastical writers. "Demosthenes exhorts the Athenians in popular assembly to elect, *χειροτονῆσαι*, ten men to go on an embassy to the Thebans."† "It will become you," says Ignatius to the Church at Philadelphia, "as the Church of God, to *choose*, *χειροτονῆσαι*, some deacon to go there," that is, to the Church at Antioch."‡ Again, To the Church at Smyrna, "It will be fitting, and for the honor of God, that your Church *elect*, *χειροτονῆσαι*, some worthy delegate," etc.¶ . . . "The Council of Antioch forbids a bishop to be chosen, *χειροτονεῖσθω*, without the presence of the synod, and of the metropolitan."§ . . . "Again, in the Greek version of the Codex Ecclesiæ Africanæ, the heading of the XIXth Canon is, that a bishop should not be chosen, *χειροτονεῖσθαι*, except by the multitude, ἀπὸ πολλῶν."¶ Finally, to the same effect is also the following extract from Tyndal : "We read only of the apostles, constituting elders *by the suffrages of the people*, Acts 14 : 23 ; which, as it is the genuine signification of the Greek word, *χειροτονήσαντες*, so it is accordingly interpreted by Erasmus, Beza, Diodati, and even English Bibles, till the Episcopal correction [?], which leaves out the words, *by election*, as well as the marginal notes, which affirm that the apostles did not thrust pastors into the Church through a lordly superiority, *but chose and placed them there by the voice of the congregation.*"** Tyndal's translation is as follows : "And when they had ordained them seniours by election, in every

(1) Acts 14 : 21-23.

* Robinson renders the word to *choose by vote*, to *appoint*. So Parkhurst on "*Χειροτονω*;"—from *χειρ*, the hand, and *τενω*, perf. mid. of *τενω*, to *extend*, *stretch out*." (Parkhurst's Gr. Lex., which see.)

† Oration on the Crown, § 55, and § 9.

‡ Ad Phil. c. 10.

§ Conc. Ant. c. 19.

** Rights of the Church. p. 358.

¶ Ad Smyrn. c. 11.

¶ Cited by Suicer, ad verbum.

congregation, after they had preyde and fasted, they commended them to God, on whom they beleved." It is reasonable therefore to conclude,

3d. That in the Pauline instructions to Timothy and Titus in reference to the appointment of officers in the churches of Ephesus and Crete, together with the manner in which the apostle addresses himself to the whole Church in the epistles directed to them; the well-understood import of the term *χειροτονεῖν* as denotive of the doctrine of popular suffrage, taken in connection with the general practice of the churches as corresponding therewith, precluded the necessity of any further specific rules to that end.*

Finally, in reference to the ecclesiastical arrangement predicated of the divinely-appointed order of teaching and ruling elders in each church, and which, on examination, will be found to have borne a very close resemblance to that of the synagogue worship, etc.;†—we remark, that, while it has the sanction of Scripture, as we have shown, *it is most reasonable in itself.*

In the matter of ecclesiastical polity, a choice is obviously confined to one of three systems: jurisdiction by the members of the Church generally; by the minister exclusively; or by a company of elders. Now, in regard to the first of these systems, while it is delightful to contemplate that each member of the mystical body of Christ is "a spiritual office-bearer"—being "made kings and priests unto God"¹ to "offer up spiritual sacrifices by Jesus Christ:"² yet, when we consider on the one hand the multiform secular and domestic cares devolving on each, and on the other the numerous instances in every church of incompetency to manage its affairs, we cannot well resist the conviction of a want of wisdom in such an arrangement. Besides, does it not "appear somewhat anomalous to speak of a society superintending itself"?—"The Church is sometimes compared to a flock—sometimes to an army—sometimes to a kingdom; and none of these emblems afford much countenance to self-superintendence. Where is the flock, in which the distinction is lost between the sheep and shepherds?—where the army, in which the soldiers are indiscriminately privates and officers?—where the kingdom, in which rulers and subjects are convertible terms? Add to this, the almost inevitable heart-burnings, and discord, and jealousies incident to the infirmities, prejudices, and party interests inseparable from miscellaneous legislation and the exercise of discipline on this hypothesis, and it is difficult to repel the conviction, that it cannot be according to the mind of the Spirit. And,

The apostolic injunction to the Hebrews, "Obey them that have

(1) Rev. 1 : 6. (2) 1 Peter 2 : 5.

* See the whole of this subject more fully discussed in Coleman's *Apostolic and Primitive Church*, pp. 53–64.

† See on the analogy of the Christian Church to the Synagogue, etc. the Rev. Dr. Addison Alexander's new work, "Essays on the Primitive Church Offices." Essay I., on Scripture Elders. (New York, Charles Scribner, 145 Nassau street. 1851.)

the rule over you," very naturally reminds us of "*a body of superintendents distinct from the general community, and can hardly suppose the parties who are addressed to wield the very power they are exhorted to respect.*" The question, then, presents itself: Is this right to "rule," etc., exercised by the minister exclusively? It requires but a glance at the numerous and complicated elements of labor in every church, to perceive that it "cannot be the exclusive trust of one individual." Its concerns, spiritual and secular—private and public—domestic and foreign—pastoral and disciplinary—viewed in connection with the vast responsibilities assumed by him who would attempt it, would "give occasion for friends saying to him, as Jethro said to Moses, on seeing all that he did to the people: "What is this thing that thou doest to the people? why sittest thou *alone*, and all the people stand by thee from morning unto even? The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee, for this thing is *too heavy for thee: thou art not able to perform it THYSELF ALONE.*"²

And yet it is not denied that it is the duty of every minister to take the oversight of ALL the flock over which the Holy Ghost has placed him; but this by no means supposes that such a superintendence is of itself *sufficient*. It is to be borne in mind that undivided power is a perilous temptation to imperfect humanity; and the clergy (as may be seen in Part III. of this Treatise) have shown that they are not more exempted than any other class from its deleterious influence on the temper and conduct. IF THERE HAD NEVER BEEN A POPE OVER A SINGLE CHURCH, THERE NEVER WOULD HAVE BEEN A POPE OVER THE CHRISTIAN WORLD!

The ecclesiastical polity of the New Testament—that, we mean, designed for the *permanent* edification and upbuilding of the Church—we believe to be equally removed from both the extremes here brought to view. It forms the *via media* between the Scylla of an always dubious and oftentimes injurious system of church democracy, on the one hand; and the Charybdis of an antichristian spiritual despotism, on the other. Having for its basis the untrammelled rights of the elective franchise, each church, reserving to herself the independent control of her secular concerns, also commits her spiritual interests, not to one, but to a *college* of office-bearers, endowed with qualifications, intellectual, moral, and spiritual, to fit them for their work; and with "gifts differing according to the grace given unto them," adapted to all the exigencies of her militant state, whether doctrinal, practical, governmental, or disciplinary. Of course, these office-bearers, being "chosen by the churches" under the guidance of an all-wise and all-gracious Providence, is, in its character, purely *representative*, and hence rigidly republican.

Finally, on the subject of the ordinary and permanent ministry of the Church, we now proceed to show, that the Pauline instruc-

tions to Timothy and Titus reduced the whole number of ministerial appointments to the DUAL orders of *Presbyter-Bishop*, and *Deacon*. This will appear, if we consider,

First, the use, interchangeably, of the titles, *Elder*, πρέσβυτερος, and *Bishop*, ἐπίσκοπος, to denote the *same office*. If to this it be objected, that it is irreconcilable with the hypothesis which affirms the existence, under one order, of separate and distinct functions—for example, that, while some of the same order, besides ruling, labored also in word and doctrine, others ruled only:—we reply, that the Scriptures furnish various examples, to show that entirely separate and distinct functions may formally center *in one and the same person*. Thus, Melchisedec was formally a *king* and a *priest*; David was formally a *king* and a *prophet*; and Peter, though an *apostle*, yet styles himself “an elder,” πρέσβυτερος, in common with others who bore that appellation. “The *elders* which are among you I exhort, who also am an *elder*,” etc.¹ In reference to this last instance, we remark, that it is clear that Peter was so an elder that he was still an apostle; and so an apostle that he was still an elder; his eldership did not exclude his apostleship, nor did his apostleship swallow up his eldership. If then Peter, or any of “the twelve,” could be formally both apostles and elders, what hinders but that, among a college of elders or presbyter-bishops, some of the order, besides governing, should also exercise the functions of pastor and teacher? But,

Second. A reference to Paul’s address to the Church at Philippi, will afford additional light and confirmation of the position here laid down. The facts, we premise, in reference to this city, Philippi, that the apostle had been directed thither by express revelation from heaven;² that it was the city in which he had first opened his commission, and in which he had established the first Christian Church founded by himself *in all Europe*; and, that it occupied the place of “the chief city in that part of Macedonia;”³ all tend, from the prominence of its position, to commend it to our special regard. Nor these facts only. Lydia and her household, and the Jailer and his household, were enrolled among the members of this Church. Above all, this Church, more than all others, had preserved the unity of the Spirit in the bond of peace,⁴ not only, but had ever treasured up the most grateful affection towards the apostle, of which, the relief they afforded him when in distress, and especially when suffering as a prisoner at Rome, is the evidence. Indeed, of the two churches, that of Philippi and that of the imperial city, Rome, if there be any virtue in contrast, it is not difficult to determine which of the two held the preponderance in the estimation of Paul. We will place the two passages side by side. Speaking of the Church of

(1) 1 Pet. 5 : 1. (2) Acts 16 : 9-12. (3) Acts 16 : 12. (4) Eph. 4 : 3.

ROME,

He says:—"Some indeed preach Christ of *envy* and *strife*; and some also of good-will: the one preach Christ of *contention*, *not sincerely*, *supposing to add affliction to my bonds*."¹

While to the

PHILIPPIANS,

He says:—"I thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy, *for your fellowship in the gospel* FROM THE FIRST DAY UNTIL NOW."²

We come now to observe, that the date assigned to Paul's first visit to Philippi, is A.D. 53. The Epistle, as above, was written A.D. 62 or 63. During this interval, therefore (about ten years), sufficient scope had been given to the apostle to *perfect* its organization in all the essentials appertaining to the standing orders of ministry of an Apostolic Church. What, then, were these orders? His epistle opens thus:—

"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are in Philippi, with the BISHOPS and DEACONS."

Now, it is here to be particularly noted in the first place, that the apostleship, together with the primitive order of Evangelists, as we have shown,* from their special and extraordinary character, not being transmissible, and hence, *extraneous* to the ordinary and standing ministry of the Church, cannot be included in the above category. Nor, second, can it be supposed that, by the term "Bishops," the apostle speaks of an order *superior* to Elders or Presbyter-Bishops. For, besides the fact of the interchangeable use of the titles "Elder" and "Bishop" to them as demonstrative of their identity; the twelve apostles are no where in the New Testament called *bishops*, and hence, could not be included in the orders there enumerated. It follows, that the apostolic organization of the Church at Philippi was constituted simply of the two orders of bishops and deacons. And, no other orders being included in the *final* instructions given by Paul to Timothy and Titus, these two orders, namely BISHOPS and DEACONS, and these ONLY, were designed to constitute the ordinary and permanent ministry of the Christian Church to the end of time.

The office of *deacon*,—an account of which is given in the 6th chapter of the Acts, at the time of the penning of this epistle, had been in existence about thirty years. Their functions may be inferred from the circumstances which originated the office. The phrase in that passage, "to serve tables," is obviously employed to describe the trust and distribution of the funds of the Church. There was then but one source whence these funds were derived—the voluntary contributions of the people. They were, however, sufficiently ample, all the property of the Church being put into one common stock. There were inconveniences, however, which arose from this abundant liberality and implicit confidence. Those

(1) Philip. 1 : 16. (2) Philip. 1 : 5.

* See pp. 152-153.

who received the distribution, awarded to the apostles less of gratitude and trust than those who supplied it. Their hands, though "they coveted no man's silver or gold," were cumbered. Their minds were embarrassed with conflicting claims and expectations. Their ministry was liable to reproach and hindrance. They felt the necessity—they saw the reasonableness, of devolving the whole of these affairs upon the hands of others, who are known and approved for their wisdom, piety, and integrity. In transferring the funds of the Church to the deacons, they transferred to them, at once, *the administration of all temporal affairs*. And, by so doing, 'they established a principle most wise and healthful, and which, in its exhibition, was to last as long as the imperishable pages which record the measures they, on this occasion, directed:' the object being, 'to relieve the minds and hands of those who have the spiritual oversight of the flock, that they might thereby "give themselves continually to prayer and to the ministry of the word."' "

In conclusion on this subject of the deaconate, we remark, that, while those who "used the office of a deacon well," might thereby be admitted to the exercise of other and higher functions, as in the instances of Stephen and of Philip; yet, their designation to their office no more *included* such an office prospectively, than in the case of any other individual possessed of the requisite qualifications.

It results, that the ministry, APOSTOLIC, designed for the ordinary and perpetual service of the Church to the period when "the fullness of the Gentiles be come in," as furnished in accordance with the divinely-inspired model exhibited in the instructions—not, be it particularly noted, of Peter, but—of PAUL, was, the DUAL orders of PRESBYTER-BISHOPS, and DEACONS.

SECTION VI.

Recapitulation of the argument, etc.—Conclusion.

We have now, so far as we know, conducted the reader over the entire scriptural ground relating to the re-organization of the Church under the ministry of Christ and his Apostles. We have seen how, by the perfect obedience rendered by our blessed Lord and Savior Jesus Christ to the law, moral, ceremonial, and mediatorial, He changed the moral relation of man to his God, by removing him from under the Hagar or Sinai covenant of works, which gendereth to bondage, and placing him under the *older* Abrahamic covenant of grace: and hence, that JUSTIFICATION BY

FAITH IN CHRIST, who "is the end of the law for righteousness to every one that believeth," was thenceforward to constitute *the only ground* of the sinner's acceptance with God. And,

Corresponding with this fundamental change,—constituting, as it did, the *grand turning-point* of the Church's transit from JUDAISM to CHRISTIANITY,—is the nature and design of those ordinances, and of that ministry which was instituted by Christ and his Apostles. They were intended, not as an *end*, but as a *means* to an end; not as, *in themselves, possessed of any saving virtue, or efficacy either inherent or derived*. To suppose the possession of such saving efficacy by them, involves the ascendancy of the religion of sense—of *symbolico-ecclesiological-ism*—as comprehensive of a Judaico-Christianized or sacerdotal priesthood, and of ceremonials and a stereotyped ritual, over the simple, unostentatious, spiritual *religion of faith*. A carnal and unyielding Judaism thundered in the ears of its votaries, "except a man be *circumcised* after the manner of Moses, and *keep the law*, he cannot be saved." Christianity, *Judaized*, teaches, except a man be *baptized*, etc., he cannot be saved. Both systems strike at the very root—the heart—of true Christianity, which has for its foundation the great fundamental doctrine, JUSTIFICATION THROUGH FAITH IN THE PERFECT OBE-
DIENCE AND THE PIACULAR OR EXPIATORY SACRIFICE OF JESUS CHRIST FOR SIN! "For, in Christ Jesus, neither circumcision availeth anything, nor uncircumcision; but a new creature."³ "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh"—the same thing being true of the external rite of baptism—"but he is a Jew, which is one *inwardly*; and circumcision (or baptism) is *that of the HEART, in the SPIRIT*, and not in the letter; whose praise is not of men, but of God."⁴

In conclusion on this subject, I would add—what I earnestly pray may find a deep and abiding place in the mind and heart of every true believer in the Lord Jesus Christ—that *the only invulnerable stand-point* in this age of religious declension and of doctrinal defection from "the faith which was once delivered to the saints," is, an enlightened, firm, and uncompromising resistance of, and opposition to, the already wide-spread and rapidly-increasing tendency to SUBORDINATE the Head, CHRIST, as "the great Shepherd and Bishop of our souls," and the SPIRIT'S AGENCY in our enlightenment, regeneration, and sanctification; TO THE SUPREMACY OF A SYSTEM CLAIMING TO DISPENSE GOD'S GRACE THROUGH THE CONDUIT OF EXTERNAL SACRAMENTS DISPENSED AT THE HANDS OF A JUDAICO-CHRISTIANIZED PRIESTHOOD!

From this system,—the danger of our exposure to which is increased *just in proportion as it is presented to us under the guise of an EVANGELICAL GARB*, may God of his infinite mercy preserve those of

(1) Rom. 10 : 4. (2) Acts 15 : 1, and v. 24. (3) Gal. 6 : 15; see also v. 6. (4) Rom. 2 : 28, 29.

his people who *have not*, and speedily deliver those of them who *have*, been seduced by its insidious blandishments from "the OLD PATHS AND THE GOOD WAY" of primitive truth and order, through Jesus Christ our Lord. Amen.

N.B.—We refer the reader to the Table of Contents, and to the Alphabetical Index of the subjects discussed in these pages, as a suitable substitute for a more detailed recapitulation of the General Argument.

PART III.



MINISTERIAL PARITY, VERSUS PRELACY.

CHAPTER I.

THE PREDICTED TRIAL AND APOSTASY OF THE CHURCH, UNDER
THE CHRISTIAN DISPENSATION.

SECTION I.

INTRODUCTION. The characteristics of the New Testament Ministry, as exhibited in Part II. of this Treatise, shown to have been eminently simple and fraternal.—This Ministry to be the center-point of a further trial of the Church's integrity to Christ the Head.—Her defection the subject of prophecy.—The *basis* of that defection, the tendency of all orders of creaturehood, angelic and human, to self-deification.—Its mode of development in the Church, a love of "the pre-eminence."—Its progress, gradual.—Its fruit, the Papacy.

THE CHURCH, as reconstituted under Christ and his apostles, whether it relates to her ordinances or her ministry, presents to view a most striking contrast to the same Church under the last preceding dispensation. The splendors of the temple worship are exchanged for the private chamber, the sea-shore, deserts, mountains, dens, and caves of the earth.¹ The Levitical ritual service and almost numberless ceremonials give place to the offering up of "all manner of prayer and supplication,"² and of "praise,"³ upon the altar of faith, as "spiritual sacrifices, acceptable to God through Jesus Christ."⁴ And, the gorgeous array of sacerdotal vestments are displaced by the seamless robe⁵ of the antitypal "High Priest of our profession," a fisherman's coat,⁶ or a Pauline cloak.⁷

Then also, the MINISTRY of the Church,—Though like the Aaronic priesthood, its origin (whether appertaining to the extraordinary and temporary, or the ordinary and permanent, parts thereof,) was divine; yet, in its nature, orders, functions, and ends,

(1) John 20 : 19. (2) Eph. 6 : 18. (3) Heb. 2 : 12. (4) 1 Pet. 2 : 5 (5) John 19 : 23. (6) John 21 : 7. (7) 2 Tim. 4 : 13.

how changed ! These marks of dissimilarity, however, and which evidence the total absence of all analogy between them, will fully appear as we advance. What more particularly concerns us now is, to advert to that portion of the ministry connected with the New Testament age, which, as has been shown in Part II. of this Treatise, was designed for her ordinary and standing service, extension, and edification to the close of time.

This ministry, then, we remark, being cast in the apostolic mould of the inspired Paul, (of which his instructions, etc., to Timothy and Titus are the embodiment,) how sublimely simple ! How eminently fraternal ! We here behold the *Presbyter-bishop*, in accordance with his *pastoral* relation to the Church, appointed—not to “lord it over God’s heritage,”¹ as “though he had *dominion* over their faith ;”² “but, as being ensamples to the flock,” to “feed the flock of God which is among them, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind.”³ And, in his ecclesiastical relation to the *ruling elder*, appointed, not to assume over him the prerogatives of a spiritual despot, but to act with him as a *coadjutor* in the government and discipline of the flock, and finding in that coadjutor a willing *participant* in its weighty and otherwise perilous responsibilities. And both these, by the wisely-adapted functions of the *deaconate*, happily relieved from the cares and anxieties of its temporal concerns.

Now, we can conceive of nothing connected with the *bene esse*—the well-being of the Church in every subsequent period of her militant existence, and under every supposable variety of external circumstances, which such a ministry was not fully adequate to promote. With the model-church apostolic, doctrinal, governmental, and disciplinary, before them, their “work” was, not to lay a *new* foundation ; not to labor as though sent to *complete* an unfinished mission assigned to others ; but, to “*build upon*” that “foundation” already furnished them at the hands of “the apostles and prophets,” and of which “Jesus Christ was the chief-corner-stone.” No. Jesus Christ bequeathed not to the Church a single vestige of what originally constituted the essential elements of the office apostolical. Their functions, as we have shown, from their nature and the design of their conferment, were *absolutely incommunicable*. And, taking human nature at what it ever has been and still is,—that feature of it, we mean, by which it has been so strikingly characterized under every state and condition, innocent or fallen, patriarchal, Levitical, or Christian, namely, its tendency to SELF-EXALTATION : the intelligent and pious mind cannot but admire the wisdom of God in the construction of a ministry for the permanent service of the Church, which, from the simplicity of its structure and its fraternal character and relations, carries with

it the evidence of its adaptedness to curb all unholy aspirations after "the pre-eminence."¹

How admirably adapted such a ministry, therefore, to preserve and promote that *union* of the mystical body of Christ in its visible form, for which Christ prayed and the apostles labored! So far from furnishing any ground of contention as to who "should be the greatest in the kingdom of God,"² the *one order* of presbyter-bishops, though exercising their functions, some, by teaching or preaching and ruling, and some by ruling only, the platform of *equality* of the ecclesiastical corps involved any the least departure from the original regimen, into a *positive usurpation* of prerogatives totally foreign thereto. We are here reminded, and cannot but re-quote,* the strong and emphatic language of Bp. Jer. Taylor, on this subject. "Whatsoever was the regiment of the Church in the *apostle's* times, that must be perpetuall,—and if the Church be not *now* governed as *then*, we can show no divine authority for our government, which we must contend to doe, *and doe it too*, or be called USURPERS." Indeed, the wisdom of God, in a final commitment of designation of this ministry to the Church under the guidance of His special providence,† left no pretext for a *primacy* of one over the other or of *supremacy* of one over the Church, not only; but as of the functions, so the very name ἀπόστολος, APOSTLE, was withhelden from them. Like the keys of Peter, the name and functions apostolic were carried to heaven with them; and, when shall have arrived "the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began;"³ then, the identification of the "SIGNS" of their apostolicity with the trophies of their ministry while on earth, will constitute their passport to the "twelve thrones" on which they "shall sit," as judges of "the twelve tribes of Israel."⁴

Nevertheless, to the intent "that no flesh should glory in his presence," God has ordained that creaturehood, under *every* dispensation, should be subjected to a test of their integrity. Indeed, this feature of the moral government of God reaches to all orders of created intelligences. It involves, in all, the existence of a principle, which, for the sake of distinction, we shall denominate an innate lust for "the pre-eminence." In other words, it is a propensity in the creature to aspire after SELF-DEIFICATION—"to exalt himself above all that is called God, or that is worshiped."⁵ It is "*the mystery of iniquity*,"⁶ in antagonism with "*the mystery of godliness*."⁷ And, without stopping now to argue the consistency of this propensity as existing in all orders of creaturehood, angelic and human, with the divine benevolence, we remark, that, wheresoever and whensoever it has been developed, it

(1) 3 John v. 9. (2) Mark 9:34. (3) Acts 3:21. (4) Matt. 19:23. (5) 2 Thess. 2:4. (6) 2 Thess. 2:7. (7) 1 Tim. 3:16.

* See p. 97. † See pp. 156–158.

has been actuated by one undivided purpose, namely, that of defeating God's design from eternity to unfold, promote, and secure his own declarative glory, through the medium of *self-manifestation* in the PERSON of his eternal, only-begotten, and well-beloved son, Jesus Christ—"GOD MANIFESTED IN THE FLESH." In the angelic order, this lusting for "the pre-eminence" manifested itself on the occasion of their revolt against the revelation of God's purpose to unfold his divine glory through a nature other than their own. They, in other words, refused to stand IN him—Jesus Christ—by and for whom' they were created as subordinates. Hence the record respecting them: "*they abode not in THE TRUTH.*"² So, of man, first, in innocence. Created in the image, and after the likeness of God³—that is, as he is revealed through Christ, who is the declared "express image of his person"⁴—and invested with earthly dominion;⁵ yielding to Satanic influence, the same propensity exhibited itself in his decision not to hold his prerogatives under another. His resolve was, "*we will be as GODS, to know good and evil.*"⁶ thus aiming to supplant Him who was "set up from everlasting, or ever the earth was,"⁷ from his rightful relation to the eternal God as his co-equal and co-eternal son. The same of man, second, in his fallen state. The degenerate Cainite antediluvian race, inheriting the spirit of their infidel ancestor, proudly rejected the doctrine of piacular or expiatory sacrifice for sin, through the promised seed of the woman.⁸ And, the nation of Israel, called out and separated from an idolatrous world as God's peculiar people, with every blessing vouchsafed them which heaven could bestow or they enjoy, and secured to them by a "covenant ordered in all things and sure;"⁹ yet, they gave the precedence to that "bondage"¹⁰ which followed their choice of *the Hagar or Sinai covenant of works*, over that of grace, as the ground of their justification before God, not only; but, prompted by the emotions of a fretful impatience, they first place an earth-born usurper on that throne occupied by God himself as their king," and then follow up that act by their relapse into an idolatry deeper and darker, and more revolting, than that of their Gentile neighbors,¹¹ until at length they fill up the measure of their iniquity, by imbuing their hands in the blood of their Messiah.¹²

But, this is not all. The preceding memorials of creaturehood instability were to be followed by yet another. THE CHURCH OF CHRIST, as reconstructed under the new dispensation, was also to be subjected to a fiery ordeal, as a test of her integrity to her great and glorious HEAD. Yes. That model of the Church as reconstituted by Divine appointment, in her doctrines, ordinances, ministry, government, and discipline; and which, from their transcend-

(1) Col. 1 : 16. (2) John 8 : 44. (3) Gen. 1 : 26, 27. (4) Heb. 1 : 3. (5) Gen. 1 : 28. (6) Gen. 3 : 5. (7) Prov. 8 : 23. (8) Gen. 3 : 15. (9) 2 Sam. 23 : 5. (10) Gal. 4 : 24; Heb. 2 : 15. (11) 1 Sam. 12 : 12. (12) 1 Kings 16 : 25; Jer. 7 : 26. (13) Acts 2 : 23.

ent simplicity and fraternity of character, were so eminently calculated to preserve and promote the "unity of the faith in the bonds of peace," by fixing her eye on Christ as "HEAD over all things to the Church" "till he come," has nevertheless been made to subserve the purposes of the most flagitious perversions of truth, and to gratify the wildest ambition known in the annals of time. And—awful thought!—with the *same design* with those acts of revolt and apostasy from Christ commenced in heaven, and continued on earth, which preceded it—that *of an attempt to rob God of his glory, by the dethronement of Christ, as the divinely constituted Heir of all things.*"

Some, doubtless, there are, who would denounce the sentiment here uttered not only as a breach of Christian courtesy and charity, but as absolutely libelous, even if confined, in its intended application, to those implicated in the upholding of that stupendous apostasy, called Popery; yea, and that too, with the admonitory *prediction* of Paul before their eyes, "Let no man deceive you by any means: for that day (the day of Christ's second appearing) shall not come, except there *come a falling away first*, and that man of sin be revealed, the son of perdition; *who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God.*"

But, to this diluted, though, it may be, well-meant liberality, we oppose the motto, VERITAS EST MAXIMA CARITAS—"Truth is the greatest charity." No one admitting the *canonicity* of the New Testament Scriptures, will venture to impugn the *inspiration* of the above Pauline prophecy. We appeal then, whether it be in the power of language more vividly to portray the nature, character, and aim, of what was to constitute the great antichristian apostasy: that it was to consist of an attempt, as we have said, to rob God of his glory by the dethronement of Christ from his rightful position in the universe, as the divinely constituted "Heir of all things." The predicted "falling away," as above, was to eventuate in the enthronement, "in the temple of God," of "the man of sin;" *in which temple*, he should "exalt himself above all that is called God, or that is worshiped; so that he as God," would "show himself that he is God!"

Now, what, we ask, is this, if it be not a SELF-DEIFICATION of creaturehood *under* the Christian Economy and *in* the Christian Church?

But in addition to the above, we add, that the same apostle had before spoken on this wise: "For I know, that after my departing, shall grievous wolves *enter in among you*, not sparing the flock. Also *of your own selves* shall men arise, speaking perverse things, to draw away disciples after them."⁴ And on another occasion, thus: "Now the Spirit speaketh expressly, that in the latter times

(1) Eph. 4 : 3. (2) Heb. 1 : 2. (3) 2 Thess. 2 : 3, 4. (4) Acts 20 : 29, 30.

some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."¹

Then, in the next place. Regarding *the mode of manifestation* of the above self-deified antichristian apostacy, the apostle thus speaks: "His coming," says he, "is after the working of Satan,"—(the first, and hence, the *leading*, aspirant, to the Godhead of Christ, and he in whom is to be headed up the personal antichrist of the last days)—"with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness."²

Finally, his *harbingers* were the "wolves," "men," who should "depart from the faith," etc. spoken of in the preceding prediction. For, whether they should appear in the capacity of heresiarchs, who should "bring in damnable heresies, even denying the Lord who bought them,"³ or assume a more evangelic garb, and under the covert of "good words and fair speeches" "speak perverse things,"⁴ the apostle, having affirmed of "Satan," that, to accomplish his designs against Christ, he "transformed himself into an *angel of light*," he argues: "It is therefore no great thing if *his ministers be also transformed as the ministers of righteousness*."⁵

And, that these, one and all, might be known throughout all time, the apostle, in addition to their *acts*, affixes to them an *unmistakable title*. They were to "transform themselves into the *APOSTLES* of Christ."⁶ The apostles, as we have seen, were endowed with miraculous powers, as the "signs" of their apostleship. But what were these to those who assumed the functions apostolic, without their title? They knew well, and appreciated, the value of a name, as denotive of official rank, and as a ready passport to popular favor. Under the *name*, they relied to escape *detection*, as "false apostles, deceitful workers,"—the *HARBINGERS*, as we have said, of the great antichristian apostasy. And, the subtlety and success of their imposture, may be inferred from the fact of their prevalence, in Paul's day, in the Church which was scattered through "the regions of Achaia."⁷ Nor did the *signs* of his apostleship, which had "been thoroughly made manifest" in all the Corinthian churches throughout Achaia, as proofs of the *falsity* of their claims,⁸ succeed in their extermination. The apostle John's commendation of the Ephesian Church, for having "tried those who said they were apostles, and were not, but were found liars,"⁹ furnishes evidence of their existence in the Church at the close of the first century.

Now, it is to the "deceitful" workings of this "false" apostolicity, that we are to trace the *origin* of that "mystery of iniquity"

(1) 1 Tim. 4 : 1-3. (2) 2 Thess. 2 : 9, 10. (3) 2 Pet. 2 : 1. (4) Acts 20 : 30. (5) 2 Cor. 11 : 14, 15
(6) 2 Cor. 11 : 13. (7) 2 Cor. 11 : 13. (8) 2 Cor. 11 : 10. (9) 2 Cor. 11 : 13. (10) Rev. 2 : 2.

which, commencing in apostolic times and on apostolic ground, has at length well nigh attained the fullest expansion of the great anti-christian apostasy. It is an emanation of that lust for "THE PRE-EMINENCE," which, as we have shown, is common to all orders of creaturehood. Its process of development was gradual. In the full blaze of light afforded to the New Testament Church by the admonitions of Christ to his apostles, warning them against indulgence in a spirit of unholy emulation to "lord" it over God's "heritage" or over one another; and of the apostolic injunctions upon all to preserve "the unity of the Spirit in the bond of peace;" and especially of their exposures of the false pretensions of those who in their day laid claim to apostolic prerogatives; it is not to be supposed that the transition from primitive simplicity in doctrine, ordinances, worship, government, and the ministry of the Church to a system of will-worship, superstition, and spiritual tyranny, could be the work of a day.

This lusting after "the pre-eminence," so far as definitely developed during the apostolic age, is illustrated in the conduct of Simon Magus in *coveting* apostolic prerogatives;¹ and in that of Diotrephes,² who *arrogated* ecclesiastical superiority over "the brethren" of the presbyterate.* These two facts taken together, serve to show the strength of the propensity of fallen creaturehood of which we have spoken, to aspire after primacy and supremacy in the Church of Christ. It betrayed Simon the sorcerer into the presumptuous attempt to purchase the "*power*" *apostolic*, with his ill-gotten gains.³ And, impelled by the same propensity, what this apostolic aspirant failed to obtain by a bribe, Diotrephes resolved to USURP!

And thus, we now observe, has it come to pass, that through the craft and subtlety of the ecclesiastical aspirants of after ages, the divinely-appointed ordinary and perpetual ministry of the Church,—a ministry so signally marked by its simplicity and fraternity of character—a ministry so admirably adapted to preserve unity in the body of Christ,—has been so far invaded, as finally, and for a long period, to have been almost universally supplanted, by that most stupendous and terrific system of ecclesiastico-political and spiritual despotism, THE PAPACY:—that "infernal device, that deepest conception and mightiest achievement of Satan, into which he hath admitted the whole canon of truth, and yet contrived that it should teach only error; into which he hath admitted the whole revelation of light, and yet contrived that it should breed only foul and pestilent darkness. Oh, it is an ample net for catching men; a delusion and bondage made for the world, as the Gospel was a redemption made for the world. No partial

(1) Acts 8 : 18, 19. (2) 3 John, comp. v. 9 with vv. 5-8. (3) Acts 8 : 18, 19.

* Else, *who*, and *what* were they? The apostles, as such, are never thus designated. Or if "the brethren" were apostles, then Diotrephes must have claimed to be their *Primate*! This would have been to *out-Peter* Peter! (See Pt. II., pp. 115-123.) What then, on the Romish hypothesis, becomes of PETER's *Primacy*?

error, but a stupendous deception, and universal counterfeit of truth, which hath a chamber for every natural faculty of the soul, and an occupation for every energy of the natural spirit, permitting every extreme of abstemiousness and indulgence, fast and revelry; melancholy abstraction and burning zeal; subtle acuteness and popular discourse; world-renunciation and worldly ambition; embracing the arts and sciences and the stores of learning; adding antiquity and misrepresentation of all monuments of better times, and covering carefully with a venerable vail that only monument of better times which was able to expose the false ministry of the infinite superstition, and overthrow to the ground the fabric of this mighty temple, which Satan had constructed for his own glory, out of those materials which were builded together for the glory of God and of Christ!"

CHAPTER II.

EXAMINATION OF THE PRELITICAL DOGMA—ROMISH, TRACTARIAN,
AND HIGH AND LOW CHURCH—OF AN ALLEGED UNINTERRUPTED
SUCCESSION FROM THE APOSTLES, BY SEMINAL DERIVATION.

SECTION I.

Preliminary remarks.—Prelacy.—Its diversified forms.—Substantially the same.—Considered as a question of fact.—Four stand-points regarding it, as landmarks in the discussions which follow.—Protean character of the Prelatico-Episcopal theory.—If true, must be shown—1st: To be derived directly from Christ himself—2d: Must exercise all the functions Apostolical, especially that of conferring the “gift of the Holy Ghost”—3d: Must prove that they were appointed to *complete* what the Apostles left in an unfinished state.

THE Papacy, then, as described in the closing paragraph of the last section, in its ministry, doctrines, ordinances, rites and ceremonies, etc., we hold to constitute that *grand defection* from the ministry, doctrines, and ordinances of Divine appointment, predicted by Paul.

That grand Papal apostasy we believe to be the result of a usurpation of the original Heaven-appointed but *untransferable* functions of “the twelve apostles of the Lamb.”

But, what *we* allege, as above, to have been a usurpation, modern prelacy or episcopacy affirms a warrant—*jure divino*—for the continuance of the apostolic office and functions to the end of world. Hence the dogma of an *unbroken apostolical succession from the New Testament times down to this day*.

We must here note as of importance in the premises, that, with the exception of the differences which have obtained among the various prelatico-episcopal sects regarding the number of orders and the variations of mode in the exercise of their functions, the above dogma of an unbroken apostolical succession as advocated by Romanists, Tractarians, and by High and Low Churchmen, is substantially the same. The evidence of this will be forthcoming.

We have now to do however with a *question of fact*. We ask then, Were there, or were there not, TRUE successors to “the twelve,” as well as “FALSE” *pretenders*, during and subsequently to, the New Testament age?

In reply, we shall assume the four following propositions as stand-points for proof, to be adduced in the sequel, as derived from "Holy Scripture and ancient authors," etc., namely :

I. That there is not, in the entire records of the New Testament, the shadow of evidence, that either one of "the eleven" apostles or Paul, *ever transferred his functions as derived from Christ, either in whole or in part, to another.*

II. That "the false ministry of that infinite superstition" called the papacy, sprung up from, and has been nurtured and sustained by, those who, from apostolic and primitive times to the present day (under whatever sectarian designation known), have claimed, or do now claim, *apostolical prerogatives.* And, consequently,

III. That, inasmuch as, inherent in the very texture of prelatical episcopacy is the *germ* of the papacy, the early *post-apostolic* episcopacy having produced that "infinite superstition," *modern episcopacy, even in its mildest form, preserving the elements of the original germ,* has the same tendency **ROMEWARD**, as that of the magnetic needle to the body which attracts it.

These several propositions sustained, it will follow,

IV. That the numerous recent and continued defections, clerical and lay, from the communion of the Anglican and American Episcopal Churches to that of Rome, follow in the relation of cause and effect. **PROTESTANT EPISCOPACY**, the leaven: **ROMANISM**, the lump.

Impressed with a conviction of the claim to my belief, of the sentiments involved in these stand-points—the result, I may say, of a protracted, laborious, and, I trust, prayerful investigation of the subject in all its parts and bearings (and of which this Treatise is the fruit), it was from a solemn sense of duty, that I withdrew my connection from the Protestant Episcopal Church.

This act was induced under the persuasion, that, for myself, at least, there was no safety but in *leaving* a road which, though varying in width from, yet *at all points* shelved off towards, a fearful precipice—**THE PAPACY.**

It is not our purpose to take up the stand-points assumed in the preceding section *seriatim*. They are designed simply as landmarks upon which to fix the eye in our progress along a path of unparalleled intricacy. Nothing is more obvious than that the system of Prelacy, though claimed by its advocates to form *the* focus of **UNITY** to the Church, and that it is so clearly taught as to be "evident unto all men reading holy Scripture and ancient authors," yet present almost as many theories regarding its origin, nature, orders, powers, etc., as there are writers in its defense.

Polemically, we affirm that there is no other system of so *Protean* a character. Under its quadrupled forms, Romish, Tractarian, and High and Low Church, we know of no two writers of either school who will unite in furnishing a reliable definition of their own scheme respecting it. Rome has never yet decided *where* or in *what* consists the SEAT of its power. And, of the other episcopal sects, their mutual denunciations of each other and of their respective systems through the medium both of the pulpit and the press, in book, and pamphlet, and periodical form; and their variations in those ceremonials and deviations from the so-called "form of sound words," so long and so oft the loud boast of a uniformity which bids defiance to innovation, sufficiently attest the truthfulness of the view here exhibited of it. With the promise, however—in the proper place—of such a definition of Episcopacy as its current nomenclature will be shown to warrant, we proceed now, as preliminary, to a discussion of the main subject, to a statement of several considerations as illustrative of what is absolutely fundamental to a *consistent* theory of the dogma in question. We remark, then,

1. That, fundamental to such a theory is the derivation, directly from Christ himself, of the commission to exercise apostolic powers. That this is true of the original "twelve," none will deny. So, on this subject, we claim to have furnished evidence the most irrefragable, in our vindication of Paul's right to the apostleship as one of "the twelve," over that of Matthias.* In the appointment of a successor to Judas, it was shown that that of Matthias was defective. For, besides the fact that his election over his competitor, Justus, was decided by "lot"—an equivocal, and, as was proved, unauthorized mode of procedure in a matter so solemn, momentous, and responsible—it was founded in a premature act on the part of the "hundred and twenty" disciples, instigated by a well-meant though mistaken view of duty as urged by Peter, he having received from Christ's own lips a prohibition to perform that act not only, but any and every other, *until* endowed "with that power" from on high, which awaited the descent of the Holy Ghost at Pentecost. On the other hand, Paul's language is, I am "an apostle (not of man, neither by man)"—either by "lot" or otherwise—"but BY JESUS CHRIST, and GOD THE FATHER, who raised him from the dead").¹ And again: "But I certify you, brethren, that the Gospel which was preached of me" (and which is equally true of his compeers in office), "IS NOT AFTER MEN, neither was I taught it, but by THE REVELATION OF JESUS CHRIST." Now, evidently, if there be any meaning in language, the apostle, in the above passages, must be understood by implication to affirm, first, that none either were or could be apostles, but those who de-

(1) Gal. 1: 1. (2) Ib., v. 11. 12.

* See Part II., pp. 133-136.

rived their commission and authority directly from Christ himself. Second, that the Gospel which they preached as such, was derived from the direct revelation of Jesus Christ. And hence, third, that any whose apostleship is *human* merely, that is, which is *after* man, or *of* man, or *by* man, whether *self*-derived or obtained from *another*, is a USURPATION! and, hence, "FALSE"!! And then, as fundamental to the validity of the claims of such to the apostleship, it is indispensable,

2. *That they possess and exercise, whole and entire, whatever constituted the original apostolical functions, PRE-EMINENT among which was their power to confer on others THE GIFT OF THE HOLY GHOST.*

By referring to Part II., page 108, the reader will see in what consisted the qualifications and endowments of the original "TWELVE." Now, of these endowments, their power to confer on others the gift of the Holy Ghost constituted the principal badge of their apostleship. He who exercised this power, therefore, was necessarily endowed with every other function peculiar to their office. The Evangelist Philip, though he wrought many miracles, for example, casting out devils, and healing the leprous and the lame,¹ etc., yet *could not* confer the HOLY GHOST on those who believed. Hence, Simon Magus, possessing the sagacity to discover this difference in the distribution of miraculous powers in the primitive Church, and knowing that could he but possess himself of the *greater* power of the Apostle Peter, he could exercise also all the lesser functions of the Evangelist Philip, made a bold push for the APOSTLESHIP. His whole procedure demonstrates that what he aimed at was, the possession of what *lay beyond* the functions of the inferior orders,* viz., THE POWER TO CONFER THE HOLY GHOST. The same, with those who in Paul's and John's times *usurped* those apostolic functions which Simon failed to obtain by a golden bribe. "Transforming themselves into the ministers of righteousness," as the "false apostles and deceitful workers" of those times, they well knew that a failure to furnish a counterfeit to each and all the "powers and signs and wonders" wrought by "the twelve," could not fail to expose their imposture and subject them to merited infamy. Their success in their endeavors to "deceive if it were possible the very elect," depended on this circumstance alone. To "*say* that they were apostles," while they professed inability to *do the work* of apostles, had been with them a contradiction and an absurdity. And, that they *actually* wrought miracles in attestation of their alleged claims as the representatives or successors of "the twelve," lays our credulity under no greater contribution, than in the case of those recorded of the Egyptian magicians in the days of Moses.

(1) Acts 8 : 6.

* See Part II., pp. 147, 148.

We hence argue, that, if these "false apostles and deceitful workers" of the New Testament age, thus "transforming themselves into the apostles of Christ," arrogated the possession and exercise of *all* the prerogatives of "the twelve;" then, surely, those who since their times claim to be of the TRUE apostolical succession in a line of unbroken continuity, must possess similar functions, or, whatever else they may be, they "*are not* apostles, but are found LIARS."

To the preceding, we add,

3. That, admitting, for the sake of the argument, that the apostolic office and functions as above described were intended to be perpetual, it follows, *that the end or design of their continuance must have been the same with that for which they were originally given*: in other words, that the same necessity which *then* existed for their exercise, *now* exists: at least, that they are continued in the Church in order to *complete* what the first apostles left in an *unfinished* state,—or, that the model Church-apostolic, though constructed in all its parts according to the pattern revealed by the Holy Ghost, in her constitution, ministry, doctrines, ordinances, etc., was not adequate to "the *perfecting*" of the mystical body of Christ, "the Church," which "should after"—that is, through all succeeding generations—"believe on him to life everlasting," *TILL* she should attain "unto a perfect man, unto the measure of the stature of the fullness of Christ";—the very basis, this, we affirm, of that Scripture-detracting, God-dishonoring, soul-ruining dogma of Rome, so zealously supported by her modern German pantheistico-neologic and prelatico-semi-papal allies—THE DOCTRINE OF DEVELOPMENT: a dogma—rather THE dogma, which involves a denial of those two grand principles—the pillars upon which rests the entire structure of our Protestant Christianity—first, the absolute sufficiency and supremacy of "holy Scripture" as the rule of our faith and as the standard of appeal; and second, ministerial equality.

SECTION II.

The only modes of escape from the above hypotheses—1st: Positive evidence that Christ delegated to others the authority to propagate said succession—2d: Also of the persons *by* whom and *on* whom, and the *time* when and the *place* where, said apostolic office and functions were conferred.—The system defined.—Examination of the alleged evidence in support of—namely, “holy Scripture and ancient authors.” I. “HOLY SCRIPTURE”—prelatical arguments from—(1.) “Lo, I am with you alway,” etc.—(2.) “As my Father hath sent me,” etc.—(3.) “No man taketh this honor,” etc.—Bishop McCoskrey on—Remarks on—Necessity of exhibiting the system *as it is*.—Proof that, cardinal to said system is its perpetual priestly and sacerdotal character with vicarial functions.

Now, from the first two conditions mentioned in the preceding section, as fundamental to a consistent theory of an unbroken apostolical succession, namely, first, that the office and functions of each and every link in the chain be derived directly from Christ; and second, that they possess and exercise all the functions of “the twelve;” remain the only following modes of escape, to wit:—

1. To adduce the evidence of an *explicitly authenticated delegation, by Christ himself to others, of authority to propagate said office*, together with an explicitly authenticated account of the persons *by* whom, and of the circumstances of *time* and *place*, and of the persons *on* whom, said office and functions were conferred, from the apostle’s times down to this day. And,

2. To adduce Scriptural authority to show, that the original functions apostolic were partly extraordinary, partly ordinary; and, that their office as apostles, consisted of the latter only, and hence, that *this office*, as constituted of their *ordinary* functions, was THE THING to be transferred to their alleged successors.

We now proceed to show, that the above two hypotheses form *the basis of the modern prelatico-episcopal theory of an unbroken-apostolical succession*.

Reduced to the form of a definition, the current nomenclature of the standard authorities and advocates of this theory, is as follows. Alleging that the apostolical is merged into the prelatico-episcopal office, and that it is in all respects identical with it; it adopts a course of reasoning which makes the Church to exist SEMINALLY in the *apostolic*, that is, the *now Episcopal*, orders, and of which the following is the substratum of the system:—

“*Nulla ecclesia sine episcopo.*” “WITHOUT A BISHOP, THERE IS NO CHURCH.”

Our first business now is, to review the evidence adduced in support of the prelatico-episcopal hypothesis of a delegated authority from Christ to others, to propagate the apostolic office. This evidence is of two kinds, Scripture and Tradition. Let us attend to the evidence as alleged,

I.—From “HOLY SCRIPTURE.” Of this class, are the three following passages. “Lo, I am with you alway, even unto the end of the world.” “As my Father hath sent me, even so send I you.” “No man taketh this honor unto himself, but he that is called of God, as was Aaron.” These three passages collectively, it is affirmed, set forth, the first, the Divine purpose to *continue* the apostolical office and functions in the Church to the *end* of the present dispensation. The second, *the fact* of authority *delegated* by Christ to his apostles to that end. The third, the same fact re-asserted, together with a declaration of the *nature* and *character* of their functions:—“Called of God, as was Aaron!”

The argument, as predicated of these passages, is, that as the promise of Christ’s continued presence with his apostles in the first passage could not relate to them *personally*,—they being short-lived like other men,—it must refer to their *office*: that this office, accordingly, as perpetuated by the authority with which the apostles and their successors are invested in the second, furnishes the only evidence of the existence, in the Church, from the apostles’s times of “the ministry of reconciliation;” and, that, as in the third, all orders and ministrations are invalid, null, and void, except as derived from those who are alleged to have been “called of God, AS WAS AARON.” Take the following quotations in illustration. Of the

First, “*Lo, I am with you alway,*” etc., Bishop McCoskrey says,—“This passage must have at once satisfied the minds of the apostles, that the *office* they had received from the Savior, *was not to cease*—that it was to continue until the glad tidings of salvation had been conveyed to the ends of the earth. They could not live to this period, and therefore all doubt as to their right of transfer must have been removed from their minds.”* Of the

Second, “*As my Father hath sent me,*” etc., he says,—that Christ “*transferred* the power he received from God his Father, the words of the text most fully declare.”† Again. “This point then is clearly settled; that the apostles held the only ministry which was of Christ. Not only the power to rule and govern the Church, but of course it must follow, *to continue the same power*. If not, there never has been any authorized ministry in the Church, and all who profess to be commissioned as ambassadors of Christ, are GROSS IMPOSTORS. There can be no escape from such a conclusion.”‡ Of the

Third, “*No man taketh this honor,*” etc., the Bishop argues, that as Christ glorified not himself to be made a high priest,” but was anointed for his office as a public teacher by the descent upon him of the Holy Ghost; so, “the apostles were admitted to the exercise of this power in the same manner.” And, “in this transaction,” says he, “they were raised up to *the very same office* which

* Sermon: Episcopal Bishops the Successors of the Apostles, p. 14.

† Ib. p. 7.

‡ Ib. p. 12. The Italics are ours.

Christ himself held."* Then, having spoken of Christ as a High Priest, and that, as "there were three grades in the ministry under the Jewish dispensation," namely, the *High Priests*, *Priests*, and *Levites*; and in analogy with which during his ministry, were *Himself*, as "the High Priest; the *apostles*—the priests; and the *seventy*—the Levites;" so, "immediately preceding his ascension, he transferred it," i.e. the HIGH PRIESTHOOD, "to the apostles." * * * "They then stood as his representatives, and arranged the ministry after the model which he himself had followed, namely, in accordance with the ministry of the Church as IT EXISTED PRIOR TO HIS COMING;"† namely, the AARONIC PRIESTHOOD.

It were an easy matter to fill pages with similar quotations from the standards and other writings, explanatory and in defense of *Protestant* prelacy. The above, however, will suffice for our present purpose. We proceed now respectfully to demur to the tone of assurance, if not indeed of infallibility, indicated in the above passages. We cannot concede the *ex-cathedra* statements of the learned Bishop of Michigan, that the points involved are so "clearly settled," as "that there can be no escape from" the "conclusion" to which he has arrived. In regard to

The first passage. We are not so sure that Christ's promise to "the twelve" to be "with" them "always," etc., "at once satisfied their minds that the *office* they had received" from him "was not to cease." In the first place, as the phrase itself, "I am with you," is susceptible of at least four different meanings—I am with you personally, providentially, graciously, or with miraculous power; it is clear that Christ's personal presence could not have been intended, for he was just about to leave them; nor yet his providential and gracious presence, for these being common alike to *all* believers, there was no occasion of a special assurance of the continuance of either to them. It follows, that our Lord could only have meant to be with them in a *miraculous* manner. The promise in this sense was fully verified to them. For, as well *after*, as *before*, the ascension, it is recorded of them that "they went forth every where, *the Lord working with them*, and confirming the word with SIGNS following." Nor is it, we remark further, quite so certain as his Right Reverence would intimate, that the apostles did not understand the language of their Divine Master according to its literal and grammatical sense, "*Lo, I am with YOU always*," etc. And if so, then their *office* was to terminate *with themselves*. As "the WITNESSES of Christ's resurrection," their commission was, "Go ye into all the world," etc. They did so. "They went forth *everywhere*:" and, in conjunction with the subordinate orders which God had "set in the Church" to co-operate with them "for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ,"—"prophets,

* Sermon : Episcopal Bishops, etc.

† Ib pp. 10, 12.

evangelists, pastors and teachers,"—they preached that gospel "to every creature." Hence the following testimony of Paul. "Verily, their sound went into *all the earth*, and their words unto the ENDS OF THE WORLD."² By preaching and teaching, by word and by epistle, their divinely commissioned work was to continue, accompanied with the miraculous presence of Christ "working with them," "UNTIL" (*μεχρι*, Greek, *donec*, Latin, adverbs denoting the time how long) believers had "come into the unity of the faith, and of the knowledge of the Son of God, unto a PERFECT MAN:"³ and, as elsewhere shown,* with this agrees the *limit of the promise* of Christ to the twelve, as set forth in the words, *εως της συντελειας του αιωρος*, 'TILL the conclusion of this age or state,' assigned to you my apostles, for the ingathering and planting of the Church.

We submit then, that prelatists must either adopt the view here advocated, or else prove (what we deny) that Christ *has been with* the ministry of the Church *after a miraculous manner*, from New Testament times down to the present day. Of this subject, however, more anon. Of the

Second passage, we remark, that it is clearly a *petitio principii*—a begging of the question—to affirm that it admits of no other construction, than "that Christ transferred the power he received from his Father" to his apostles. Why, we ask, may it not be understood to set forth the *equality of prerogative* of Christ with the Father, in the matter of dispensing commissions to others. That this is the sense of the passage, we think is clear from our Lord's having preceded the commission given to "the twelve," "Go ye therefore into all the world," etc., with the announcement, "*All power* is given to me in heaven and in earth."⁴ We affirm that it is that "*all power*" to which the passage under consideration looks, as the source of the great apostolic commission. The passage treats of a *comparison of powers*. "As" Christ's commission as the "sent" of God, "set up from everlasting" as the Great Mediator, emanated from the Father, who holds the relation of rectoral Head in the plan of human redemption; "*even so*," the commission of the twelve as the sent of Christ, emanates from that authority with which He is invested, in virtue of His "finished" work on the cross and in the grave, as our Redeemer. We only add now, that, on the other hypothesis, as we shall have occasion to show in another place, is involved more than a mere transfer of Christ's *priestly* office.

The third and last of the three above named passages, as we have said, is employed by the advocates of prelacy as denoting the scriptural *nature* and *character* of the official functions apostolic, which, they allege, "THE TWELVE," as the delegated "representatives" of Christ on earth, were authorized to transfer to others.

(1) Eph. 4 : 11, 12. (2) Rom. 10 : 18. (3) Eph. 4 : 13. (4) Matt. 28 : 18. (5) John 5 : 30.
(6) John 20 : 21.

* See Part II., pp. 138-140.

"No man taketh this honor unto himself, but he that is called of God, AS WAS AARON."

The importance of this subject, and its bearings on the questions at issue, will justify the space appropriated to it in these inquiries. We have at length arrived at that point in our progress, where we must look the prelatico-episcopal system in the face, AS IT IS. The subject of its alleged uninterrupted perpetuity as *seminally* derived from the apostles, as a question of fact, will be duly considered in its proper place. What now concerns us is, to determine, in the light of "holy Scripture and ancient authors," together with what is claimed in its behalf by its modern advocates, *what is its true nature, character and tendency, AS A WHOLE.* To do this effectually, it must be stript of all meretricious appendages, and be drawn from the cloud of dust and smoke into which it is enveloped, whether by the arts of an insidious sophistry, or the ignorance of a blind and mercenary zeal. Our own deliberate persuasion is, that the mass who have been reared from the cradle under its influence, and the many who are seduced by its blandishments from "the old paths and the good way" of simple primitive truth and order, *do not understand it.* How can it be otherwise, while trusting to the Babel-tongued teachings of its self-interested advocates? Under its Protestant guise, what stores of learning, and what powers of eloquence are employed—but, as we shall show, without success—in shielding it as a system from the imputation of its *Romeward* tendency! As a system, our firm conviction is, that, but for its advocacy by, and the support which it receives from, the so-called Evangelical Low Church party in the Anglican and American Churches, such a thing as PROTESTANT EPISCOPACY, as we said, would soon be numbered among the things that were!

Cardinal to the system of episcopacy, then, we affirm, is its alleged perpetual *priestly* or *sacerdotal* character, with *vicarial* powers: to which subject we shall direct the reader's attention in the following section.

SECTION III.

Examination of the alleged evidence, as derived from the typical character and consequent analogy of the Christian ministry to the Aaronic priesthood.—Definition of the theory.—Quotations from its four classes of advocates:—I. The Romish theory:—II. The Tractarian theory:—III. The High Church theory; Bishop McCoskrey:—IV. The Low Church theory; Bishop Griswold.—The Book of Common Prayer.—Episcopacy as founded in expediency.—Fallacy of.—Proof, that in its most *diluted* form, it is invested with *vicarial* powers.—It is Judaism with a Christian name.—Is identical with the High Church, Tractarian, and Romish theories of.—Consequences: contentions, strife, divisions.—Dilemma of the Low Church party.—Must place their system on the platform of expediency alone, or admit its priestly character.—Mode of their attempt to escape from.—The reader admonished.—Tractarians, etc. the most consistent.

Proceed we now to an examination of the arguments in support of the prelatial theory, as alleged to be founded,

I. In the typical character and consequent analogy of the Christian ministry with the Aaronic priesthood. And,

II. In the alleged perpetuity of said ministry in the line of an unbroken succession from the apostles's time.

I. EPISCOPACY, as a system, is founded on the hypothesis, that, as the Aaronic priesthood, which originated in express Divine appointment, was *typical*, it must refer to, and can only be realized in, a *corresponding ministry under the Christian dispensation, as appointed by Christ*. Such a ministry *only*, "is called of God, as was Aaron."

We shall proceed at once to lay before the reader quotations illustrative of this point from the writings of the various sects who bear the name. And,

1. The ROMISH theory. The Roman Pontifical is the exponent of the Romish dogma in this matter. In giving directions for the manner of "conferring holy orders" in the ordination of deacons, the bishop is instructed to speak to them as about to be introduced into the *Levitical* order, saying, "In the old law, the one tribe of Levi was chosen from out of the twelve, which should serve the tabernacle of God, etc.—whose name and office, beloved sons, you hold, *because you are chosen into the Levitical office*, for the ministry of the tabernacle of witness—that is, the Church of God." And, in the ordination of priests, the bishop prays, that, like the seventy elders, and like Eleazar and Ithamar, *sons of Aaron*, they may be endued with the Spirit, etc.*

2. The TRACTARIAN theory. Take the following in illustration: "The priests of the sons of Levi shall come near; for them hath the Lord thy God chosen to minister unto him," etc.; (Deut. 21:

* Roman Pont. Tom. VIII. § 4, 12.

5.) "Now, my lord, this is what we mean by the authoritative administration of the *Christian* clergy, whether they be by way of benediction, or of any other kind."* "It was on account of Christ's words to his apostles, 'as my Father hath sent me,' etc. that Ignatius, Cyprian, and others, represent the whole college of bishops throughout the whole world as one person, sitting in *one chair*, attending one altar, and that, therefore, is the one Eucharist which is celebrated by this *ONE PRIESTHOOD*," etc.† "Whoever is associated in the *priesthood* of Christ, ought" etc.—"Bishops and priests," saith St. Ambrose, "are honorable on account of the *sacrifice* they offer."‡ "If we would guard against popular mistakes in the subject at large, it will be necessary to examine first, what the Church was under the *Old Testament*, for there we find its *original* establishment, its form, its authority, its ministry, its unity and uniformity, its maintenance, its independence, which things being so particularly laid down, no new establishment is to be found in the Epistles or the Gospels of the New Testament, but the ancient constitution is referred to, to show us, in certain cases, what *ought* to be from what *has been*."§ "As the Church of God hath always been the same in its nature, it hath likewise preserved *the same form* in its external economy, the wisdom of God having so ordained, that the *Christian* Church under the Gospel should not depart from the *MODEL* of the Church under the *law*. There were then *three orders* of priests in the Jewish Church: there was the high priest, and the sons of Aaron, and the Levites. In the Church of Christ, there were the order of the apostles, the seventy disciples, and last of all the *deacons*, etc. The *SAME FORM* is *still preserved* in every regular Church of the world, which derives its succession and authority from the Church of the apostles," etc.|| "Can you, Sir, when you consider that bishops are appointed to succeed the apostles, and, like them, to stand in CHRIST's place, and exercise their *kingly, priestly, and prophetic* office over their flocks," etc.¶

(3.) The HIGH CHURCH theory. Bishop HOBART. "From the first, there have been three grades in the ministry. Under the *Jewish* dispensation, there were the high priests, priests, and Levites. When CHRIST appeared to establish the Gospel dispensation, there were subordinate to him as the great High Priest of our profession, the apostles, and the seventy. After his ascension, we find the ministry constituted under the three grades of apostles, elders, or presbyters, sometimes called bishops and deacons. In the churches which the apostles founded, we still discover three grades. In Ephesus and Crete there were Timothy and Titus (apostles), elders

* Law's second letter to Bishop of Bangor. (Tracts for the Times, Vol. III. p. 156.)

† Johnson, on Unbloody Sacrifice. Part II., Chapter 3. (Tracts, etc., p. 157.)

‡ Bishop Wilson, Private Thoughts. (Tracts, etc., p. 161.)

§ Bishop Horne, Diocesan Charge. (Tracts, etc., p. 166.)

|| Jones, of Nayland, Lecture on Hebrews 3. (Tracts, etc., p. 169.)

¶ Bishop Hicks, Treatise on the Episcopal Ordination. (Tracts, etc., p. 155.)

or presbyters, sometimes called bishops, and deacons."* Bishop McCoskrey. "So long as the Savior exercised the office of high priest, and before he transferred it to the apostles immediately preceding his ascension, there were *three grades* in the ministry, as was the case in the Church under the *Jewish* dispensation. Christ, the high priest; the apostles, the priests; and the seventy, the Levites. The apostles did not reach the highest grade, so long as the Savior exercised any ministerial authority on earth, *but were raised up to it* as he was about returning to heaven. They then stood as his representatives, and arranged the ministry after the *MODEL* which he himself had followed, viz., in accordance with the ministry of the Church *as it existed prior to his coming*."†

(4.) The *LOW CHURCH* theory. Bishop Griswold. "The law given by Moses was a shadow of good things to come; *it in all things typified the Gospel state*, and is called 'a schoolmaster to bring us to Christ.' And, accordingly, it had the *three orders* of the ministry—the high priest, the priests, and the Levites—with different and distinct powers and duties." He then adds, "these facts prepare us to expect that *the like number of grades in the ministerial office would be continued in the Church*," etc. "Thus, it appears that, during Christ's ministry, there were three different orders or grades of preachers. First, Himself, acting as the high priest, or bishop, in his own person, and governing the Church; secondly, the twelve; and thirdly, the other seventy." "After he ascended into heaven." This appears from the "two" following facts: "First, that Christ, immediately before he left the earth, *advanced his apostles to that rank in the Church which he was leaving*. 'As (he says) my Father hath sent me, even so send I you.'" And a little further on, the bishop adds, that Christ "appointed them to the *office* that he was leaving." "The other fact is, that not long after, ministers of a new order were ordained by the apostles, called deacons."‡ Finally,

(5.) The *BOOK of COMMON PRAYER* will be found to inculcate the same theory. For example: In the "form and manner of ordering priests," in presenting the candidates to the bishop, occurs the following: "Reverend Father in God, I present unto you these persons present, to be admitted to the order of *priesthood*." Then the bishop says, "Good people, these are they whom we purpose, God willing, to receive this day unto the holy office of *priesthood*," etc. In the collect, thus: "Almighty God, Giver of all good things, . . . mercifully behold these thy servants, now called to the office of *priesthood*," etc. In laying on of hands, thus: "Receive the Holy Ghost for the office of a *priest* in the Church of God," etc. And so, in reference to the *ALTAR*. In the office

* Hobart's Apol. for the Apost. Ordn., pp. 144, 145.

† Episcopal Bishops; the Successors of the Apostles. A sermon, etc. 1842. p. 12.

‡ Bishop Griswold on the Apostolic Succession. p. 5. Tracts on the Church. No. I. Boston. 1843.

of institution, the rubric directs, "then shall the instituted minister kneel at the *altar* to present his supplication for himself," in this form: "O Lord, my God! I am not worthy that thou shouldest come under my roof; yet thou hast honored thy servant with appointing him to stand in thy house, and to serve at thy *holy altar*," etc. And, in the communion service, the act of consecration of the elements is denominated "the OBLATION," or sacrifice, celebrated and made before the "Divine Majesty," etc. We also remark by the way, that in the rubrical directions given for the administration of said communion, the term "priest" occurs *seventeen* times!

In the view, and on the authority, then, of these statements, we affirm that, CARDINAL TO THE SYSTEM OF EPISCOPACY, IS ITS PRIESTLY OR SACERDOTAL CHARACTER. As we have said, it starts on the hypothesis, that the AARONIC PRIESTHOOD, being *typical*, could refer to, and be realized in, none other than a *corresponding ministry* under the CHRISTIAN dispensation; and hence affirms that *such* a ministry was actually established, first, by CHRIST himself, and second, by the APOSTLES, in virtue of power derived from Him.

True, this sequence is denied by some of the advocates of the system, who plead for and justify its adoption on the ground of EXPEDIENCY alone; the ground, the *highest* ground, and (as we shall show in the sequel*) the *only* ground on which it was placed during the early post-apostolic age, not only, but also at the commencement of the Anglican Reformation.†

The above statements, however, clearly indicate that, inherent in the system even in its most diluted form, is the assumption of official prerogatives, the possession and exercise of which it were preposterous to defend on the ground of *expediency* alone. The reader need not be told, that the veriest shadow of a shade of the prelatial scheme claims in its behalf, that it is *the only* legitimate channel by and through which has been and can be perpetuated in the Church, a *valid* ministry and ordinances; a hypothesis obviously *incompatible* with the principle of expediency, which, if offered in justification of one, is equally eligible in behalf of a dozen conflicting systems; a fact, we observe, that, at an early period of the existence of episcopacy during the post-apostolic age, and again at the period of the Anglican Reformation dating from the time of Laud, induced its *removal* from off so *precarious* a basis, and the placing it on a footing of authority, *jure divino*, analogous to that of the Aaronic orders. Again,

This point attained, and a similar process follows the discovered insufficiency of the argument for Episcopacy, as founded in the alleged *analogy* of its three orders of Bishops, Priests, and Deacons, with those of the Levitical Priesthood. To clothe the triple

* See Chap. IX., Sec. I. of Part III.

† See Introduction, pp. 15-18, 21.

Christian orders with appropriate functions, they must not only be considered as analogous to, but as the *antitype* of, the Aaronic priesthood; and hence, that it becomes the legitimate inheritor of the dignity, privileges, and duties, which inhered in the type.

We repeat, therefore, that the prelatico-episcopal theory involves the dogma of an unbroken apostolical succession, with VICARIAL POWERS. It is a Judaico-Christianized priesthood. Yea, more. As the offspring of a time-serving expediency, it was the Papacy in embryo! In evidence, it is sufficient to take a view of its practical workings in the time of Laud, and of those of our own day. These demonstrate that, under whatever pretense it may be put forward, it is to the Christian Church what the ancient kingship of human device was to the theocracy of the Hebrew commonwealth. As that aimed at the *dethronement* of the Christ of God as the only legitimate KING of Israel; so this seeks to *usurp* those prerogatives which, as we shall presently show, belong alone to Christ as "the Shepherd and Bishop of our souls" and "the Head over all things to the Church."

We have spoken of the practical workings of this theory, and of its removal from off the quicksand basis of expediency, for that alleged to be founded in DIVINE RIGHT. Its nature, character, and tendency, *from this point*, are developed in the quotations given under the four classes of its advocates, Romish, Tractarian, and High and Low Church, as above. Now, *invert* this order, and you are furnished with an illustration of the process by which this unscriptural and antichristian system, conceived and brought forth under the specious guise of expediency, grows to the full maturity of that "infinite superstition, the Papacy."

This system, as we have seen, claims to be a *priesthood*, the antitype of the Aaronic, not only, but of that of Melchisedek. Take, now, the argument advanced in support of the theory of PROTESTANT episcopacy. It assumes,

First, that CHRIST was an *High Priest*. Admitted. And, on the basis of this assumption, it alleges,

Second, that CHRIST, prior to his ascension, *transferred* this priesthood from himself to his apostles, "As my Father hath sent me, even so send I you."

Let us now turn to Bishop Griswold, the *leader* of the party and the advocate and interpreter of the theory of Low Churchism for about half a century. He tells us that "the law of Moses," "*in all things* TYPIFIED *the gospel state*;" and that, inasmuch as "it had the three orders of the ministry—the high priest, the priests, and the Levites—with different and distinct powers and duties;" so Christ, "acting as the high-priest, . . . immediately before he left the earth, advanced his apostles to that rank," or "he actually did give them" that "ministry" which "the Fa-

ther had given him;" that is, "*he appoints them to the office which he was leaving.*"*

It must here be borne in mind, that we are now treating of the priestly or *sacerdotal* character of Protestant Episcopacy in the abstract. Of its other powers, we shall have occasion to speak hereafter. We now remark, that you look in vain through the higher developments of the system,—Romish, Tractarian, and High Church—for a fuller and more explicit statement of that feature of it of which we now speak. Indeed, of those who rank among the High Church party, we know of no writer who gives a fairer picture of the system, AS IT IS. And, to it the Tractarian party subscribe their hand and seal, the only difference between themselves and their coadjutors, consisting in the variations in the *mode* of its exhibition. To this circumstance alone, are to be traced the heart-rending "contentions, and strife, and divisions,"¹ which are now rending the body Episcopal, in both hemispheres. The so-called Evangelicals of the Low Church school, unquestionably occupy in this controversy no enviable position. Consistency† demands of them as the condition of a longer tenure of their beloved theory, either that they retain and advocate it on the simple ground of *expediency* alone, or that they admit its priestly or *vicarial* character. Their choice is, by an adroit use of equivocal terms and phrases, to evade both horns of this dilemma. In this, they see their account. While Episcopacy, arrayed in their ambiguous drapery, to a superficial observer, *appears*, on the one hand to claim his regard as founded in *divine right*: on the other, the *marks* of its *identity* with its higher forms of development, are, to say the least, greatly obscured. . . . May I here be permitted a moment to pause, while I caution the reader? "Beware," then, "of men,"² and of that class in particular, of whom I am now speaking—those who "*say they are apostles, and are not.*" Remember, it is "by good words and fair speeches"‡—equivocal terms and phrases—ambiguous drapery, that such seek to "*deceive*" the unwary.

On the other hand, the *Tractarian* affirms, that, take away from episcopacy its *sacerdotal* character, and the whole system at once

(1) 1 Cor. 1 : 11 ; 3 : 3. (2) Matt. 10 : 17.

* Bishop Griswold on the Apostolical Succession, pp. 5, 6. Tracts on the Church. No. 1. Boston, 1843. The writer is here reminded of a conversation which passed some years ago between himself and Dr., now Bishop, Eastburn, the successor of Bishop Griswold in the diocese of Massachusetts, on the subject of Episcopacy as analogous to, and the antitype of, the Jewish Priesthood. On that occasion, said the Right Rev. prelate, under whose *imprimatur* the above Tract, as the first of a series in defense of the ecclesiastical polity, doctrines, etc. of the Protestant Episcopal Church is issued, strongly repudiated the resting its claims on any other ground than that of *EXPEDIENCY* alone: and hence, denied all resemblance between the two, whether of analogy or of type. The circumstance is here alluded to, simply to illustrate and confirm what we have said of the impossibility of upholding said theory on the expediency principle *alone*, and, we might perhaps add, especially when subjected to the external pressure of a *miter*!

† See Introduction, pp. 33, 34

‡ See article "Beware of false doctrine," p. vi., of this Treatise.

falls to the ground. He contends that, modify and mould it as you may, you cannot annihilate the *virus* which warms its heart, and courses through its veins. And, with a zeal worthy of a better cause, he exclaims—*consistency* my course, if my final destiny be ROME.

And, if it be true, as the above-named patriarch of Low Churchism affirms, viz.: that Christ, as the antitypal High Priest of the old law, *did transfer His official rank* to his apostles, then the Tractarian is right. There is no alternative: GENEVA or ROME!

SECTION IV.

Arguments demonstrative of the fallacy of the alleged typical analogy of the Christian ministry to the Aaronic priesthood—1st: The two compared—2d: Christ himself the only antitype of the Levitical priesthood and sacrifices—3d: No resemblance between the orders of the two—The test applied—(1.) to the Anglican episcopacy—(2.) to the Romish.—4th: Further proof, derived from the absolute perfection of the antitypal sacrifice of Christ—5th: No evidence of the transfer by Christ to others, of His priestly office and functions.—Conclusion.—The Romish and Tractarian theories the most consistent.—Unfortunate dilemma of Low Churchmen.

Proceed we now, however, to a series of scriptural arguments, demonstrative of the *fallacy* of an alleged episcopo-priestly Christian ministry, as antitypal of the Aaronic orders. We affirm, then,

1.—*That the Aaronical priesthood was in no sense typical of the Christian ministry.* The ministry of Christ himself, from his baptism to his crucifixion, was not that of a sacrificing priest, but of the “*great Prophet*” and “*Teacher*” sent from God. And, surely, there was nothing in this analogous to, or antitypal of, the Aaronic priesthood. Then, too, what Christ communicated to his apostles both of doctrinal and practical Christianity during that period, he commanded them to “teach” to “all nations.”² True, the things taught by Christ *included* the great doctrine of piacular or expiatory sacrifice for sin, and the sacrifices, etc. under the law pointed to himself as “the Lamb” to be “slain” for the sins of the world. But to show that his ministry was strictly *prophetical*, he abstained, during its exercise, from all invasion of the priesthood of the temple, not only, but deferred, till a little prior to his crucifixion, the disclosure of the fact to his disciples, that HE was to die, as a *sacrifice* for the sins of the people.³ And that, for the simple reason,

2.—*That, in Himself, as the antitype, centered all the types and shadows of the Priesthood under the law.* Their office, the apostle tells us, was to “serve unto the example and shadow of heavenly things.”⁴ Their design, then, may be gathered from the following.

"Every high priest," continues he, "is ordained to offer gifts and sacrifices."¹ And again. "Every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. He ought, as for the people, so also for himself, to offer for sins."² To OFFER SACRIFICE *for sins*—to make *intercession* for the people, therefore, and not to distinguish between mere grades of office, was the province of the Type.

Now for the ANTITYPE. Of the incarnate Jesus, says the apostle, "in all things it behooved him to be made like unto his brethren, that He might be a merciful and faithful high priest in things pertaining to God, *to make reconciliation for the sins of the people.*"³ Now, under the law, this work was parceled out among the different orders of the priesthood. While the lower orders of priests offered the sacrifices in the outer court, it was the province of the high priest alone to enter into the holy of holies with the sprinkling of blood, to *intercede* for the people before the mercy-seat. But CHRIST, as the antitype, merged in his own person *the work of both*. "Once, in the end of the world," says the apostle, "hath he appeared to put away sin by the sacrifice of himself."⁴ This he did when he suffered death upon the cross "without the gate."⁵ The other act was fulfilled in Him, "when he entered, not into the holy place made with hands, but into heaven itself, there to appear in the presence of God for us."⁶ It hence follows, that inasmuch as the sacrifices of the priests in the outer court were unavailing, if separated from the intercession of the high priest in the inner sanctuary; so, of the antitype. CHRIST'S sacrifice on the cross, separated from his *entering into heaven itself*, with blood, as our priestly intercessor, had left the sinner without hope.

The type, therefore, we insist, first, adumbrated CHRIST'S *sacrifice* of himself on the cross without the gate; and second, his *priestly office* in our behalf IN THE HEAVENS. What language can be more emphatic on this subject than the following: "If he (Christ) were on *earth*," says the apostle, "he would not be a priest, seeing that there are priests that offer gifts according to the law."⁷ And he makes it the ground of our assurance, that "we have a great high priest that *is passed into the heavens*, Jesus, the Son of God:"⁸ and that, "because he continueth" there "ever, hath an unchangeable priesthood;" not, be it observed, after that of Aaron, but "after the order of *Melchisedec*:"⁹ a High Priest, "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."¹⁰ Query. If, according to the above reasoning of the apostle, the circumstance of Christ's own presence on earth, would *nullify his* priestly office, how could he, as is affirmed by prelatists, transfer that office to mere mortals, with authority to perpetuate it to the end of time? Would he, *could*

(5) Heb. 8 : 3. (2) Heb. 5 : 1-3. (3) Heb. 2 : 7. (4) Heb. 9 : 26. (5) Heb. 13 : 12. (6) Heb. 9 : 24. (7) Heb. 8 : 4. (8) Heb. 4 : 14. (9) Heb. 7 : 21. (10) Heb. 7 : 24-26.

he, authorize them to do *what he could not do himself*? How idle, how preposterous, then, to pretend the perpetuation of an episcopopriestly ministry on earth, antitypal to that under the law!

But, as further evidence of the fallacy of this pretense, we remark,

3.—*That there is a total absence of all analogy between either the orders or the functions of the Christian ministry, and that of the Aaronic priesthood.* We shall apply this test,

I. To the Episcopacy of the ANGLICAN Church.*

First, its *Orders*. These are divided into two degrees, the *higher*, that of bishop and archbishop; and the *lower*, that of canon, prebend, dean, and archdeacon. But the rite of ordination being confined to the three orders of bishop, priest, and deacon, the analogy, so far as *number* is concerned, has the merit, at least, of a correspondence to that of the Aaronic priesthood, thus:—

BEFORE THE CRUCIFIXION.

Jewish.

High Priest,	.	.	.	Jesus Christ.
Priests,	.	.	.	The Twelve.
Levites,	.	.	.	The Seventy.

AFTER THE CRUCIFIXION.

Christian.

High Priest,	.	.	.	Apostles.
Priests,	.	.	.	Priests.
Levites,	.	.	.	Deacons.

But beyond this, in the very point most essential to the support of the dogma of apostolical succession attempted to be built upon said theory of analogy, there is a total failure. The high priest, under the law, was the only one of his order. He stood *alone* during his natural life. Where then the analogy between that order and “the twelve apostles of the Lamb,” together with the myriads upon myriads who, since their day, have said, and still “say, that they are apostles”? In regard to the other orders, it were a waste of time and paper further to pursue this subject of analogy; and especially, since Bishop Griswold has omitted to supply, in his statement, an antitype answerable to the second order of the alleged type;† while Bishop McCoskrey throws out of the account the seventy disciples, upon the ground that “their commission had expired prior to the crucifixion of Christ.”‡ Query. How will prelatists *repair* this chasm?

Perhaps, however, the antitype will share a better fate, when put to the test of a resemblance between;

Second, their *functions*. Bishop Griswold, in treating of the subject of the type, not only speaks of the three orders of that priesthood, but of their “different and distinct powers (or functions) and duties.”§ By this we are of course to understand, that *the things* foreshadowed therein hold good in respect to the alleged

* The same, of course, will apply equally to the Episcopacy of the AMERICAN Church.

† Bishop Griswold’s Sermon. p. 5.

‡ Sermon. Episcopal Bishops the Successors of the Apostles, etc. p. 12.

§ Bishop Griswold on Apostolic Succession. pp. 5, 6.

antitype. Now, that CHRIST, as the great antitypal High Priest, verified in his own person both the *orders* and the *functions* of the type, there can be no dispute. But the theory of analogy as above, alleges the *transfer* by Christ to the apostles prior to his ascension, of the *very order and functions* with which HE had been invested of the Father. Thus, Bishop Griswold. Christ "appoints them (the apostles) to THE OFFICE which he was leaving."* Bishop McCoskrey. "The Savior," says he, "exercised the office of HIGH PRIEST," and "he transferred IT to the apostles," who "were raised up to IT as he was about returning to heaven. They then stood as his *representatives*, and arranged the ministry after the model which he himself had followed, viz., in accordance with the ministry of the Church, as it existed prior to his coming;"† that is, as the antitype of the Aaronic priesthood, in ITS *orders* and *functions*. An hypothesis this, we repeat, which, as its sequence, makes the orders and functions of the Christian ministry strictly priestly—a PRIESTHOOD, after the order of *Aaron*. Episcopacy—our Low Church brethren being judge,—episcopacy is *nothing* without it. Take away its PRIESTLY character, and it topples to the ground. It is its life, the mainspring of all its workings.

But, the two ministries. "In what do they resemble each other?" "Did the high priest *ordain* the priests? No. Did he *confirm* the people? No. Had he the *exclusive right* of government? No. On the other hand: Do the bishops discharge any *duty* analogous to the offering up of the yearly sacrifices on the great day of expiation? No. Have they the peculiar privilege of entering into the immediate presence of God? No. Is the order of God attached to their persons? or have they any special right of declaring the divine will? No. He who has sagacity enough to detect, in the appropriate functions of the high priest, anything that deserves to be called a type of the functions of a Christian bishop, can never be at a loss for types and antitypes, so long as any two objects remain within the Bible or without it. Their prerogatives and offices are so absolutely dissimilar, that to make one the image of the other, is to pour overwhelming ridicule upon the whole system of typical ordinances. The success will not be much better, if we go down to the second or third grades of the priesthood. If the reader has an hour which he cannot employ more profitably, he may throw it away in hunting for likenesses between the priests of the Law and the Gospel, between the Levite and the episcopal deacon."‡ Thus argued that distinguished divine, Dr. Mason. His reasoning has never yet been answered. Pass we now to an application of the above test,

II. To the Episcopacy of the ROMISH Church. And,

* Bishop Griswold on Apostolic Succession. p. 6.

† Sermon. Episcopal Bishops the Successors, etc. p. 12.

‡ Christian Magazine. Vol. I. p. 320. Edited by Dr. Mason.

First, its Orders. These are seven in number, and are divided into minor and greater. Of the *minor* are the four following, viz., porter, reader, exorcist, acolyte. The three *greater* are, the sub-deacon, the deacon, and the priest. But the Council of Trent, which determined the number of the orders, in its catechism dilates the highest order, that of the *priest*, dividing it into the five following degrees, viz., priests, bishops, archbishops, patriarchs, and THE SOVEREIGN PONTIFF, whom Cyril, Archbishop of Alexandria, denominated in the Council of Ephesus, "The father and patriarch of the whole world"!

But, agreeably to the declaration of the Council of Trent, that "the order of the priesthood," though of "different degrees of dignity and power," is, nevertheless, "essentially ONE:" in point of *consistency*, has the decided advantage in the matter of analogy in this particular over that of the Protestant theory; the POPE, as the vicegerent of Christ upon earth and the *only* Head of the Church, answering to the *one only* High Priest. Speaking of the other theory, a recent writer has well and truly observed:—"The high priesthood must have but one incumbent, and the bishop's order must have more than one; and if so, how could the former be the type of the latter? There is no getting rid of the difficulty which this view presents. If a type and antitype must resemble each other at all, then it is not possible, that the one high priest of the Mosaic economy was intended to prefigure the hundreds of bishops, who are in office, *at the same time*, in the prelati-cal system."* It is no marvel, therefore, in tracing the practical workings of this theory, to discover, under its Tractarian form, the adoption, whole and entire, of the Romish claim. Hence their (the Tractarians) quotation from Johnson on Unbloody Sacrifice, who says that "Cyprian, and others, represent the whole college of bishops throughout the world as *one person*, sitting in *one chair*, attending upon *one altar*,"† etc.

It needs no argument to prove that the Romish Church claims for its ministry,

Second, priestly functions. Of this fact, there is no attempt on the part of the papist at concealment or evasion. "He makes the terms priest, altar, sacrifice, as fully significant when applied to the New Testament ministry, as they were when used to denote the Jewish. The Council of Trent have not accommodated the meaning of the words—retaining the *name* and discarding the *substance*"—THE JESUITISM, we affirm, OF PROTESTANT EPISCOPACY;—"but boldly affirmed, that there is no real difference between the sacrifice of Christ on the cross, and in the mass—the difference being only circumstantial, the one an offering made by himself, the other by the ministry of the priest."‡

* Snodgrass on the Apost. Succ., p. 148.

† See p. 190.

‡ Hist. of Councils, Lib. 6, p. 455, as quoted by Duffield on Episcopacy, p. 60.

To the preceding, we add another argument, as further demonstrative of the futility of this theory of analogy. It is founded

4. *On the absolute perfection of the antitypal sacrifice of Christ.* Hear Paul on this subject. "Every high priest" of the Aaronic order "standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man," Jesus Christ, "after he had offered ONE sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting, TILL his enemies be made his footstool; *for by one offering he hath perfected forever them that are sanctified.*"⁽¹⁾

Now, the argument here is, that, though our blessed Lord took not the "honor" of his priestly office "unto himself," but was "called of God as was Aaron;" yet, inasmuch as "perfection" was not "by the Levitical priesthood," (it being "evident that our Lord sprang out of *Juda*, of which tribe Moses spake nothing concerning priesthood),"⁽²⁾ there was a needs-be "that another priest should rise" after another order than that of Aaron, whose priesthood, though perpetuated by succession, was nevertheless limited. The functions of Christ as our "High Priest over the house of God" "in the heavens,"⁽³⁾ must necessarily be perpetual. Another "similitude" than that of the Aaronic priesthood, therefore, is employed by the Holy Spirit to denote it, even that of "Melchisedec," who, being "without father, without mother, without descent, having neither beginning of days, nor end of life; but, made like unto the Son of God, *abideth a priest continually.*"⁽⁴⁾ Yes, Jesus Christ, "who is made" a High Priest, "not after the law of a carnal commandment, but after the power of an endless life,"⁽⁵⁾ required *such* a "similitude to denote it. Hence "He testifieth, Thou art a priest forever, after the order of MELCHISEDEC."⁽⁶⁾ Christ, therefore, "because he continueth ever, hath an *unchangeable* priesthood."⁽⁷⁾ And, in this consists its *perfection*. Finally, on this subject, we add,

5. *That there is a total absence of all scriptural evidence, that Jesus Christ, as is alleged, ever did transfer his priestly office and functions to his apostles, with power to transmit them to others as their successors to the end of time.* If what the Scriptures affirm of the nature and end of the office and functions of Christ, as the antitypal "High Priest of our profession" as shown above, be true,—that though, as connected with His expiation of human guilt by the sacrifice of Himself "without the gate," His work commenced on earth, yet that the sphere of its exercise is confined to "the heavens" as our Intercessor at the right hand of God; and also, that the "*one sacrifice*" which He offered "for sin" was *in itself* complete, "perfecting forever them that are sanctified," and thereby constituting Him "the AUTHOR and FINISHER of our faith;" then, it is not possible that He could have *delegated* that office and

(1) Heb. 10 : 11-14. (2) Heb. 5 : 4, 5. (3) Heb. 7 : 14. (4) Heb. 10 : 21. (5) Heb. 7 : 15; and v. 3. (6) Heb. 7 : 16. (7) Heb. 7 : 17; 5 : 6, 10; 7 : 11, 21. (8) Heb. 7 : 24.

those functions to any mere mortals. We look in vain for any such evidence in the terms of the commission given by Christ to his apostles. And, if we look *beyond* that commission, where, we deferentially ask, is to be found in the New Testament any, the least, allusion, to the existence of "priesthood and of priest, of altars and of sacrifices," or "any sacrificial language and ceremonies pertaining to divine worship and the sacraments," as that advocated on the hypothesis either of the Romanist, the Tractarian, or the High or Low Churchman? The Church of Christ has, indeed, her altar, and sacrifice, and priesthood. But, this priesthood slays *no* victim. It is "an holy priesthood, to offer up," on the altar of faith, "*spiritual sacrifices*, acceptable to God by Jesus Christ."¹ And, it is a priesthood common to the *whole body* of the called and sanctified in Christ Jesus, who, "as lively stones, are built up a *spiritual* house."² Our blessed Lord, having "once in the end of the world appeared, to put away sin by the sacrifice of himself," "there is no more offering for sin."³ He retains, *in his own person*, the everlasting sacerdotal order of Melchisedec; and has given to his Church, not a new order of sacrificing priests, but an order, which, as we have shown, from its very structure, was every way calculated, as it was evidently designed, to guard those holding it from an invasion of HIS IMMUTABLE RIGHTS.

In conclusion, then, on the subject of this alleged correspondence between the Christian ministry and the Aaronic priesthood as its type, we are compelled to accord to the ROMISH theory, the merit of the *greater consistency*. In *that* form, it is JUDAISM, metamorphosed into, and baptized by, a Christian name! Her priestly orders, arrayed in their gorgeous vestments, and offering upon the summit of her altar the unbloody sacrifice of the mass, and the salvation which she claims to dispense to the faithful in virtue thereof, is but the higher form of development of that system of episcopacy, originally introduced on the ground of *expediency* alone. While, therefore, we sympathize with, we cannot but admit that our Low Church brethren render themselves justly liable to, that imputation of *inconsistency*, so liberally cast upon them by their Tractarian and Romish allies. To illustrate this matter. The evangelical advocates of prelacy in both hemispheres, aware that the genius of the Judaic system consisted in its elevating the external ordinances and rites of the Church above and beyond their original design, teaching, as in the case of the Judaizing corrupters of the faith in the Galatian church, that, "except a man be circumcised and keep the law of Moses, he cannot be saved:"⁴ *strongly inveigh* against the introduction into "the Church" within the last twelve or fifteen years, by the Oxford Tractators, of an order of things, calculated, as they are designed, to UNPROTESTANTIZE the Church; for example, unduly elevating the sacraments—baptism and the holy eucharist—by investing them with

an *opus operatum* as channels for the conferment of saving grace, and the consequent inculcating the heretical dogmas of baptismal regeneration, transubstantiation, priestly absolution, etc. etc. together with the revival of numerous Romish ceremonials, customs, and the like.

Now, in these protestations, accompanied, as they have been and still are, with the most commendable efforts to arrest their progress, these brethren share in our deepest sympathies. But, the *retort courteous*, from both sides of the Atlantic, we are constrained to say, has been as consistent as it is emphatic.

EPISCOPACY, say the Tractators, being founded in its analogy to the Aaronic orders, and as such, engrafted, by Christ himself, into the constitution of the Church as modeled by himself and his apostles, is, in all its essential features, a PRIESTHOOD. And, they thence argue, that the analogy, to hold good, involves the perpetuity of priests, altars, sacrifices, etc.

But, that argument, as we have shown, is advanced as *the basis* of prelatical episcopacy alike by the Low Church or *Evangelical* party, as by those of the High Church and Tractarian schools.

Hence their demand of their Low Church brethren, the following tribute to consistency—either, first, an adherence, as good Churchmen, to ALL the principles involved in an application of the type to the things signified; or, second, a surrender of the argument of analogy in its defense.

This, however, would be to surrender the entire Episcopal scheme, and would place them on the platform of that simply fraternal and pastoral system of ecclesiastical polity, PRESBYTERY, the antipode of its sacerdotal claims. Between these, as we have said, there is no *via media*.* We must insist that episcopacy, on the ground of expediency alone, is utterly indefensible.† We must also insist, that, to *retain* episcopacy as founded in its anti-typal correspondence to the Aaronic orders, and avoid the danger of a collapse into the *Judaico-Romanic* system, is as consistent as to hope for the preservation of sound health in the midst of a pestilential atmosphere. Between it and “pure Protestantism,” there is not one congenial element. The four antagonistic theories of it as exhibited above, viewed controversially in its unnatural alliance with pure Protestantism, is a gordian knot which never can be untied; it must be CUT. Those earthquake commotions which, superinduced by this unnatural alliance, have so repeatedly, since the time of Archbishop Laud, shaken the Anglican hierarchy and her adopted daughter in America to their center, furnish the evidence that nothing short of a *total divorcement of the two*, can ever restore quietude within her distracted pale.

Our sincere regard for their spiritual welfare, and their speedy relief from this uncomfortable dilemma, induces the utterance of the prayer in their behalf—MAY THE LORD “HASTEN IT IN HIS TIME!”

* See Introduction, pp. 4-6, 35.

† See, on this subject, the section next following.

CHAPTER III.

OF THE ALLEGED POWERS OF THE PRELITICAL PRIESTHOOD.

SECTION I.

The apostolical powers, if continued, must be exercised whole and entire.—Division of their functions by prelatists into extraordinary and ordinary.—Bishops Taylor, Griswold, and McIlvaine on.—Design of.—Fallacy of.—Dr. Barrow and Cardinal Bellarmine on.—Prelatical dilemma.—Though they deny the continuance of the extraordinary functions apostolic, yet claim to exercise the highest of their miraculous powers, namely, that of conferring “the gift of the Holy Ghost.”—Proofs, quotations from—1st: The Romanists—2d: Tractarians—3d: High Church; Bishop Jeremy Taylor—4th: Low Church; Book of Common Prayer, (Ordinal of Ordination.)—Discretionary form of.—Remarks on.—Bishop McIlvaine.—Policy of the above scheme.

FROM the evidence furnished in the preceding section, of the **IDENTITY** of the Prelatico-Episcopal theory, Romish, Tractarian, and High and Low Church, at least, in all its essential features as a *Christianized sacerdotal priesthood*; we leave the reader to decide upon the merits of our arguments, demonstrative of its fallacy.

This, however, is but one feature of the system. We have thus far only considered its alleged sacerdotal character *in the abstract*. We have now to lay before the reader, what the same classes of advocates respectively claim in behalf of

THE POWERS OF THAT PRIESTHOOD.

We have assumed, as indispensable to the support of the prelatical dogma of an unbroken apostolical succession, the proof of its possession, *whole and entire*, of whatever constituted the original apostolical functions, pre-eminent among which, was their power to confer on others the

GIFT OF THE HOLY GHOST.*

Now, we are aware, that, in order to evade the above sequence of this theory, some of its advocates institute a *distinction* between the original functions apostolic, alleging, that some were extraordi-

* See pp. 182-183.

nary, some ordinary; and, that the latter *only*, constituted THE OFFICE apostolic which was transferred to their successors.* Thus Bishop Jeremy Taylor: "In the *extraordinary* privileges of the apostles they had *no* successors, therefore of necessity a successor must be constituted in the *ordinary* office of apostolate. Now what is this ordinary office?—Preaching, baptizing, consecrating, ordaining, and governing."† Bishop Griswold: "Christ did not promise that the working of miracles should continue to the end of the world, but that he would always be with the *office*. Working miracles *was not* their office.—It was to preach, to baptize, to lay on hands, and to govern the church."‡ Bishop McIlvaine: "The *essential* office of the apostles, sent to subdue and establish, and rule, as ambassadors of Christ," the Bishop argues at considerable length, must not "be confounded with those *extraordinary* endowments, and all that striking array of miraculous powers with which they were furnished for their enterprise." Speaking of these latter, he says, "Essential to its success in those days, they undoubtedly were; but essential to its nature, they certainly were not. We must not confound authority to act, with the means of acting successfully," etc. And, he tells us, that "the authentic voucher of office is the commission," etc.§

A convenient door of escape, this, from the responsibility of performing some acts apostolic—for example, that of speaking with tongues, healing the sick, raising the dead, etc. By thus summarily disposing of these, as *mere temporary appendages* of the original office, they furnish a plausible pretext, to say the least, on which to assume that the system of Prelatical Episcopacy stands on a level with the apostolic office—in other words, that bishops are to be regarded as apostles. Others, it is said, wrought miracles besides the apostles. "Even laymen did that."|| It is hence contended, that "as we cannot argue there are no presbyters, and deacons, and private Christians now, because they have no longer power to work miracles as they are recorded once to have done; so neither can it be argued there are *no* apostles *now*, because they possess no longer the supernatural powers which distinguished the original apostles."

But, we ask: Of those *acts* which prelatists admit to have constituted the ordinary office of the apostles; did they preach, speak, write, baptize, ordain, govern, etc. as *ordinary* men? This must be conceded, or, on the hypothesis of an alleged transfer of their OFFICE as constituted of these functions, their so-called successors must inherit from them the same *inspiration*—a miraculous endowment—under which they preached, etc.; otherwise, there is *no* ministry in the Church *now*, because men no longer preach, etc. by inspiration.

* See p. 184.

† Episc. Assert. p. 14, etc.

‡ Griswold on Apost. Succ. Tracts on the Church, No. I., p. 7.

§ The Argument for the Apost. Succ. By Bp. McIlvaine. Albany, 1843. pp. 4, 3, etc.

|| Griswold's Apost. Succ. Tract No. I., p. 7.

It had been well for prelatists, who display so much ingenuity in distinguishing between things which do not differ, had they discovered another distinction: that, we mean, between the nature and extent of the miraculous powers apostolic, and those of presbyters, deacons, and private Christians. With the former, *supernatural endowments* were conferred as the *SIGNS* of their apostleship. They were therefore conferred for the express purpose of confirming the inspired teachings and other acts apostolic. They were the proofs of their inspiration. They hence formed a part, not only, but, as we have elsewhere said,* they constitute *the very basis* of the apostolic commission. WITHOUT THESE POWERS THEY WERE NOT APOSTLES. What, "the commission," (Matt. 28 : 18, 19, 20,) independently, "the authentic voucher of office?" The Lord Jesus Christ has decided otherwise. "If a man bear witness of himself, his witness is not true." "The commission," therefore, we affirm, proclaimed by the apostles by the word of mouth or exhibited on a piece of parchment, unaccompanied by an "authentic voucher," had forever remained a dead letter. The *apostleship* of Peter and his compeers, as predicated of this commission as given, Matt. 28 : 18, 19, 20, we have shown, so far as connected with the instance of his and of their agency in the appointment of Matthias,† was *null* and *void*, for the simple reason that their *official functions* were *incomplete*, till the descent upon them of the Holy Ghost on the day of Pentecost. *Before* the crucifixion, the official functions apostolic embraced, in common, those of *preaching, teaching, baptizing, AND the working of miracles*. "And he ordained twelve—that he might send them forth to preach, *and* to have power to heal sickness and cast out devils." Thus Mark; so also Luke: "And he called the twelve disciples together, and gave them power and authority over all devils, *and* to cure diseases, *and* he sent them to preach the kingdom of God." Accordingly "they went through the towns, preaching the gospel, *and* healing everywhere." *After* the resurrection, Christ expressly "commanded them that they should not depart from Jerusalem, but *wait* for the promise of the Father" in reference to their *full endowment* of official "power," by their being "*baptized with the HOLY GHOST*." And, this official "power" conferred, and, pre-eminent among the *SIGNS* of their apostleship, was their "power" to confer on others, not, mark, the official "power" itself, which, as we have elsewhere shown, was absolutely incommunicable,‡ but, THE GIFT OF THE HOLY GHOST. True, this gift, upon whomsoever conferred, as in the instances of the Samaritan converts by Peter,⁵ and of the disciples of Ephesus by Paul,⁶ included miraculous endowments. But, being derived from, they were inferior to, the "power" which bestowed them.

(1) John 5 : 31. (2) Mark 3 : 14, 15 ; see also chap. 6 : 7-13. (3) Luke 9 : 1-6. (4) Acts 1 : 4, 5.
 (5) Acts 8 : 14-17. (6) Acts 19 : 1-7.

* See Part II., pp. 111-116. † See Part II., pp. 133-138. ‡ See pp. 107-114.

If, then, the fact that those who preached, baptized, ordained, etc., in virtue of authority which they derived from the apostles, clothed them with *apostolical* functions, it follows from the above reasoning, (and in regard to which we challenge refutation,) that those, yea, even private Christians not excepted, who derived the power to work miracles from the same source, *are also* apostles. Surely, prelatists need not be at a loss after this, for *materiel* out of which to coin New Testament apostles!

We must, in passing, beg to introduce to the reader's notice the following on this subject, from the learned Dr. Barrow. In his work on "the Pope's Supremacy," (of standard authority with Episcopalians,) speaking of the nature, design, and end of the apostolical office compared with that of a bishop, he says, "The OFFICES of an apostle and a bishop are not well consistent, for the apostleship is an *extraordinary* office, charged with the instruction and government of the whole world, and calling for an answerable care"—"but episcopacy is an *ordinary* charge, affixed to one place," etc. And again: "The apostolical office, as such, was *personal* and *temporary*, and therefore, according to its nature and design, not successive and communicable to others in perpetual descentance from them. It was, as such, in all respects extraordinary, conferred in a *special* manner, designed for *special* purposes, discharged by *special* aids, endowed with *special* privileges, and was needful for the propagation of Christianity and founding of churches," etc. Then follows his enumeration of what constituted the marks of an apostle. These may be found in this Treatise, Part II., p. 109. He then adds: "Now, such an OFFICE, consisting of so many extraordinary privileges and miraculous powers, which were requisite for the founding of the Church and the diffusion of Christianity, against the manifold difficulties and disadvantages which it must needs encounter, *was not designed to continue by derivation*, for it containeth in it divers things which apparently were not communicated, AND WHICH NO MAN WITHOUT GROSS IMPOSTURE AND HYPOCRISY COULD CHALLENGE TO HIMSELF." "Neither," he adds, "did the apostles pretend to communicate it: they did, indeed, appoint standing pastors and teachers in each church; they did assume fellow-laborers, or assistants, in the work of preaching and governance, but they did not constitute apostles equal to themselves in authority, privileges, or gifts, for, who knoweth not" (saith St. Austin) "that principate of apostleship is to be preferred before any episcopacy." And he then quotes from the Romish Bellarmine the following, on the same subject: "The bishops have *no true* apostolical authority. Wherefore, St. Peter, who had no other office mentioned in Scripture, or known to antiquity, beside that of an APOSTLE, *could not have properly and adequately any successor to his office*: BUT IT NATURALLY DID EXPIRE WITH HIS PERSON, AS DID THAT OF THE OTHER APOSTLES!"*

* Dr. Barrow, on the Pope's Supremacy, pp. 63, 64, 65, New York edition. 1845.

We leave the advocates and admirers of prelacy to reconcile Bishops Taylor, Griswold, and McIlvaine, with Dr. Barrow and Bellarmine, on this subject, as best they may. We repeat, that the apostles, aware of the nature, design, and limits of their *official functions*, whatever other offices they instituted as connected with "the work of the ministry," yet never conferred on others that "power" in which all their functions, like the rays of light to the sun, concentrated, the power to confer on others THE GIFT OF THE HOLY GHOST.

Yet, strange to say, the *divorcement*, as above, of the miraculous powers from the other functions apostolic, as a mode of escape (adopted by the above writers) from the consequences to which we have alluded, as following the admission that they formed *a part* of the original office, to the contrary notwithstanding, the prelatico-episcopal system advocated by them, involves, in the exercise of their so-called *ordinary* apostolical functions, what all must admit to have constituted the HIGHEST MIRACULOUS ACT ever put forth by the original apostles themselves—that, we mean, of conferring the gift of the Holy Ghost!

Yea, and that, as we shall now proceed to show, holds equally true of the four phases of the system, Romish, Tractarian, and High and Low Church.

1. THE ROMISH. The fourth section of the fourth Canon of the Decrees of the Council of Trent, is as follows: "Whoever shall affirm that the Holy Spirit is not given by *ordination*, and therefore, that bishops say in vain, 'RECEIVE YE THE HOLY GHOST;' or that thereby a character is not impressed; let him be accursed."

2. THE OXFORD TRACTARIAN, or Puseyite Scheme. "We have confessed before God our belief, that through the bishop who *ordained* us, *we received* THE HOLY GHOST, the *power* to bind and to loose, to administer the sacraments, and to preach."*

The Bishop of Exeter (Phillpotts), in commenting on the "Preface" to the Form and Manner of "making, ordaining, and consecrating of bishops, priests, and deacons, according to the order of the Church of England," holds the following language: "Of imposition of hands, here declared to be necessary to valid ordination, it is not easy to conceive why the Church should thus declare it to be *necessary*, unless because it holds, in common with all acknowledged branches of the Catholic Church to the time of the Reformation, that the same form of ordination, in other words, *the giving the Holy Ghost for the offices of the Christian ministry*, which was observed by the apostles themselves, was also, under the direction of the Holy Ghost, transmitted by them for the *perpetual observance of the Church*," etc.†

3. HIGH CHURCHMEN. Bishop Jeremy Taylor. "The summe

* Tracts for the Times. No. I. p. 2, etc.

† Episcopal Charge, etc., by the Bishop of Exeter. 1839. Bricknell's Judgment, etc. p. 277.

of all is this, that Christ, to the apostles, gave a plenitude of power, for the *whole commission* was given to them in as great and comprehensive clauses as were imaginable, for by virtue of it, *they received a power of GIVING THE HOLY GHOST in confirmation, and of giving HIS GRACE in the collation of holy orders,*" etc. "And his power," he adds, "was not temporary, but successive and perpetuall, and was intended as an *ordinary* office in the Church," etc.*

4. LOW CHURCHMEN. These, in their adoption and use of "the Book of Common Prayer" of the Anglican and American Episcopal Church, adopt with it the stereotyped "form and manner of ordering priests," etc., as therein set forth. Now, in that form, the bishop, in the act of imposing hands on the head of the candidate for priest's orders, says thus: "RECEIVE THE HOLY GHOST *for the office and work of a priest in the Church of God,*" etc.

True, in the compilation of the American Prayer Book from the Anglican liturgy, the following modified "form" was appended for the discretionary use of those who might prefer it: "*Take thou authority to execute the office of a priest in the Church of God,*" etc., an addition,† we observe, effected through the influence of Bishop White, Bishop Seabury finally consenting, though with great reluctance.‡

Now, this modified discretionary "form," when contrasted with the other, at first sight one would suppose was the offspring of a *Presbyterian* adviser! But, we ask, in the first place, how often is it used as a substitute for the other? The writer, who has witnessed the ordinations of many priests by different bishops, does not recollect a single instance. And, that it is considered as a mere dead letter, we think may be safely inferred from the fact, that, in "the form of ordaining or consecrating a *bishop*," the above discretionary "form" is not inserted! But, if necessary in the ordination of a priest, why not in the consecration of a *bishop*? If, in the use of the first "form," when ordaining a priest, there were grounds to apprehend the exercise of a function *unwarranted* by the "power" claimed to have been derived from the apostles, by what rule is the exercise of that power justified when consecrating a bishop?

Bishop McIlvaine, however, has settled the matter for us. In a recent sermon, preached at the consecration of Dr. Upfold as Bishop of Indiana,§ founded on Eph. 3 : 8, "Unto me who am less than the least of all saints *is this grace given*, that I should preach," etc., he remarks: "There is no objection to the supposition that in these words he (Paul) referred partly to his office of apostleship as a grace. In receiving it (that is, the *office* of apostleship),

* Bishop Taylor's *Episcopacy Asserted*. p. 46. Oxford edition. 1642. Small 4to.

† An addition to, we observe, not an alteration of, the Anglican form. The American Prayer Book still retains that form.

‡ Bishop White's *Memoirs of the Church*. p. 203. Philadelphia edition. 1820.

§ Reported in the *Protestant Churchman* of March 9th and 16th, 1850.

he in a certain sense RECEIVED THE HOLY GHOST, since all authority to minister in the Gospel is of the Holy Ghost." And then, in a note appended to said sermon, he says, "nothing more than this is meant by the language of the office for the consecration of bishops, 'RECEIVE THE HOLY GHOST for the office and work of a bishop,' etc. "Nothing more." What *higher* meaning, pray, could be attached to said language? The "*office of apostleship*" was now about to be conferred on Dr. Upfold through the "*grace*" or "gift of THE HOLY GHOST," by the imposition of hands of three consecrators in unbroken succession from Paul, from whom the "power" of "conferring" said "*grace*" was especially derived, and of whom my very worthy and learned friend, Bishop McIlvaine, was one. The occasion required at *his* hand, a vindication of the act. Suffice it to say, that that vindication is complete. In the same note, the bishop tells us that the "*substitute*" allowed to be used in the ordination of priests is of *similar import* with that of the *original* form—"Receive the Holy Ghost," etc.

It is clear, then, that the system of prelacy, though it *disclaims* miraculous powers apostolic in behalf of their alleged successors, on the ground that they, being extraordinary, were hence temporary, and therefore formed no part of their office, yet nevertheless claims to exercise the *highest* miraculous prerogative of the apostolic college!

And, we submit, whether, to a thoughtful mind, the reason is not obvious. It were absurd to assume the *name* without the *thing**—the *office* without the *functions*. Why it is then, that, disclaiming the *lesser*, the advocates of prelacy at the same time arrogate the exercise of the *greater*, of the functions apostolic, can, so far as we know, be accounted for on no other principle than that found in the difference of their nature, modes of operation, and effects. The former have to do with the physical world, and hence are tangible to the *senses*. The latter, with the spiritual world, and hence is addressed to man's *faith*. The assumption of the apostolic prerogatives, *whole and entire*, therefore, must be authenticated by their *casting out devils*, speaking with tongues, curing diseases, raising the dead, etc., or, in the event of their *failure* to do so, work out a tangible demonstration that they "*are not* apostles." Creaturehood proneness to credulity and superstition, on the other hand, has rendered man a more ready dupe to the assumptions of a power purely *spiritual*. It results, that, under a *covert denial of the continuance* of miraculous powers in the Church, that ascendancy has been obtained over the credulous by limiting their claims to the possession of this latter power, which similar pretensions to the former had defeated.

* See Part II., pp. 146-148.

SECTION II.

The same subject continued.—On the extent of the alleged powers apostolical, as claimed in behalf of their successors.—Preliminaries.—Substratum of the prelatico-episcopal theory.—Principle involved, namely, Prelacy, as essential to the *being* of the Church.—Argument for, not the *name*, but the *acts*, etc.—Bishops Griswold and McIlvaine.—Essential to the support of.—Fallacy of.—The *name* apostle. retained by Bishop McIlvaine.—Equivocal and contradictory use of, by prelatists.—Bishops McIlvaine and H. U. Onderdonk compared.—How used in the time of Ignatius.

But, we have thus far spoken of the priestly character of the prelatico-episcopal system simply in the abstract. We come now to treat of

THE EXTENT OF THOSE POWERS,

claimed in its behalf by its respective advocates, Romish, Tractarian, and High and Low Church.

Preliminary to an exhibit of these alleged powers, we must beg to call to mind our declared belief, that episcopacy, as adopted on the ground of *expediency* at an early period of the post-apostolic age, containing within it the *germ* of the papacy, finally attained to the full maturity of that "infinite superstition" as it now exists; and also, that, under its various *Protestant* forms, it has the same tendency Romeward as that of the magnetic needle to the body which attracts it.*

As a stand-point under which to exhibit the nature and character of these alleged powers, we shall, for the benefit of the reader, introduce in this place what may be termed the *substratum* of the whole system. It is this:—

"*Nulla ecclesia sine episcopo*"—"Without a bishop, there is no Church:" in other words, EPISCOPACY IS ESSENTIAL TO THE BEING OF THE CHURCH.

This hypothesis calls for remark regarding the two following particulars:—the mode or criterion of recognition, and the extent of the powers or functions of the Episcopate.

I. First, then. *The mode or criterion of recognition of the Episcopate.* What is it? Prelatists, discarding the names or *titles*, tell us that the successors of the apostles are to be known by their *acts*. Instance the following: Bishop Griswold says, "The *name* of apostle was not long continued."—"This circumstance," he adds, "has led some to suppose, that the apostolic office ceased with those who first bore the *name*. To decide this, you have only to consider what was their *office*."† And so, Bishop

* See p. 180. † Bishop Griswold, on Apostolical Office, p. 7.

McIlvaine. "What was the peculiar nature of the supervision, or episcopate exercised by the apostles, that *name*, of itself, does not indicate."* Others, it is argued, were called apostles, who were not such in the same sense with "the twelve," therefore, the *name* can decide *nothing*!

But we ask, For what purpose are names given? Certainly, to distinguish between persons and things that differ. Why then *divorce* the name from the thing designated by its use? Evidently, the name *and* thing—OFFICE—must in every case be taken together, a condition indispensable in discriminating, and under which alone we can discriminate between the official acts of a superior and an inferior dignitary bearing the *same name*.

Viewed, however, in connection with the prelatical theory, the above divorcement of the name from the office forms an *essential element* in the argument for the apostolical succession. It is predicated, and is necessary to the support of, the distinction as alleged by prelatis, between the extraordinary and ordinary functions apostolic. Bishop Griswold being judge, "the name of apostle was not long continued."—Hence, "*after their death*, their successors in office, in honor of the first apostles, modestly, by general consent, assumed the name of bishop."† The only criterion therefore left us, to decide whether or not they are successors to the apostles, is to look, not at their names, but at their *acts*. The apostles preached, baptized, ordained, governed the Church, etc. Bishops do the same. Therefore, bishops are successors to the apostles. To bishops was transferred the apostolic office.

"Modestly, by general consent, assumed the name of *bishop*." What an act of modesty!—to claim the office or *functions*, and discard the *name* which designated them. The great Dr. Barrow has decided in reference to this office apostolic, that, "*no man*, without gross imposture and hypocrisy," can "challenge it to himself." We may be excused therefore if we add, that the history of the Church of Christ from the second century, forms one continuous line of evidence of the deep hypocrisy of this pretense. I submit it to the sober decision of the reader. Let it be supposed, that, "in honor of the first apostles," the *name*, rather than the office, of the apostles, had been the thing selected by their so-called successors. What had been the result? This may be inferred from the obvious *powerlessness* of a mere name for evil, compared with the *potency* of powers assumed by those for whom they were never intended. The unchecked ambition for "the PRE-EMINENCE" which the choice of the *latter* has produced, has brought down upon Christendom the dark cloud of Paul's predicted apostasy from the faith, and drenched the world in blood!

But, *do* prelatis discard the *name*, apostle? Bishop McIlvaine scouts the idea of any "arrogance" or "presumption" in retaining

* Argument for the Apostolical Succession, p. 5.

† Bishop Griswold, on the Apostolical Office, p. 7.

it, any more than in setting up a claim to the office. Being termed "successors of the apostles," that is, in name, and having "succeeded to the apostolic office," "whether it be arrogant or not," says he, "depends entirely upon whether it be *true*." He assumes that it *is* true. Yea, more. As though to refute the plea of modesty as above alleged by Bishop Griswold in substituting the name of bishop for that of apostle as a mark of "honor" to "the twelve apostles of the Lamb;" this pious and humble prelate contends that, the names of apostle and bishop, being used interchangeably to denote the same office, the successors of the apostles are entitled as well to the one name as the other. In answer to the question, "What was the peculiar and characteristic nature of the apostolic office?" He replies: "They themselves applied to it *a name* which will aid the answer. Peter, in addressing his brother apostles concerning the filling of the vacancy caused by the death of Iscariot, expressly styles *the office* which the traitor had vacated, *his bishopric*, or *his episcopate*, as the original* reads. The same is also called, in the same transaction, *his apostleship*. Hence, in the writings of the Fathers, the names of *apostle* and *bishop* are used as pertaining essentially to *the same office*." (And he quotes Cyprian and Hooker in his support).† Just precisely what *we* affirm. *Name* and *office* go together. The former, as expressive of "the peculiar and characteristic nature of" the latter. We must, however, rely upon the Bishop's generosity, to reconcile the above statement, with that already quoted from page 5, of his argument. "What was the peculiar nature of the supervision, or episcopate"—that is, OFFICE, "exercised by the apostles, that name, of itself, does not indicate."

One other instance, as a further evidence of the equivocal and contradictory mode of dealing with this subject by prelatists. It occurs in connection with the *names*, "Angel" and "Star," as denotive of official ministerial rank. In reference to these, one writer "stakes the cause of prelacy upon the fact, that the angels were called *bishops*." While another "is at no loss to assign a sufficient reason why they *were not* called bishops." Take the following in illustration.

* פקדוֹתָי, PEKUDDATHO, Psalm 109 : 8; Ἐπισκοπήν, *Episcopēn*, Acts 1 : 20; signifies charge, employment, oversight, or office, *as a whole*. It is to be borne in mind, that this is the *only* instance in which this name is applied by the apostles to themselves; and that, as a synonym of the name apostle, it is never, in the New Testament, applied to others. Paul, as we have shown, (p. 159,) uses it *interchangeably* with the name πρεσβυτερος, *elder*, in Acts 20 : 17, 28; Titus 1 : 5, 7, an office *inferior* to the *bishopric* of the apostles

† Argument for the Apost. Succ. pp. 4, 5.

Bishop McIlvaine says, that to these angels "was appropriated, during their lifetime, the title of *bishops*, as a distinctive title of their special office." This, he says, "is not disputed;" and he quotes Ignatius as evidence. "Ignatius, Bishop of Antioch, who personally knew and conversed with St. John, writing to the Church of Ephesus not more than twelve years after St. John had addressed the angel of that church, in the book of Revelation, expressly says that Onesimus was then its *bishop*,—'who,' says he, 'according to the flesh is your bishop.'"*

Bishop H. U. Onderdonk says, "These 'angels' were addressed just at the time, when, as we learn from other sources, the name of *apostle* was about being relinquished by those individuals so called in Scripture, and the name of *bishop* was IN TRANSITU from the second order to the first; the former title was losing, or beginning to lose, its more general application; and the latter *had not yet* acquired its final appropriation."—"The dignitaries in question," i.e. the 'angels,' were addressed, when it was somewhat *too late* to call them apostles, and *too soon* to call them bishops."

Here, then, the terms 'angel' and 'star' being symbolic,† we have seven alleged successors of the apostles, for a period, at least, *without a name*.

Respecting the above, we shall only remark, first, that Ignatius was right in one thing. He says of these bishops, that they were such "*according to the FLESH*;" which, admitting that the document is authentic, furnishes proof that they were *not* such according to the SPIRIT: that they were *of* man and *by* man: *not* by Jesus Christ and God the Father. Second, at the time of which both these bishops speak, that of Ignatius, it "is confessed on all hands," that the name, bishop, was the title, *not* of a prelate, but of a *parochial pastor*: it was used interchangeably with that of elder, or presbyter, to denote the same office. If, then, according to Bishop McIlvaine, these angels were then called "bishops," as "the distinctive title of their special office," it follows, that they "were not prelates, but parochial pastors." We leave it with Bishop McIlvaine to evade "this logic" as best he can.

* Argument for the Apost. Succ., pp. 10, 11.

† See p. 130.

SECTION III.

The subject continued.—Extent of the alleged prelatical functions.—Their incongruous and discordant views of.—The subject applied—1st: To the nature, character, and powers of “the twelve”—Alleged *Headship* of Christ transferred to them—Bishops Griswold and McCoskrey—Absurdity of—2d: Its transfer by the Apostles to others—Bishops Griswold and McCoskrey—Whole and entire.—Contradicted by the distinction made by them between the extraordinary and ordinary functions apostolic.—Continuance of miraculous powers in the line of prelatical bishops, positively affirmed by Maurice.—Made to depend, however, on their faithfulness.—By others, denied.—Quotations from “Tracts for the Times,” Bishop McIlvaine.—Rev. Mr. Melville.—Taken together, the system is complete.

But let us see whether less of incongruity attaches to the views of these writers, in regard to what they allege,

II.—Of the extent of the powers or functions of the apostolate, as alleged to have been derived, first, from Christ personally to the apostles; and second, from the apostles to their successors.

We will here venture the affirmation, that the above exhibit of the discrepancies of prelatical writers regarding their use of the *name*, apostle, etc., will sink into insignificance beside the universally discordant and incongruous views which they present on the subject of their alleged transferred *office*.

1. First. Of the *nature, character, and extent* of the powers or functions apostolic, as relating to “the twelve.”

Bishop Griswold. “Christ, immediately before he left the earth, advanced his apostles to *that* rank which he was leaving.” And again: “He (Christ) appoints them (the apostles) to the office which he was leaving.”*

Bishop McCoskrey. “Everything that could be possessed by a mere human being, was given to them (the apostles) by the Savior. He was, as the apostle declares, the head of the body, consequently this headship was transferred,” etc.†

The “*rank*,” “*office*,” and “*headship*” of Christ, transferred to his apostles!

We here deferentially ask: Will prelatists venture to institute a distinction in reference to the functions which merge in the “*rank*,” “*office*,” and “*headship*” of CHRIST, similar to that urged in reference to his apostles? We think not. It would hence follow, by parity of reasoning, that the apostles were placed on a platform of *equality* with Christ Himself. The *streams* are equal with the *fountain* whence they emanate. As the office of Christ is only to be known by His acts; and as, in view of His inherent

* Bishop Griswold on the Apostolic Office, p. 5.

† Bishop McCoskrey's Sermon on Apostolic Bishops, p. 7.

possession of the Spirit without measure, He "spake as never man spake," healed the sick, cast out devils, raised the dead, etc., so, of course, of the *functions*, inherent in the "rank," "office," and "headship" delegated by Him to his apostles. Otherwise, *Christ is divided!* But, so far from this, the bishop, though he explains Christ's headship to "mean that which belonged to him in his human nature, as Head and Governor of the Church,"* yet reiterates some half dozen times, that Christ, "as he was about returning to heaven," transferred his office as high priest, to his apostles, not only, but with it, "the power which he received from the Father;" that, "in this transaction, they were raised up to THE VERY SAME OFFICE which Christ himself held." "In short, that they were empowered to "do everything which Christ would have done, had he continued on the earth!"†

We here ask, by the way: Had Christ "continued on earth," would he have been a *priest*? Let Paul answer: "For if Christ were on earth, he **SHOULD NOT** be a priest."

But Christ is a priest, yea, even that "high priest after the order of Melchisedek," who hath an unchangeable priesthood."

But if unchangeable, it must *now* be in exercise. And, as we know that it is not continued by Christ personally on the earth, it must be continued "*in the heavens*." "This man, after he had offered one sacrifice for sins," as a "high priest forever, after the order of Melchisedek," "forever sat down at the right hand of God."

It happens, after all, that Christ **IS** divided. "His "rank," "office," "headship"—his high priesthood, together with all "the power which he received from the Father," transferred to his apostles, who thereby became his "representatives," or "permanent rulers and heads on earth."‡

The Holy Ghost has decided otherwise. The impossibility of such a transfer, in whole or in part, is manifest from the very nature of the great mediatorial work. For, while, "for the suffering of death" in expiating human guilt, "it behooved Christ to be made like unto the brethren;" the *efficacy* of that atonement, etc., is available in our behalf only in virtue of the union of the *divine* with the *human* nature. That the "all power in heaven and in earth" given by the Father to Christ, therefore, is *absolutely incommunicable*, will appear from the fact that the transfer by Christ to his apostles of his human nature *only*, while, in Himself, the union of the divine with the human nature was indispensable to the *efficacy* of His work as mediator, had been but to render inefficacious and void his official and priestly functions, as put forth by man. And yet,

(1) John 3 : 34. (2) Matt. 28 : 18.

* Sermon, etc., p. 10.

† Sermon, etc., pp. 7, 8, 10, 12, 13, etc.

‡ Sermon, etc., pp. 8-12.

2. These powers or functions, as alleged to have been received by the apostles from Christ, are declared to be *transferable*. Thus, Bishop Griswold. "Christ promised to be with them (his apostles) even to the end of the world, evidently meaning them and their successors in *the same office*."*

Bishop McCoskrey. "This point then is clearly settled: that the apostles held the only ministry which was of Christ. Not only the power to rule and govern the Church, but of course it must also follow, to *continue* the same office. If not, there has never been any authorized ministry in the Church, and all who profess to be commissioned as ambassadors of Christ, are GROSS IMPOSTORS."†

We would respectfully remind Bishop McCoskrey, that he is sadly at issue with the learned Barrow on this point.‡

Well. These powers or functions: Were they to be transferred in *whole* or in *part*? The apostles, undeniably, besides being inspired men, were endowed with miraculous powers. Allowing, then (in the sense of a logical deduction of), the statements made respecting them by the above writers, the sum of the matter is this:

The apostles were advanced by Christ himself to the same rank, office, or headship in the Church which he was leaving, with authority to transfer "*the same power*" to their successors.

But, this rank, office, or headship apostolic, included the functions both of *inspiration* and of *miraculous powers*.

Therefore, the *successors* of the apostles, receiving from them "the same powers" which they received from Christ, are endowed with *inspiration* and *miraculous functions*!

And thus, as the reader casts his eye along the alleged unbroken line of succession from Peter, or Paul, or both, in addition to those of the Papal line, prominent among the continuous links, he finds *Apostle* alias *Bishop* H. U. Onderdonk, of Pennsylvania; *Apostle* alias *Bishop* B. T. Onderdonk, of New York; *Apostle* alias *Bishop* S. A. McCoskrey of Michigan; *Apostle* alias *Bishop* C. P. McIlvaine, of Ohio; *Apostle* alias the would-be MY LORD *Bishop* G. W. Doane, of New Jersey, etc., etc., some of whom, at least, it must be admitted, have been marvelously inspired, and have performed many marvelous wonders; but, with what evidence that they were of the same nature and character with those of the *original* functions apostolic, we leave others to decide.

At this point, however, we are admonished not to bear "false witness against our neighbor." Protestant prelatists remind us of the *distinction* on which they insist, between the extraordinary powers and the ordinary functions of "the twelve;" and, that the "rank," office or "headship" transferred by them to their successors

* Bishop Griswold on *Apostolic Office*., p. 6.

† Bishop McCoskrey's Sermon on *Apostolic Bishops*, p. 12.

‡ See p. 109.

relate exclusively to the *ordinary* powers apostolic. We refer the reader to our quotations on this subject (page 204) from the writings of Bishops Taylor, Griswold, and McIlvaine. And, in addition to what we have there offered, to show that the above is a distinction between things which do not differ,—miraculous powers, under the first two commissions, as proved from Mark 3 : 14, 15 ; 6 : 7–13 ; and Luke 9 : 1–6, forming the components of the same official functions ; also, the error of this class of writers in overlooking a real distinction,—that, we mean, between the nature and extent of the original powers apostolic and those which were derived from them ; and, finally, the fact that the name apostle (Bishop McIlvaine being judge) is given to define “the peculiar and characteristic nature of the apostolic office,”* and that, hence, both must go together ; we now add, that, while they retain in their liturgy the present stereotyped form for the ordination of priests and the consecration of bishops,—that of claiming the exercise of the highest act of miraculous power apostolic, viz., the *conferring the Holy Ghost* by the imposition of hands : we cannot but view the argument as founded on this plea as utterly incongruous, futile, and vain. To the reply of Bishop McIlvaine to the question : “Were these miraculous gifts so connected with the apostolic office as to constitute in any sense its distinguishing characteristics ?” viz., that “they are not mentioned in the commission” (referring to Matthew 28 : 18, 19, 20) : it is sufficient to say, that every commission comprehends three parts : 1st, Qualifications for acting ; 2d, Authority to act ; and 3d, Directions how to act. The first, however, is the measure of their *official* functions. Their office is known by their names and by their acts. Christ, in the exercise of his office, not only taught, preached, etc., but wrought miracles. His apostles did the same. It were as consistent, therefore, to apply the above distinction to Christ as to his apostles. Query. Will these writers condescend to reconcile this divorcement of miraculous powers from the function of preaching, etc., with the following passage regarding the official powers of our blessed Lord, as the elect “high priest of our profession” ? “The Spirit of the Lord is upon me, because he hath anointed me to *preach* the Gospel to the poor ; he hath sent me to *heal* the broken-hearted ; to *preach* deliverance to the captives, AND RECOVERING OF SIGHT TO THE BLIND” ?¹

Relief from the dilemma involved in this indefensible hypothesis, however, is at hand. It affords, we affirm, the only possible escape therefrom. That redoubtable champion of Prelacy, Maurice, “whose praise is in all the Churches” Episcopal, speaking of these very powers apostolical as derived from “the twelve,” says, “that, according to the doctrine which has always prevailed in the Church, the *Episcopate* does contain in it the administration of the

(1) Luke 4 : 18.

* See Sermon, Argument for the Apostolic Succession, p. 4.

sacraments, the delivery of absolution, the preaching of the gospel, the ministering to the sick and poor,—ALL THE FUNCTIONS, in short, *which were at any time* committed by our Lord to his immediate disciples; and, that the BISHOPS HAVE, AND OUGHT TO BELIEVE THEY HAVE, ALL NEEDFUL POWERS TO PERFORM THESE FUNCTIONS"!

The above, the learned author designs as a reproof to the deluded Irvingites, as the expectants of a restoration, to the Church, of the original office apostolic with miraculous powers, as though, says he, "there be any reason to expect that an order will be introduced by SIGNS and WONDERS, which seems to be ALREADY IN BEING"! *

To this, however, it may be objected, that the learned Maurice intimates that though "Christ is still present in the Church," the continuance of the original functions is made contingent on the faithfulness of their successors. Christ, he says, "would still communicate ACTUAL POWERS to his ministers, *if their faithlessness did not interfere*"! † Have, then, the "actual powers" apostolic been forfeited by the "faithlessness" of their successors? Where, then, pray, are we to look for the office? An office *without* functions! The above admission would work inevitable ruin to the stand-point—the substratum of the Prelatical theory,—"*Nulla ecclesia sine episcopo.*" We should then have "a church *without* a bishop"!

But, no. Prelatists have no idea that the perpetuity of apostolical successors and the consequent existence of "THE Church," should be thus suspended upon the precarious basis of an "IF," predicated of the personal unfaithfulness, etc. of those who form the connecting links. That the "actual powers" apostolic,—though "transmitted through corrupt channels,"—for example, "traitors," like Iscariot, or the "deficient and untaught," even though they teach "falsehood" and administer "sustenance little better than poison,"—cannot be vitiated or destroyed, we refer the reader to the following prelatical gems:—

"Nor, even though we admit that many of those who formed the connecting links of this holy chain were themselves unworthy of the high charge reposed in them, can this furnish us with any solid ground for doubting or denying their power to exercise that legitimate authority with which they were duly invested, of *transmitting* the sacred gift to worthier followers."—"The very question of worth, indeed, with relation to such matters, is absurd. Who is worthy? Who is a fit and meet dispenser of the gifts of the Holy Ghost?"—"And, be it remembered, that the apostolic powers, if not transmitted through these, in some [many?] instances corrupt channels, had not been transmitted to our times *at all*."—"The *unworthiness* of man, then, *cannot* prevent the good-

* Maurice's Kingdom of Christ, pp. 379-382.

† Ibid. p. 381.

ness of God from flowing in those channels in which he has destined it to flow."*

Bishop McIlvaine, speaking of "the prejudice" "as to personal character and fitness" "of the modern successors with the first in the chain," "occupying, individually, just that relation to the present Church which the apostles, by virtue of the essential features of their office, sustained individually to the Church of their day," by way of exposing its unreasonableness, says: "Be it remembered that Judas Iscariot was numbered with the apostles by the Savior himself, and Judas was a *traitor*."†

The distinguished Mr. Melville, of London, expressly affirms: "If, whensoever the minister himself is deficient and untaught, so that his sermons exhibit a wrong system of doctrine, you will not allow that Christ's Church may be profited by the ordinance of preaching; you clearly argue that Christ has given up his office, and that he can no longer be styled the 'minister of the tabernacle.' When every thing seems against the true followers of Christ, so that, on a *carnal calculation*, you would suppose the services of the Church stripped of all efficacy, *then*, by acting faith on the Head of the ministry, they are instructed and nourished, *though in the main, the given lesson be FALSEHOOD, and the proffered sustenance be little better than POISON*!"

Thus, then, while Maurice steps forward to the relief of his brethren from the sequence of their distinguishing between things which do not differ; they again return the compliment, by pointing out to him how quite unnecessary it is that he should shrink from his former declaration, that "according to the doctrine that has always prevailed in the Church, the Episcopate "has been sig-nalized "by signs and wonders *already in being*."

This, we again repeat, is the *only consistent* and legitimate deduction flowing from the prelatical hypothesis of a ministry derived from the apostles, and endowed with those "same powers" in unbroken continuity to the present day, which they affirm to have received from Christ. Bishop Seabury, therefore, was right in *opposing* the introduction as a substitute for the original, of a form for the ordination of priests and the consecration of bishops, of an equivocal character. Equivocal? O, no, says Bishop McIlvaine. The substitute, "Take thou authority to execute the office of a priest in the Church of God now committed to thee by the imposition of our hands," etc., "expresses *the interpretation of the Church* as to the words of the other: 'Receive the Holy Ghost for the office,' etc.‡ Then they are of equivalent import. Else, where the consistency of allowing the use of either indifferently, at the discretion of the ordaining bishop?

* Tracts for the Times, No. V., pp. 9, 10, 11, 12.

† Sermon, Argument for the Apostolical Succession, p. 8.

‡ See Sermon, *Protestant Churchman* of March 16, 1850.

SECTION IV.

Aggregate powers of the prelatico-episcopal priesthood, as advocated by, 1st, The ROMANISTS.—(1.) Of the priesthood generally.—(2.) Of the popedom in particular.—(a.) Immaculate.—(b.) Infallible.—(c.) Their spiritual powers.—(d.) Their temporal powers.—(e.) Their supremacy, absolute and universal.—(3.) The Romish, “the mother and mistress of all churches.”—Means employed for her extension and support.—2d. PROTESTANT prelatists, Anglican and American.—(1.) Of the ministry as a Christian priesthood.—(2.) Of their official powers.—Bishops Griswold and McCoskrey. See p. 191.—(a.) Immaculate.—(b.) Infallible.—(c.) Their spiritual powers.—Absolution.—Mediation.—Dr. Dodwell.—Bishops Griswold and McIlvaine.—Inference.

Come we now,

III. To exhibit a condensed view of the *aggregate powers* of the prelatico-episcopal priesthood, as alleged to have been derived from Christ through the apostles, as set forth,

1. In the ROMISH theory of that system.

The extent of the “all ministerial power” of the Church of Rome, may be collected from her almost numberless canons, bulls, decretals, and rescripts, issued from time to time by her popes and councils, one and all of which, claiming to be of equal authority with holy Scripture, are held to be *infallible*. The following extracts will illustrate her claims:

(1.) In behalf of her ministry as a *Christian priesthood*. This ministry she affirms to be, not only the antitype, but that it is actually identical with, the priesthood of the old world, as existing even anterior to that instituted by Moses. The decretals authoritatively announce, that “the institution of the papacy began in the Old Testament, and was consummated and finished in the New.”*—“The greatness of the Pope’s priesthood began in Melchisedek, was solemnized in Aaron, was continued in Aaron’s sons, was made perfect in Christ, was represented in Peter, was exalted in the pontifical universal jurisdiction, and was manifested in Sylvester and his successors.”† “The order of the New Testament priesthood first began in *Peter*.”‡

(2.) In behalf of the stupendous powers alleged to inhere in this *pontifical priesthood*. In a general way, they are thus expressed: “As the authority given to Peter belongs to his successors, who therefore, in all the world, ought not to be subject to the pope’s decrees, which have such power in heaven, in hell, and upon earth, with the quick (or the living), and also the dead.”§ But, we must descend to particulars. They are declared to be,

* Distinct. 12, C. Decretis.

† Antoninus, Summa Majoris, Pars 3.

‡ Distinct. 21, C. In novo.

§ Distinct. 21, C. Decretis.—*Leo*. Dist. 19, C. Ita Dominus. *Nicholas*. Dist. 22, C. In tantum.

(a.) *Immaculate*. "The popedom hath neither spot, nor wrinkle, nor any such thing."*

(b.) *Infallible*. "The pope, who is judge of all, can be judged of none; neither emperor, nor priests, nor kings, nor people. Who hath power to judge his judge? The pope has power over councils, but councils have no power over the pope, on account of his PRE-EMINENCE."† "God hath reserved the pope from the judgment of man to his own judgment."‡ "The pope is free from all laws, so that he cannot incur any sentence of irregularity, suspension, or excommunication, or penalty, for any crime." The pope is to be presumed to be always good and holy, and though he be not holy, and be destitute of merit, yet the merits of Peter, his predecessor, are sufficient for him, who hath bequeathed a perpetual inheritance of merits and dowry of innocence to his posterity, so that, although the pope be guilty of homicide, adultery, and all other sins, he may be excused, by the murders of Samson, the thefts of the Hebrews, and the adultery of Jacob.§ Hence, "the Court of Rome never was found to slide or decline from the faith of apostolical tradition, or to be entangled with any novel heresy"|| "As the primacy of Rome hath not been preserved by any general council, but was obtained by the voice of the Gospel and the mouth of the Savior,"¶ therefore he is declared to be "*infallible without defect*," "upon every point of revelation," and that he "pronounces sentence clearly, distinctly, and with certainty infallible;" and that to the extent that it involves the "*plenary power*," First, to determine upon the canonical authority of the sacred Scriptures, and demand the belief or rejection of them in conformity with the papal decision. Second, to authorize the knowledge of the sacred volume for us. Third, to expound the sense of the Holy Oracles, and with all that certitude, that every Christian without scruple can believe it. Fourth, to decide peremptorily upon the additional doctrines and duties which are indispensable to salvation, and to supply, as emergencies require, from tradition and expediency, the deficiencies which they avow are obvious in the Scriptures of truth. And Fifth, to decide all controversies without reference to Scripture, conscience, or any other tribunal."**

(c.) Their *spiritual* powers. "The pope is, by divine right," in matters spiritual, declared to be "the sovereign head, supreme judge, and lawgiver in all things relating to religion, whether as to faith, manners, or discipline." "The pope is all in all, and above all, so that God and the pope, the vicar of God, are but one con-

* *Pelagius*. Distinct. 21.

† *Innocent*. Caus. 6, Qu. 3, C. Nemo. *Gelasius*. Caus. 9, Qu. 3. C. Cuncta.

‡ *Symmachus*. Caus. 9, Qu. 3, C. Aliorum.

§ Distinct. 40, C. Si papa.—*Thomas*. Qu. 3, C. Per principalem. Hugo, Dist. 40,

C. Non nos; Glossa.—Causa 12, Qu. 3, C. Absis.

|| Pope *Lucius*. Dist. 24, Qu. 1, C. Enim vero.

¶ *Pelagius*. Dist. 21, C. Quamvis.

** *Innocent*. Elect. C. Venerabilem. *Zachary*. Caus. 15, Qu. 6. C. Alius. *Gregory VII*. Clement. C. Pastoralis, etc. (See Fox's Acts and Monuments.)

sistory, for he is able to do almost that God can do, *clave non errante*, without error.** "God, not man, separateth that which the pope dissolves; therefore, what can you make of the pope but that HE IS GOD?—Wherefore the pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ,"† in regard to war, marriage, divorce, revenge, swearing, usury, homicide, perjury, and uncleanness"‡ "Thus the pope hath all power in earth, purgatory, hell, and heaven, to bind, loose, command, permit, elect, confirm, depose, dispense, do and undo. Therefore, it is concluded, commanded, declared, and pronounced, *to stand upon necessity of salvation*, for every human creature to be subject to the pontiff of Rome."§

(d.) Their *temporal* powers. "The power of the keys is given to the pope immediately from Christ. By the jurisdiction of which keys of binding and loosing, and dominion, the fullness of papal power is so great, that even emperors and all others are subjects to the pope, and ought to submit their acts to him."|| "There are three kinds of power on earth: Immediate; which is that of the pope from God: Derived; to other prelates from the pope: Ministering; belonging to emperors and princes to minister for the pope."¶ Hence, in virtue of this alleged *divine right*, one pope translated the empire from the Greeks to the Romans; another put down Childeric and set up Pepin; another appointed the king of Sicily; another stirred Rudolph against Henry IV.; another made Henry rebel against his father the emperor; another forced Henry II. of England to go barefoot to the tomb of Becket; another caused John to kneel and offer his crown to Pandulph the Legate; another prostrated Hugo of Italy, and absolved his subjects from their allegiance; another excommunicated Henry V., and obtained all his rights; another placed England under interdict; and another put his foot upon the neck of the Emperor Frederick, and reproved him for holding the wrong stirrup of the horse he was mounting.** In addition to the above, their powers are declared to be,

(e.) *Universal*. "All the earth is the pope's diocese; and he has

* Hostiensis, C. Quanto de transl. preb.—Baptist Summa Casuum.

† Decret. de transl. Episc. C. Quanto.

‡ Nicholas. Caus. 15, Qu. 6, C. Auctorit. Martin. Dist. 14, C. Lector. Gregory. Dist. 32, Qu. 7, C. Quod proposuisti. Innocent IV. Sixt. Dec. De Sentent. Ex-Com. C. Dilecto. Alexander III. De decimis. C. Exparte. De Elect., et Elect. Protestate. C. Significasti; Glossa. Bap. de Sumcas. Innocent IV. De Elect. C. Venerabilem. Extravag. de Jurejurando, C. Venientis. Martin V. Extravag. C. Regimini Univers. Eccles. Urban II. Caus. 23, Qu. 3, Excom.

§ Sixt. Decret. C. Felicis. Glossa. Boniface VIII. Extravag. De Majorit. Et Obed C. Unam Sanctum.

|| Dist. 19. C. Si Romanorum. Gab. Biel. Lib. 4.—Dist. 19.—Pet. de Palude.—Dist. 19. Imperator.

¶ Sum. Mag. Pars 3. Antonini. Innocent III. Sac. Unci. C. Qui Venisset.

** Innocent. Elect. C. Venerabilem. Zachary. Caus. 15, Qu. 6, C. Alius. Gregory VII. Clement. C. Pastoralis. Platina. Nauclerus.—Polydore Virgil. Urban. Caus. 15, Qu. 6, C. Juratos. Alexander III. Spons. et mat. C. Non Est. Adrian. Vit. Rom. Pont. Bulla Adriani.—(See Fox's Acts and Mon.)

the authority of the King of all kings over their subjects.”* And this upon the following ground: Melchisedek was king as well as priest. The priesthood of Aaron was an *ecclesiastico-political* system. Christ was King as well as Priest. Peter wielded the sword as well as the spirit, and dealt out death and damnation to the covetous Ananias and Sapphira. Therefore, “the pope is head of the Church of Rome, as a king over his judges; for he is Peter’s vicar and successor; vicar of Christ; rector and director of the universal Church; chief magistrate of *the whole world*; head and chief of the Catholic Church; universal pope and diocesan; most mighty priest—neither God nor man, *but between both*, the admiration of the universe, having both swords of temporal and spiritual jurisdiction,” etc.†

And so, “THE PAPACY” is declared to be “*the mother and mistress of all other Churches of Christ*; from whose rules no persons should deviate; but like as the Son of God came to do the will of his Father, so must you do the will of your mother the Church, the head whereof is Rome.”‡ “Be it known to all men, that Rome is the prince and head of all nations; the mother of faith; the cardinal foundation whereupon all Churches do depend, as the door upon the hinges; the first of all seats, without spot or blemish; the lady, the mistress, and instructor of all Churches; and a glass and spectacle to all men, to be followed in every thing which the Roman pontiff observes and ordains.”§

The *means employed*, to uphold and promote this “all ministerial power”|| of the Papacy. They are, 1st, The elevating TRADITION not only on a level with, but above, “Holy Scripture;”¶ 2d, Denying the Scriptures to the laity; 3d, Trampling on the consciences and the rights of men; 4th, Clerical celibacy; 5th, Imposing the doctrine of sacramental grace,—baptismal regeneration—transubstantiation, etc.; 6th, Image worship; 7th, The Confessional; 8th, Pilgrimages and Penances; 9th, Monasticism; 10th, The Inquisition; 11th, Purgatory.

* Dist. Caus. 11, Qu. 3. Si inimicus. Glossa.

† Bulla Donationis, Dist. 96. C. Constantine. *Paschalis*. Dist. 63. C. Ego. *Clement V.* C. Romani. Glossa. *Bonif. VIII.* Sixt. Decret. C. Ulbi. *Boniface*. Prohem. C. Sacrosancta. *Anacletus*. Dist. 22. C. Sacrosancta. *Bonif. IV.* Sixt. Decret. De Penit et Remis. C. 5. Glossa. *Alexand. IV.* Sixt. Decret. C. 4. Glossa. *Hilarius*, Dist. 25. Qu. 1. Nulli.—Sixt. Decret. C. Ad Arbitris. Glossa. *Boniface*. Sixt. Decret. De Const. C. Licet. *Innocent III.* De trans. C. Quanto. Prohem. *Clement* Glossa. “Papa Stupor mundi. Nec Deus, nec homo, quasi neuter es inter utrumque.” *Boniface*. Extravag. De Majorit. et Obed. C. Unam. Dist. 22. C. Omnes.—Sixt. Decret. De Senten. et Rerum. C. ad Apostoli, and the Glossa.

‡ *Lucius*. Dist. 24. Qu. 1. C. Recta.—*Calixtus*. Dist. 12. C. Non decit.—*Innocent*. Dist. 11. C. Quis.

§ Caus. 2. Qu. 7. C. Beati. *Nicholas*. Dist. 22. C. Omnes. *Anacletus*. Dist. 22. C. Sacrosancta. *Pelagius*. Dist. 21. C. Quamvis. *Nicholas*. Dist. 21. C. Denique. *Stephen*. Dist. 19. C. Enim Vero.

|| See Part I. of this Treatise.

¶ Bishop McCoskrey’s Sermon, Episcopal Bishops the Successors, etc., p. 13.

Thus much, then, respecting "the false ministry of this infinite superstition." And, though the arrogant and blasphemous assumptions of the system as here exhibited by modern Jesuitical artifice, are sought to be palmed upon the credulous and unsuspecting under a more modified and equivocal guise; yet "it should be remembered that not one jot or tittle of the whole farrago of impiety and despotism has ever been denied or rescinded; and that the whole is uniformly taught by every Roman priest to his votaries, and constantly exacted in all places and periods, when it can be done with certainty of success." Of this, the anomaly of the so-called French Republic, in her recent unholy crusade against the Italian Triumvirate, in their struggle for a divorcement of the Papal sword from the miter, and the conduct of his Holiness Pius IX. since his restoration, furnish ample proof.

We shall now proceed to compare with the above, the aggregate powers of the Prelatico-Episcopal priesthood, as set forth,

2. In the PROTESTANT theory, Anglican and American, of that system. And,

(1.) Of its claims in behalf of the ministry as a *Christian priesthood*. The sources of information defining their powers, lie scattered through the standard writings of their advocates, their respective rituals, and the records of dioceses, prelates, parliaments, kings, etc. Regarding their views of the Christian ministry as a "priesthood," we must refer the reader to our quotations from the writings of the Oxford Tractators and of the High and Low Church parties, etc., as given on pages 189-192, inclusive.

(2.) Of the *official powers* alleged to inhere in this priesthood. These are declared to be "the same" with the "rank," "office," and "headship" of Christ,—even ALL "the power which He received from the Father," so that they are enabled to "*do every thing which He would have done, had He continued on earth.*"* But, Christ was both immaculate and infallible. Therefore Episcopacy is,

(a.) *Immaculate*. We say, EPISCOPACY. Individual bishops may be "traitors," "deficient and untaught," "corrupt," "unworthy," etc. But inasmuch as we are informed "that Ignatius, Cyprian, and others," have decided that "the whole college of bishops throughout the whole world" is "ONE PERSON,"† etc., in other words, that Episcopacy is ubiquitous; its inherent purity cannot be vitiated, though "transmitted through—some," yea, even "*many, corrupt channels.*"‡ Thus reasons Rome.§

(b.) *Infallible*. Bishop McCoskrey, when speaking on the

* See quotations on this subject. pp. 214, 215, etc.

† See quotation, pp. 189, 190.

‡ See quotations, pp. 218, 219.

§ See quotation, pp. 220, 221.

subject of the transfer of the apostolic powers to their successors, and of their knowledge of duty in regard to it, says that "mistake on this subject was impossible;" for, says he, "the Holy Ghost" was given to them "*to keep them from any act which would be wrong*,"* etc. "Nor," says he, "has the power (given by the Savior) been taken back. On the contrary, it is to continue to the end of the world."† True, "the individuals who hold the office thus given," says he, "may and do change; but THE OFFICE created [Episcopacy] has not, *nor can it change*,"‡ etc. And, in confirmation of this point of apostolical infallibility, he refers us to the appointment of Matthias by the apostles; who, he says, "under the guidance of the Spirit" (*i.e.*, as bestowed on them "on the day of Pentecost") "which was to lead them into all truth," "*could not err* in a matter which would forever after give character to the Church of Christ."§ Indeed, infallibility is an inseparable adjunct of Episcopacy. Prelatists tell us, that the system, not being positively set forth in, or even strictly deducible from, the New Testament Scriptures *alone*, must depend upon evidence superadded to Scripture. But, this superadded testimony, *alias*, TRADITION, unless *authoritative*, is valueless, when offered as evidence of the unbroken transmission of an office claimed to be founded in *divine right*. To be authoritative, it *must be* inspired. You have then but to trace this superadded testimony to its source—the apostles, and their successors. Hence the infallible apostolic traditions,|| etc. Referring the reader to what we have offered on the subject of apostolical infallibility, as connected with the alleged appointment of Matthias as the successor of Judas,¶ etc., we pass to an exhibit

(c.) Of their *spiritual* powers.

First. OF EPISCOPO-PRIESTLY ABSOLUTION. On this subject, one of the most distinguished prelates of the American Episcopal Church holds the following language. "It is the explicit sense of our Church, that the power of remission and retention of sins is as permanent as the ministry, and is an essential prerogative of the sacerdotal office." And, he adds,—"*to remit sins*, is to be understood in its *literal* acceptance: such was the understanding of our Church when the Liturgy was prepared."** No doubt, Bishop Ives. You are right. In this matter, we hold that you are more sinned against than sinning. Your only crime, in our view, is, an honest and fearless exposition of your own standards. All attempts to evade the "soft impeachment" of the absoluteness of this "prerogative" are vain, so long as the form of absolution in the morning and evening service of the Book of Com-

* Bishop McCoskrey's Sermon, Episcopal Bishops Successors of the Apostles, p. 14.

† *Ib.*, pp. 8, 9.

‡ *Ib.*, p. 8.

§ *Ib.*, pp. 15, 16, 17.

|| See Part I. Preliminary Essay on Tradition, pp. 16, *et seq.*

¶ See Part II., pp. 133–137. Part III., pp. 181, 182.

** Bp. Ives's Sermon before the Convention of the Diocese of North Carolina, 1843.

mon Prayer is headed by the rubric following, namely: "The declaration of absolution, or *remission of sins*; to be made by *the priest alone*, standing, the people still kneeling." And hence,

Second. OF EPISCOPO-PRIESTLY MEDIATORSHIP. "None but the *bishops*," says Dr. Dodwell, "can unite us to the Father and the Son." "Whoever is disunited from the visible communion of the Church on earth,—must consequently be disunited from the invisible communion of the holy angels and saints in heaven, and what is yet more, from Christ and from God himself. It is one of the most dreadful aggravations of the condition of the damned, that they are banished from the presence of the Lord," etc. "The *same* is their condition, also, who are disunited from Christ, by being disunited from her visible representative, THE BISHOP."* And hence, the importance with which this theory is invested by all classes of its advocates. Speaking of the apostolical succession, "it is a question," says Bishop McCoskrey, "involving the *eternal interests of millions*,"† etc. Bishop Griswold tells us, "if differing denominations of Christians are ever brought to strive together for the faith of the Gospel, it will be by their uniting in the government, (whatever *they* may decide it to be) which God has set in his Church,"‡ *i.e.*, bishops. And so, Bishop McIlvaine: "But where shall we find these officers, of whom it may be said without arrogance,—they are the successors of the apostles? Where are they? The question we have no right to treat as unimportant."—It is "by no means of a merely incidental consequence; but on the contrary, of vital connection with the permanent interests of religion."§

EPISCOPACY,—"*vital*" to the "*interests of religion*,"—"involving the *eternal interests* of millions." No "*striving together* for the faith of the Gospel" without it. And these, the avowed sentiments of two of the most distinguished prelates and powerful advocates known in the ranks of the so-called EVANGELICAL or Low Church party. No. "None but the bishops can unite us to the Father and the Son." Like the Pope of Rome, they are "*neither God nor man, but between both*." On this subject, we would 'nothing extenuate, nor set down aught in malice.' "God forbid." But we deferentially ask, what else, what less, than the assumption of a mortal mediatorship between God and the souls of men, is the fair inference from these statements? It is the supplanting Jesus from his rightful place in the great plan of human redemption, as the "*one Mediator* between God and man."

(1) 1 Tim. 2 : 5.

* Dodwell's Lectures on the Apostolic Succession, p. 105.

† Bishop McCoskrey's Sermon, Episcopal Bishops Successors of the Apostles, p. 7.

‡ Bishop Griswold on Apostolic Succession. Tracts for the Church, No. 1., p. 17.

§ Argument for Apostolic Succession, etc.

SECTION V.

Episcopo-priestly arrogance, exclusiveness, etc., in regard, 1st. To the *ministry*.—Remarks on.—Protestant Prelatists.—Dodwell.—Bishops Griswold and McCoskrey.—Book of Common Prayer and Rev. S. H. Tyng, D.D.—2d. The *Church*, Anglican and American, identical.—Rev. Mr. Palmer, Bishop Hobart, Fowler's Catechism, and Bishops Brownell and Griswold.—Of the Episcopal theory of the *Church*.—(1.) Spiritual.—(2.) Ecclesiastico-political.—*Anglican*.—Her union with the State.—Henry VIII. declared the supreme head of, in Spirituals and Temporals.—Absolute and unlimited.—Continued under Edward VI.—Restored under Elizabeth.—Remains in force to this day.

Third. OF EPISCOPO-PRIESTLY ARROGANCE AND EXCLUSIVENESS.
And that in reference,

1st. To the *Ministry*.

We would simply here note, by the way, what Romanists offer on this subject. "Such privileges were granted by Christ to the court of Rome, that unless prelates and ministers of every country take their origin and ordination from the Pope, they are not counted of the true church."* "Whoever shall affirm that all Christians (that is, ministers *not* Romish) have power to preach the word, and administer all the sacraments, let him be accursed."†

Turn now to the voice of *Protestant* prelacy. "None but the bishops can unite us to the Father and the Son."‡ "Those who profess to be ministers of the Gospel, without having received *Episcopal* ordination, possess no more ministerial authority than any private Christian."§ Bishop Griswold makes Christian union *depend* upon the adoption by "differing denominations of Christians,"—that is, Presbyterians, Reformed Dutch, Congregationalists, Methodists, etc.,—of the Episcopal ministry or "government," which, he declares, is the *only ministry* "which God has set in his Church."|| Bishop McCoskrey, speaking of the apostolical succession, affirms that "IF" it has not been continued in the Church down to the present day, then "there never has been *any authorized ministry* in the Church, and all who profess to be commissioned as ambassadors of Christ, are GROSS IMPOSTORS." "Then all who call themselves ministers of Christ are not only deprived of all right to preach, but also the only comfort which could sustain and cheer them in their arduous and oftentimes thankless office—the presence of the Savior," etc.¶ In the Book of Common Prayer, the preface to the form of "making bishops," etc., declares, "It is evident unto all men diligently reading Holy Scripture and ancient

* Dreido de Dogmat. Var. Lib. 4.

† Council of Trent, Session 7, Canon 9.

‡ Dr. Dodwell on Episcopacy, p. 105.

§ Rev. Palmer Dyer, of Whitehall. Work on Episcopacy.

|| Bishop Griswold's Sermon on the Apostolic Office, p. 17.

¶ Bishop McCoskrey's Sermon, Episcopal Bishops the Successors of the Apostles, pp.

authors, that from the apostles's time, there have been these orders of ministers in Christ's Church,—bishops, priests, and deacons,"—and "that no man might presume to execute any of them, *except* he were approved and admitted thereto by lawful (that is, *Episcopal*) "authority." And the Rev. Dr. Tyng, speaking of the opposition which the advocates of Episcopacy "suffer, from the multiplied Protestant denominations around" them, "who renounce, and not unfrequently revile," their "episcopacy; or from the Romish Church, which denies their ministry," etc., says, "Let God be praised,—there is but little variety of judgment, and *no readiness of concession*, among any of our ministers."*

And thus, ALL who are not *Episcopally* ordained, are reminded of the analogy which they hold to the schismatical and rebellious company of Korah, Dathan and Abiram in the camp of Israel, and, hence, that they are doomed to share a corresponding fate! But from this let us turn to an exhibit of their views,

2d. Of the Church.

In the first place: "*Nulla ecclesia sine episcopo.*" "Without a bishop there is no church." In other words, "None but the bishops," being of the *essence* of the Church, "can unite us to the Father and the Son."

In the next place: "The Church," as thus subsisting in, and dependent for its perpetuity on, *Episcopacy*, we pass to speak of the *identity* of the Protestant Anglican and American branches of it. Both bear the same title, the latter sustaining to the former the relation of a daughter to the mother. We shall, therefore, treat them as one—"THE CHURCH." Of this, prelatists will not complain. In consistency with the current nomenclature of their writers on this subject, they appropriate to their communion the epithets, "Holy Catholic Church"—"Holy Mother"—"The Church"—"The Apostolical Church of Christ," etc. Take the following as a few of the numerous extracts which might be given, in illustration,

(1.) Of her *arrogant*, *proscriptive*, and *denunciatory* claims. Palmer, in speaking of the rejection of episcopacy by the Presbyterians of Scotland, says, "All the temporal elements and powers of the whole world could not cure this fault, nor render them a portion of the Church of Christ." "They are *no part* of the Church of Christ." "They are human societies." "They and their generations are as the *heathen*; and, though we may have reason to believe that many of their descendants are not obstinate in their errors, still, it seems to me that we are not warranted in affirming absolutely *that they can be saved*."† Bishop Hobart: "But where the Gospel is proclaimed, communion with the Church (Episcopal), by the participation of its ordinances, is the *indispensable condition* of salvation."‡ "As there is but one holy

* Plea for Union. A Sermon, by S. H. Tyng, D.D., Philadelphia, 1844, p. 15.

† Palmer's Treatise on the Church, Vol. I., pp. 110, 309, 407.

‡ Hobart's Companion to the Altar, p. 202.

Catholic or universal Church,—that is, “the Protestant Episcopal Church,”—“we, who are called, have no hope of salvation, but as being faithful members of *it*.”* Bishop Brownell, of Connecticut, speaks of “the Protestant Episcopal Church as an oasis in the desert,” which is but the echo of Dr. Hook, of Leeds, England, who, in speaking of *the Church* in the United States, uses the following language: “There you may see the Church, like *an oasis in the desert*, blessed by the dews of heaven, and shedding heavenly blessings around, in a land, where, because no religion is established,† if it were not for her, nothing but the extremes of infidelity and fanaticism would prevail.”‡ And, finally, Bishop Griswold, in his exposition of the apostolical office, as already quoted, says: “Indeed, if differing denominations of Christians are ever brought to strive together for the faith of the Gospel, it will be by their *first uniting* in the government (Episcopacy) which God has set in his Church.” So,

(2.) Of the *Episcopal powers* of THE CHURCH.

(a.) *Spiritual*. A recent writer, in speaking of our standard version of the Bible as the gift to us of “the Church of England,” says of her, that “*she* must preach to you the word, and nothing else—*she* must administer to you, according to the record of her testimony, which you hold in your hands. Within her prescribed boundaries, *her power is absolute over you*, so long as you remain in her communion—a communion which you cannot renounce, *except at the peril of your salvation!*”§

One of the Oxford tractators affirms: “Our people, by separating themselves from *our* communion, separate themselves not only from a decent, orderly, useful society, but from the *only Church* in this realm (England) which has a right to be quite sure that she has the Lord’s body to give to his people.”||

Dr. Henry, the American editor of the “Tracts for the Times,” says, “it is now almost universally believed, that God communicates his grace only through faith, prayer, spiritual contemplation, communion with God,” etc. But, to show how exceedingly heretical all this is, he adds: “It is *the Church and her sacraments*, which are the ordained, direct, visible means of conveying to the soul that which is invisible and supernatural.”¶

There is, however, yet another feature of this system of Protestant prelacy, which we must not overlook. We allude to Episcopacy,

(b.) In its *ecclesiastico-political* aspect. Let not the reader be startled at this. Our business is, to look Episcopacy in the face as

* Fowler’s Catechism.

† Attached to the title of the *Anglican Church* is the phrase, “AS BY LAW ESTABLISHED;” which phrase is omitted in that of the American branch. How far the latter differs from the former in its *spirit* and *intent*, will form a subject of future remark.

‡ Quoted in *Episc. Exam.* by Chor. Episcopi, p. 70, Utica, 1849.

§ Quoted by Dr. Snodgrass, on Apostolical Succession, p. 24.

|| Tracts for the Times, No. IV., p. 5.

¶ Tracts for the Times. Advertisement, Vol. II., edited by Professor Henry, of the New York University.

IT IS, not only, but to exhibit it *as such*, to others. We shall then, dash right on, *in medias res*.

The evidence of the ecclesiastico-political character of the Anglican Church, is, *her union with the STATE*. Whence arose it? Henry VIII. was seated on the English throne, April 22, 1509.* The reader need scarcely be informed, that England was at that time subject to the see of Rome. The ecclesiastical prerogatives of the crown, which, for a long period, consisted in "the investitures of bishops and abbots," were finally wrested from its grasp, and for more than three centuries were merely nominal.† Under this crafty and aspiring monarch, however, the tables were soon turned. A lover of learning, and, in the early part of his reign, a zealous devotee of Rome, his reputed book against Luther procured for him, at the hand of Leo X., the title of "Defender of the Faith."‡

But, notwithstanding his acknowledgments, and fulsome adulations, of the pontifical authority, spiritual and temporal, in that work, he converts the papal bull of excommunication issued against him by Pope Clement VII. for peristing in his divorce from Queen Catharine, into a stepping-ladder for the assumption, himself, of similar powers.

Nor was he wanting in agents to second his designs. The first blow struck at the papal authority in England, was the king's indignant refusal to appear before the tribunal of Rome, upon the citation of the pope.§ This was followed, soon after, by his twice-repeated abolition of the papal power in England.|| The bishops and clergy meanwhile co-operating with him, he finally, upon the strength of arguments adduced by the former against the papal supremacy in England, as alleged to be drawn from Scripture and tradition, and the decrees of councils, on the one hand, and in support of the spiritual and temporal supremacy of the king, as alleged to be founded in Scripture, the practice of the primitive Church, and as drawn from reason and the laws of England, on the other: and, having procured from the latter a declaration against the pope's supremacy, he was at length, first, by the convocation of Canterbury, and subsequently by act of Parliament, declared to be "The Protector and Supreme Head of the Church and the Clergy of England;" or, "That the King was the Supreme Head in earth, of the Church of England," which was, accordingly, annexed to his other titles.¶ True, upon the presentation of the first petition before the convocation, it was moved by some to add these words to the title, to wit: "in so far as it is lawful by the law of Christ." But Parker says, the king disliked that clause, since it left his power as "supreme head" of the Church on "earth" still disputable; therefore, *it was cast out*, and the petition

* Burnet's History of the Reformation, Vol. I, p. 1.

† Ib., p. 31.

‡ Ib., pp. 223-233, 340.

† Ib., p. 18.

§ Ib., p. 126.

¶ Ib., pp. 182, 183, 256.

was carried as it was first brought in.* Hence, agreeably to the letter and spirit of the powers, temporal and spiritual, vested in the English monarch under the above title, one of the last statutes enacted by him is the following :—that

“Archbishops, bishops, archdeacons, and other ecclesiastical persons, have no manner of jurisdiction ecclesiastical, but by, under, and from, his royal majesty ; and, that HIS MAJESTY IS THE ONLY SUPREME HEAD OF THE CHURCH OF ENGLAND AND IRELAND ; to whom, by Holy Scripture, ALL AUTHORITY AND POWER IS WHOLLY GIVEN, to hear and determine all manner of heresies, errors, vices, and sins whatever, and to all such persons as HIS MAJESTY shall appoint thereunto.”†

It is here to be particularly noted, that the above ecclesiastico-political system of the Anglican Church remained in full force under Edward VI., and that, though supplanted under the bloody Mary by the restoration of the papal supremacy, yet it was again revived under Elizabeth, by act of Parliament. And so, says Mr. Isaac Taylor, the author of “Spiritual Despotism” (himself an Episcopalian), *“to the present day (1835), the English establishment has not relieved itself of the humiliations that resulted from the surrender it at first made, of its independence to the civil magistrate.”‡*

SECTION VI.

Hence the surrender, by the Anglican Church, of her independence to the Civil Magistrate.—Henry VIII. the fountain of the English Apostolical Succession.—See the King’s commission to Cranmer—Renewed under Edward VI.—The American Episcopal Church at the period of the Revolution.—Bishop Seabury, of Connecticut.—Derivation of American Episcopacy.—Obstacles.—How removed.—Approximations, in spirit and in form, of the Ecclesiastico-political character of the American to the Anglican Hierarchy.—Her unprotestantizing tendencies.—The British Critic.—The New York Diocesan Conventions of 1839 and 1843.—Rev. S. H. Tyng, D.D.—Objections.—These are but individual opinions, etc.—Reply.—Hobartian sentiment of Charity towards Anti-Episcopalians.—Fallacy of.—Six inferences from the above.—Conclusion.

By the *surrender* of the independence of the Anglican Church to her ruling monarch, as above represented, he became, as we shall now show, THE FOUNTAIN whence flowed the *Apostolical successions of the Anglican and American Episcopal Churches*. Hence the following, as the king’s commission, authorizing the designation of bishops, etc., to their office. “Since all jurisdictions, both ecclesiastical and civil, flowed from the king as supreme head,

* Burnet’s History of the Reformation, Vol. I., p. 183.

† Henry VIII., statute 37, chapter 17.

‡ Spiritual Despotism, p. 270.

and he was the foundation of all power, it became those who exercised it only (*præcario*) at the king's courtesy, gratefully to acknowledge, that they had it only of his bounty, and to declare that they would deliver it up again, when it should please him to call for it," etc.* Then, too, compare the following, as declarative of the *absoluteness* of the supremacy here set forth, with that claimed by the Roman Pontiff.† "Howbeit the power of the magistrate be limited, and their office prescribed by God, and that they may likewise fall into great offences; yet it is no where permitted to subjects to call their princes in question; or to make insurrection against them, GOD HAVING RESERVED THE PUNISHMENT OF PRINCES TO HIMSELF."‡

We will leave it for others, better versed in the science of hair-splitting than we, to decide between the merits of an ecclesiastico-political system, founded in an alliance of the regal with the sacerdotal powers by a so-called *spiritual* head of the Church, and a system having for its basis, the assumption by a *temporal* prince, of absolute *ecclesiastical* and *spiritual* prerogatives.

So far, then, as regards the *Anglican* Church, suffice it to say, that CRANMER'S BISHOPRIC originated under this commission during the reign of Henry VIII., and that after Henry's death he refused to exercise his functions as such until it was renewed under Edward VI.§

Of the *American* Church, we now remark, that, by the Revolution, the Episcopal churches of the colonies were severed from the crown and Church of England, and were left without a head. It is scarcely necessary to advert to the well-known expedient of Dr. White, of Pennsylvania, to supply this defect, which was, by a consolidation of all the Episcopal churches throughout the United States into one body, under a system of ecclesiastical regimen, which, in all its features, was essentially *Presbyterian*. That this plan met with opposition, is true.|| It is also true that the necessity urged by Dr. White in justification of the above measure, was finally superseded by the procurement of the *Episcopate* for the American Church, by the consecrations of the Rev. Drs. White, Madison, and Provost.

It is necessary here, however, to advert to the fact, that, pending the state of things just adverted to, Connecticut had supplied herself with a bishop—the Rev. Samuel Seabury—whose consecration was derived from the *non-juring* bishops of Scotland. But this consecration was by many pronounced *invalid*, which circumstance resulted in the determination to seek for the succession through the English channel.

* Burnet's History of the Reformation, Vol. I., p. 429.

† See p. 220.

‡ Burnet's History of the Reformation, Vol. III., p. 429.

§ *Ib.*, Vol. I., pp. 429, 430; and Vol. II., p. 8.

|| See letter of Rev. A. C. Jarvis to Mr. White, March 25, 1783. Essays on Episcopacy, etc. T. & J. Swords, New York. 1806.

In the very outset, however, the candidates for the American Episcopate were called to encounter a barrier, which no power could remove, save by a special act of king and parliament. "By the law of the realm," as we have seen, the king was declared to be "the protector and supreme head of the Church and clergy of England and Ireland." "Archbishops, bishops," etc., had "no manner of jurisdiction but by, under, and from, his royal majesty." Prelacy, *created* by the state, was under the absolute control of the state. No bishop could, if he would, move hand, or foot, or tongue, *but by the sufferance of the crown*. Their consecration, therefore, was, to all intents and purposes, subject to, and dependent on, the capricious will of England's ecclesiastico-political head.

We repeat, the *capricious* will. For, there were difficulties in the way. First and foremost, were the prejudices to be surmounted, in order to the extension of the royal clemency toward the subjects of a government which owed its origin to the abjuration of British misrule. Another obstacle arose from the exactions of "the oath of allegiance" to the crown of Great Britain, and of "the supremacy of the king as head of the Church," and also of "the oath of due obedience to the archbishop," all of which were indispensable in the case of the applicants as foreigners.

A *compromise*, however, was finally made, by the enactment of special laws to meet the case of "divers persons, subjects or citizens of countries out of his majesty's dominions," who, having adopted the doctrines and liturgy of the Church of England, desire to provide themselves with "*a regular succession of ministers* for the service of their Church, according to the form of consecration of the Church of England." That law provided—First, "That no person" (that is, no foreigner) "shall be consecrated bishop in the manner herein provided, until the archbishop of Canterbury or of York, for the time being, shall have first applied for and obtained *his majesty's license*, by warrant under his royal signet and sign manual, authorizing and empowering him to perform such consecration," etc. Second, "That no person or persons consecrated to the office of bishop in the manner aforesaid, nor any person or persons desiring their consecration from and under any bishop so consecrated, nor any person or persons admitted to the order of deacon or priest by any bishop or bishops so consecrated, or by the successor or successors of any bishop so consecrated, *shall be thereby enabled to exercise his or their respective offices within his majesty's dominions*," etc.

"The summe of all," as Jeremy Taylor would say, "is this:—" The three American candidates for the Episcopate before the British throne, *accepted consecration on these terms*, and they received their miters from the hands of English prelates, the existence of whose office and functions ecclesiastical was derived solely from, and the exercise and perpetuity of which depended solely on, THE

**SUPREMACY, *temporal and spiritual, male or female*, OF A
WORLDLY MONARCH!**

We would, therefore, respectfully propound to American prelatists: Where is the difference in the origin and nature of the Anglican and American Episcopacy? Both were derived from the same source. And, if it be said, it was the act of consecration by "lawfully authorized" agents, which made them bishops; still, the *authority* to act, and upon which the *validity* of the consecration depended, "flowed from THE KING as supreme head," and as "the foundation of all power." On this subject, the learned and honest historian Bishop Burnet has said: "After he had taken his commission, Bonner might have well been called one of the KING's bishops."* But so was Cranmer; and that, from a conscientious belief in the *divine right* of the king in the premises; whereas Bonner submitted as a mere matter of *expediency*.† And, the Protestant Episcopal Church of England "as by *law* established,"—not by the law of CHRIST, *but of the crown and parliament*—still holds her episcopate under that tenure! The same follows, of course, in regard to the American "Protestant Episcopal Church."

Such, then, being the ecclesiastico-political origin of the American Episcopacy, it is as well, perhaps, in this place, to devote a page or so to another matter of no small interest in these discussions. It relates to,

(3.) The *tendency of the American branch, to approximate, in this particular, both in spirit and in form, to her maternal ally*. The question then presents itself: Is it so? If not, we ask, How are we to account for certain phenomena in the progress of those developments of the system, of which the most casual observer cannot but be cognizant? Who does not know that, in consistency with the exclusive and intolerant claims and denunciatory spirit inseparable from the "all ministerial power" assumed by prelatists, the stereotyped cognomen "THE CHURCH," is placed in designed contrast with the alleged self-constituted, irresponsible, and schismatical conventicles of non-Episcopal bodies; while the style and title of each and every bishop is,—not the bishop of the Churches in this or that particular State, but the bishops of the States themselves! Thus we have—the *Bishop of Pennsylvania*; the *Bishop of New York*; etc.; and, though last, not least, the would-be 'MY LORD BISHOP OF Jersey'!

We are fully aware of the fact, that the least intimation of a tendency, in the American prelatical system, toward the erection of itself into a *National Religion*, will be denounced as libelous. Still, we cannot forget that, in the year 1693, which marks the first step of advance of that system to ecclesiastical distinction in the colonies, under the auspices of "Colonel Benjamin Fletcher, who had been appointed Governor the year before, a man of great ardor and boldness, and warmly attached to the Episcopal Church,"

* Bishop Burnet's History of the Reformation, Vol. I., p. 429. † Ib. p. 430.

a foundation was laid for a Church establishment in her favor: and that, although the House of Assembly was decidedly hostile to the measure, yet that, owing to the untiring perseverance of the Governor in its behalf, an act was finally passed, *which constituted the Episcopal THE NATIONAL CHURCH!* It is notorious also, that the Episcopal Church in Maryland and Virginia, where it was much more extensive than in this State [New York], had legal establishments for its support. Indeed, that the tendency of that system as above intimated, rests not on mere conjecture, a recent writer, looking, doubtless, through the State-titled dignitaries of "the Church," back to the time of Governor Fletcher, in speaking of the Anglican Church and her American daughter, says—"The two greatest and purest national Churches, are now evidently approximating to each other, *much in spirit, somewhat in form.*—[The American Churchman," he continues, "is to lay aside many of his ultra republican prejudices, when looking at the Church of England.—He is to recognize further, *in its alliance of church and state*, a moral and Christian bond, as well as a legal and arbitrary one, and take care lest his well-founded objection to the one, lead him to undervalue the inestimable blessings that flow from the other,"* etc.

"The Protestant Episcopal Church in these United States," with her Anglican mother, "*the two greatest and purest national Churches.*"

Willing to leave the reader to his own reflections and inferences in view of these facts, we pass to an exhibit of another class of approximations, in "spirit" and in "form," of the American Church to her Anglican progenitor.

One significant "sign" of the above "approximating" process, may be gathered from her zealous endeavors to divest her of her *Protestant* character. The "momentous object" of the Tractarian movement in England was declared to be, that of "UNPROTESTANTIZING" the Anglican Church. And, having commenced the work, the "British Critic" holds the following language: "We cannot stand where we are; we must go backwards [*i.e.*, to *Geneva*] or forwards [*i.e.*, to *Rome*]; and it will surely be the latter. *It is absolutely necessary towards the consistency of the system—[i.e., of Prelacy] that truths should be clearly stated, which as yet have been but intimated, and others developed which are now but in germ. And as we go on, we must recede more and more from the principles, if any such there be, of the English Reformation.*"†

The very principle, this, for which we contend. We challenge the advocates of prelacy to evade it. The *anti-evangelic* fruits of the Laudean system,—itself, as we insist, but the natural product of the prelatical scheme at first founded in expediency,‡—had completely paralyzed the spiritual energies of the British nation.

* The Church of England and in America compared. New York, 1841.

† British Critic, No. LIX., p. 45, 1843. ‡ See Chap. VI., Sec. I., of this Treatise.

With the "form," they had lost the "power" of "godliness." Under these circumstances originated, under God, the ministries of a Wesley and a Whitefield. The result of their ministrations was, the diffusion, as well within as without, the pale of "the Church as by law established," of an influence which, for a while, checked the Romeward tendency of Episcopacy, and gave to it a *Genevan* direction. Thus was it, at the time of the commencement of the Oxford Tractarian movement. Episcopacy, under the influence of the Wesley and Whitefield Reformation, had sunk to so low a standard in the Church, that, in the estimation of these Oxonians, its days were numbered, unless, by a vigorous effort, it be restored to its natural and legitimate powers and immunities. This was "absolutely necessary towards the consistency of the system." Hence, with this movement, corresponds

The *plan* for its accomplishment. Having stated, as a "fact," that "the progress of Catholic opinions in England for the last seven years [ending in 1841] was so inconceivable, that no hope should appear extravagant;" another writer says, "Let us, then, remain quiet for some years, till, by God's blessing, the ears of Englishmen are become *accustomed to hear the name of ROME pronounced with reverence*. At the end of this term you will soon see the fruits of our patience."*

This prognostication of the Prophetico-Anglican Baal, how signally verified! Of the original leaders of this "unprotestantizing movement," where now is Newman, the author of Tract No. 90? Where is Ward, the author of "The Ideal of a Church"? And where Oakley, and Faber, and hundreds of others of the clergy, besides a large number of the laity of both sexes?

So too, in the *American* Episcopal Church. These same "unprotestantizing" principles, in all their length and breadth, have been commended to and pressed upon, both the clergy and laity by so many clothed with the highest authority in the Church, seconded by the co-operation both of the pulpit and the press, that the leaven is now fairly diffused throughout almost the entire body.† Attempts have even been made, sanctioned by more than one Episcopal Chair, as we have said, to *erase* from their ecclesiastical escutcheon the very name of—"Protestant." Witness the acts of the Diocesan Conventions of New York in 1839 and 1843, on this

(1) 2 Tim. 3 : 5.

* Letter of John Dobree Dalgairus, Esq., M.A., *alias*, Rev. G. Spencer, of Oxford, to the Editor of the *Univers*. Bricknell's *Judg.*, etc., p. 678.

† Hence the constant lamentations of the so-called Evangelical Low Church party in that body, as may be seen by reference to any number of the *Protestant Churchman*, etc., for the last eight years; a fact, I submit, confirmatory of the position assumed in this Treatise, namely: that the ground occupied by them furnishes the only prop to the entire fabric under its present title. And these lamentations will be found exactly to quadrate with the fear, on their part, that, just in proportion with the discovery, by the Evangelicals of "other denominations," of the *Romeward* tendency of the theory of prelacy as it is, will be their loss of the prospect of building up their Church on the ruins of others.

subject. Witness also on the same subject a communication admitted into the columns of *The Churchman* of 1843, declaring that "the title-page of the Book of Common Prayer contained *prima facie* evidence of schism," etc., "and boldly recommending a RE-UNION WITH ROME, on the common basis of the authorized Decrees of Trent." And, if further evidence be wanting, we have only to refer to the ordination, in St. Stephen's Church, New York City, of the young semi-papist Carey by Bishop Onderdonk in 1843,* and of the *advocacy* of that Episcopal act by the Rev. Stephen H. Tyng, D.D.; together with the bold advocacy, by *The Churchman* and other church journals for the last eight or ten years, of the theology of the Tractarians, and particularly of Newman's famous "Tract No. 90," in support of the monstrous proposition, that a clergyman of the Protestant Episcopal Church might hold all the doctrines contained in the Romish Creed of Pope Pius IV., (the anathemas excepted) and yet, in virtue of his having subscribed to the XXXIX Articles, continue to serve at her altars.

Nor is the cry of "peace! peace!" proclaimed from the pulpit and through most of the religious journals of "THE CHURCH" in the midst of these commotions, as a means of securing this end, the least portentous "sign" of the future. "Coming events cast their shadow before." To "*remain quiet for some years*, till, by God's blessing (!?) the ears of" Protestant Episcopalians in America "are become accustomed to hear the name of Rome pronounced with reverence," is the policy alike of the "unprotestantizers" of the Church in both hemispheres. Indeed, the most zealous promoters of the scheme, are the first to decry any such intent. Take, as evidence, a pamphlet "No Union with Rome; an address to the members of the Protestant Episcopal Church,—occasioned by the unjust accusation of a tendency in our communion towards the errors of the present Church of Rome, by the Rev. S. F. Jarvis, D.D., L.L.D."† "Occasioned by the unjust accusation," etc. And yet, the learned author of this very address,—and who, let it be recollected, sustains to the Protestant Episcopal Church in these United States, (and that by the appointment of the General Convention) the high and responsible relation of "Historiographer" of the Church;—rejoices that "*the truly Catholic doctrines* held by the Church of Rome" in this country "are prominently brought forward;" and, that "those [doctrines] which, in reality, are heretical, are softened and explained away;" and, that he is "neither sorry nor alarmed, when he hears them telling their laity, that we"

* For the edification of Low Churchmen, and the information of those of "other denominations," we respectfully refer them to "A Letter sustaining the recent Ordination of Mr. Arthur Carey; By STEPHEN H. TYNG, D.D., Rector of the Church of the Epiphany, and lately one of the editors of the *Episcopal Recorder*." (D. Appleton & Co., N. Y., 1843.) And also of an "Epistle" to him by "Washington Plens, Esq., in which he shows, that the said Dr. Tyng carries his advocacy of the powers of the Episcopate to such an extent, that even Dr. Seabury said he could not go the same length with him.

† An Address, etc. H. Huntington. Hartford, Conn. 1843. (Lately deceased.)

(*i.e.*, of the Protestant Episcopal Church) "ARE ADVANCING TOWARDS THEM;" and closes his address by expressing the "holy hope, at no distant period, of being united in ONE holy communion," etc.*

In conclusion, then, on this subject. The scheme, it would appear, of *leveling up* the principles of the Protestant Episcopal Church in her ministry, doctrines, ceremonials and polity, till they can coalesce with the *leveling down* policy of the Romish system, is the process by which this "union" is to be accomplished. Yes. What Rome deems "heretical" in the doctrines, etc., of the Anglican and American Protestant Episcopal Church, is to be raised, "by little and little," to the standard of the creed of Pope Pius IV., and those which, in the Romish Church, "in reality are heretical," are, "by little and little," to be "*softened and explained away*," "till, by God's blessing, the ears of [Episcopalians] are become accustomed to hear the name of Rome pronounced with reverence"! Who, then, can doubt that, "at no distant period," as Dr. Jarvis expresses it, the long-divorced Anglican branch of the papal apostasy, with her American offspring, will be again "united in one holy communion." And,

Finally, for this consummation, if the *practical* workings of a gray-grown and almost universally prevalent theory, developed under every variety of circumstances as to time, place, characters concerned, etc., may be taken in evidence, that of the dogma of *an unbroken apostolical succession* IS OF ITSELF SUFFICIENT. Indeed, all other approximating influences hold to this dogma the relation of effect to its cause. As *its* natural offspring, they become the faithful agents of its support and extension. Nor are they the less tenacious in their regards for, nor less effective in their support of, the honor, and the arrogant, exclusive and proscriptive claims, of their common parent, when "*softened and explained away*" under the false drapery of LOW CHURCHISM"!

We are aware, however, that to the above it is objected—*these are but the incautiously-expressed opinions of individuals*, and are not therefore to be taken as exponent of the general sentiment of "the Church" on the subject in question; and, we are reminded of the liberal and Catholic Christianity of Episcopacy, as set forth in the Hobartian sentiment following: "Separation from the prescribed government and regular priesthood of the Church, when it proceeds from involuntary and unavoidable ignorance or error, we have reason to trust, will not intercept from the humble, the penitent and obedient, the blessings of God's favor."†

But, the deep obligation which this exhibit of charity and Christian magnanimity imposes on *non*-Episcopalians, to the contrary notwithstanding, the fact, we apprehend, of the *miscellaneous* character of our quotations as above, being selected alike from the

* An Address, etc. H. Huntington. Hartford, Conn. pp. 43, 44.

† Hobart's Companion for the Altar, p. 202.

writings of Tractarians and of High and Low Churchmen, both Anglican and American, cannot other than awaken a suspicion, that, after all, it is designed as a Jesuitical clap-trap—"by good words and fair speeches," to "deceive the hearts of the simple." Otherwise, how is it, we ask, that the same Bishop Hobart, in his "Companion for the Festivals and Fasts" of the Church, in a quotation from Daubeny, says—"Whoever IS in communion with the bishop, the supreme governor of the Church on earth, IS in communion with Christ, the head of it; and whoever IS NOT in communion with the bishop, is thereby CUT OFF from communion with Christ;" and this is declared to be a "general conclusion," "established" by "the uniform testimony of ALL the apostolical and primitive writers."* Dr. Mason, in quoting this passage in his "Essays on Episcopacy," etc., asks, "How many bow-shots are such writers off from the territory of 'our sovereign Lord the pope?'"† Will Protestant prelatial traditionists, the advocates of the "ancient authors" of prayer-book notoriety, please answer?

No. The above extracts, when analyzed, affirm of this Anglican and American Protestant Episcopal Church, that she is,

1. The *only* "visible Catholic Church of Christ on earth;" "an oasis in the desert," without which "nothing but the extremes of infidelity and fanaticism would prevail."

2. That *she only*, as having "the ordained, direct, visible means of conveying to the soul that which is invisible and spiritual," is empowered to dispense sacramental grace; in other words, to "give the Lord's body to the people."

3. That, as *the only* "Universal Catholic Church of Christ on earth," "her power over her members is absolute."

4. That, consequent of her ecclesiastico-political origin, the two branches, Anglican and American, of which she is composed, constitute "the two greatest and purest national churches" on earth.

5. That, on the principle of "approximations," the "national" American is rapidly advancing towards the "national" Anglican, and both towards a union, "at no distant period," "in one holy communion," WITH "THE CHURCH OF ROME." And hence, and finally,

6. That all other Churches bearing the Protestant name, are mere "human societies;" that their members "are as the heathen;" that they are "disunited from the communion of the Church on earth," from "the angels and saints in heaven," and "from God and Christ himself," and that communion with her "is the indispensable condition of salvation."

Now, we appeal. "To unchurch," as do the above prelatial flourishes of the pen, "all the non-episcopal denominations under heaven, and cast their members, indiscriminately, into a condition

(1) Rom. 16 : 18.

* Hobart's Companion for the Festivals and Fasts of the Church, p. 59.

† See "Essays" etc., p. 31, note. R. Carter, New York, 1844.

worse than that of the very heathen ;" to declare, that "all those glorious churches which have flourished in Geneva, Holland, France, Scotland, England, Ireland, etc., since the Reformation ; and all which have spread, and are spreading through this vast continent—that those heroes of the truth, who, though they bowed not to the miter, rescued millions from the Man of sin, lighted up the lamp of genuine religion, and left it burning with a pure and steady flame to the generation following—that all those faithful ministers, and all those private Christians who, though not of the hierarchy, adorned the doctrine of God their Savior, living in faith, dying in faith ; scores, hundreds, thousands of them going away to their Father's house under the strong consolations of the Holy Ghost, with anticipated heaven in their hearts, and its hallelujahs on their lips—that all, all," in consequence of their "involuntary and unavoidable ignorance and error," were and are "without the pale of the visible Church," and as such, left to "the uncovenanted mercies of God : " *and yet*, the system which, both in theory and practice, does this, is neither exclusive or denunciatory ! "Communion with the Church" (Episcopal) "where the Gospel is proclaimed, by a participation of its ordinances," declared to be "the indispensable condition of salvation ;" *and yet*, the system which declares it claiming exemption from the imputations of intolerance and proscription ! Why, "the very idea of such an escape, however to be effected, is repugnant to that of an indispensable condition. No ; if the condition be indispensable, they who reject it must perish." For, "if they who reject it may *still* be saved, it is *not* indispensable ; otherwise, the definition may run thus : an indispensable condition is that which may be dispensed with."

"The alternative then,"—maugre all the pretenses of charity toward those without the pale of "the Church," though placed there by "involuntary and unavoidable ignorance and error ;" in other words, without any fault of their own,—the *only* alternative is, "EPISCOPACY or PERDITION."*

* Mason's Essay on Episcopacy.

CHAPTER IV.

OF THE PRELATIO-EPISCOPAL THEORY OF ORDINATION, AS THE ONLY ALLEGED DIVINELY-APPOINTED MODE OF PERPETUATING THE APOSTOLICAL SUCCESSION.

SECTION I.

Recapitulation of the preceding two additional points of inquiry.—Ordination, or “the laying on of hands” by Christ, his apostles and their successors, alleged to be the only channel of perpetuating a valid ministry and ordinances, through “the gift of the Holy Ghost.”—Quotations from Romanists, the Anglican and American Ordinal, Bishop Taylor, Dr. Hook, and Bishops Beveridge, Hobart, Griswold, and Mellvaine.—Remarks on Ordination in Part II. of this Treatise.—Fallacy of the above theory.—Three inferences.—Prelatical and Anti-Prelatical theories compared.—Proof that the Prelatical theory is borrowed from Rome, etc.

WE have now presented to the reader a view of the Prelatico-Episcopal theory in the aspect, I., of its nature and character as a *Christian Priesthood*, founded on the alleged antitype of the Aaronic and Melchisedekian orders, with an exhibit of the arguments for and against it. And II., of *the extent of its alleged powers*, as claimed to have been derived, first, from Christ to his apostles; and second, from his apostles to their successors. And, third, that these powers were claimed to have been transferred *whole and entire*, which was proved, fourth, by quotations from the four classes of its advocates, Romish, Tractarian, and High and Low Church; and that, pre-eminent among these powers was that of conferring *the gift of the Holy Ghost*—the highest prerogative apostolic.

Two additional points of inquiry in this connection yet await us. These relate,

I. To the channel through which this divine gift is alleged to have been conveyed; and,

II. To the alleged fact of its uninterrupted transmission from the apostles's times down to this day.

I. First, then. THE CHANNEL THROUGH WHICH THIS DIVINE GIFT IS ALLEGED TO HAVE BEEN CONVEYED.

Prelatists, having assumed that the New Testament apostles were to have successors to the end of the world, allege that the power to transfer the gift of the Holy Ghost, was imparted to them

and to their successors by *ordination*, or the *laying on of hands*; and that consequently, it is not only unscriptural but highly presumptuous and perilous, for any not Episcopally consecrated or ordained, to exercise any of the functions of minister in the Church of Christ.

Take the following, as expressive of the general view of this subject. *Romanists* tell us, "Whoever shall affirm that the Holy Spirit is not given by *ordination*, and therefore, that the bishops say in vain, Receive the Holy Ghost—let him be accursed." * In the Anglican and American *Protestant* Episcopal Church, at the consecration and ordination of every bishop or priest, is used the form following:—"Receive the Holy Ghost, for the office and work of a bishop in the Church of God, now committed to thee *by the imposition of our hands*," etc. Perceval says: "The successors of the apostles are those who are descended in a direct line from them *by the imposition of hands*." † Bishop Taylor: "To the apostles he (Christ) gave a plenitude of power"—"they received a power of giving the Holy Ghost, in the collation of Holy Orders," and their "successors had the same right," etc. ‡ Dr. Hook says: "The prelates, who at this time rule the churches of these realms, were validly ordained by others, who, by means of an unbroken *spiritual descent of ordination*, derived their mission from the apostles and from our Lord." § "Through the bishops who ordained us, we received the Holy Ghost." || Bishop Beveridge says: "The apostolical line hath been preserved entire, by virtue of that apostolical *imposition of hands*, which, being begun by the apostles, hath been continued," etc. ¶ Bishop Hobart says that "the only source of power in the Christian Church flows from its divine source through the channel of the first of the three orders," namely, bishops. ** Bishop Griswold says: "Ever since the apostles's days, *none* but those who have the general oversight of all the churches in a city, or state, or province, *with power to ordain*, are called bishops," and that "such *only* are commissioned to transact with mankind the momentous concerns of their eternal salvation." †† According to Bishop McIlvaine, this spiritual procreating apostolic "seed is in itself, after its kind," and "at every step of the succession it is precisely the same ministry and just as much of God, sanctioned by his authority and sustained by his power, as if it had been received from *the laying on of the hands of Christ himself*." And, finally, that this spiritual procreating "seed," though conveyed through a polluted conduit,—"*corrupt*

* Council of Trent, Ch. IV., Sec. 4, of Can. 1, p. 85.

† Perceval's Coll. of Papers, p. 12.

‡ Bishop Taylor's Episc. Assert. Oxford Ed., 1642. Small 4to., p. 46.

§ Two Sermons on the Church and the Establishment, pp. 7, 8.

|| Tracts for the Times, No. VII., p. 2.

¶ Bishop Beveridge's Sermons on the Church, p. 26.

** High Churchman Vindicated, p. 11. 1826.

†† Bishop Griswold on Apostolical Succession. Tract No. I., pp. 7, 8.

channels"*—"the deficient and untaught"—even "though, in the main, the given lesson be falsehood, and the proffered sustenance little better than poison,"† yet it cannot be vitiated or destroyed: for, says Bishop McIlvaine, "let it be remembered that Judas Iscariot was numbered with the apostles by the Savior himself, and Judas was a traitor!"‡

In treating of this subject of ordination in Part II.,§ we observed, that while some sunk it *below*, and others raised it *above*, the scriptural standard, Paul having placed it among the rudiments of Christianity—"the doctrine of laying on of hands"—by which it was erected into a *standing religious rite*; its manipulating action being symbolic, it became fundamental to an understanding of its nature and design, to determine in what that symbolic action consisted: whether it was a mere unmeaning ceremony, or, whether it was a *sacramental channel* for the communication of grace from one to another.

Our exhibit of the uninterrupted perpetuity of this rite, together with the solemnly interesting occasions on which, and the persons by whom, it was administered under the three dispensations, Patriarchal, Jewish, and Christian, furnished sufficient evidence that that symbolic action was something more than a mere idle form: and, the proof there adduced, that, when performed even by CHRIST himself, the benefits conferred did not spring from any "inherent virtue in his human hand," but from "*the power of the Deity* mysteriously united with his humanity: and also, that the *apostles* most emphatically disclaimed that it was by their "own power or holiness," but "through *faith* in the name of Jesus," that they dispensed the blessings of the gospel to the bodies and souls of men, demonstrated the absurdity of the other.

Claiming, then, to have placed this matter beyond the reach of controversy, three inferences follow; namely:—

1st. That *faith* in Christ, and not any inherent efficacy either in the apostles personally or by their manual impositions, is the divinely appointed channel of communicating grace to the soul. And hence,

2d. That ordination by "the laying on of hands," does not and cannot convey, either the spiritual qualifications or official functions, essential to a Christian minister. To which we may add,

3d. That scriptural precedents in these premises show, that "the laying on of hands" in ordination, though the *ordinary*, yet cannot be regarded as the only, criterion of a *valid* ministry.

In what terms, then, we ask, can be portrayed a theory of ecclesiastical polity, claiming powers based on principles *totally the reverse* of those here exhibited, of a class of men who arrogate

(1) Heb. 6 : 1, 2.

* Tract No. V., pp. 5, etc.

† Argument for Apostolical Succession, p. 8, etc

‡ Melville's Sermons.

§ See pp. 142-151.

to themselves a "power and holiness," and to their ordinations by "the laying on of hands," *an efficacy in imparting both grace and official functions to others?* As we would temper our indignation against such arrogance, by the plea of a "reason to trust" that, in many instances, such pretenses proceed "from involuntary and unavoidable ignorance and error," yet we appeal, whether, in the light of the extracts above given, such is not true of the theory of prelacy, as advocated by the several classes of writers there quoted.

Briefly, then, the opposing theories—which, for our better understanding of the subject, we shall place in juxtaposition—when analyzed, are as follows:

THE ANTI-PRELATICAL THEORY

Makes ordination to consist in a connection of the Divine Agent—the Holy Spirit—with the human, in the dispensation of blessing to others; the latter, as the mere giving of a definite form to the infinite power. In other words, that it denotes that the instrument, *man*, is ONE WITH GOD, in declaring his purposes towards others on whom some special blessing is to descend, or by whom some special work is to be performed.

THE PRELATICAL THEORY

Claims to confer the *Holy Ghost* in the acts respectively of *consecration, ordination* and *confirmation*, "by virtue of that apostolical imposition of hands, which, being begun by the apostles, hath been continued," etc., "by means of an unbroken spiritual descent of *ordination*," which "seed is in itself, after its kind," and indestructible. In other words, that the *divine afflatus*, like the *electric fluid* through a Leyden jar, is communicated in various forms, to all whose *heads* are placed under prelatical hands.

And, in this consists their "all ministerial powers." For, "to the apostles," says Bishop Jeremy Taylor, Christ "gave a *plenitude of power*, for the whole commission was given to them in as great and comprehensive clauses as were imaginable, for by virtue of it, they received a power of giving the *Holy Ghost* in confirmation, and of giving his *grace* in the collation of holy orders," etc., which "power was not temporary, but successive and perpetual," etc.*

If not mistaken, however, *we* can account for its origin in another way. We deny, either that Christ ever gave to his apostles the power to transmit the Holy Ghost to others in the form and manner above alleged, or, that they ever did thus transmit it. We have proved from Scripture, first, that though the apostles conferred the Holy Ghost on others by the laying on of their hands, yet, having disclaimed that it was "by virtue" of any "power or holiness," either of their own hands or hearts, that they did it, but by *faith* in Christ,† it follows, that that symbolical action with them can be understood in no sense other than that of a *vailing* of the bestowment of the Spirit's gifts and graces under a visible form. And this we have confirmed by the scriptural

* Bishop Taylor, *Episcopacy Asserted*, p. 46, etc., ed. Oxford, 1642.

† See Part II., pp. 144, 145.

proof, second, that their power as the instruments of conferring it under that visible form, was *absolutely incommunicable*.* There is no recorded instance in the New Testament of the bestowment of this "gift" on others,† by those who received it through "the laying on of the hands of *Peter*, or *John*, or *Paul*."

No. This Anglican and American prelatical pretense is of *Romish* origin. By a comparison of "the form and manner" of "ordaining or consecrating" bishops and priests in their joint rituals, with the fourth section of the first canon of the Tridentine Decrees,‡ the reader will at once see that the former is but a copy of the latter.

PROTESTANT EPISCOPAL.

Receive the Holy Ghost, for the office and work of a bishop in the Church of God, now committed to thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

ROMISH.

"Whoever shall affirm that the Holy Spirit is not given by ordination, and therefore, that bishops say in vain, '*Receive the Holy Ghost*,' or that thereby a character is not impressed, etc., let him be accursed."

The last remaining topic on our hands, that of the alleged unbroken apostolical succession in the line of bishops by ordination, a subject of paramount importance in these inquiries, and *the basis* on which the entire fabric of Episcopacy rests, will form the *material* for the next section of our inquiries.

SECTION II.

Direct examination of the alleged fact, regarding an unbroken apostolical succession from "the twelve" down to this day.—1. The Romish system.—2. The Tractarian or Puseyite system.—3. The High Church system.—4. The so-called Evangelical Low Church system.—5. The Book of Common Prayer.—Summary of the above.—Preliminary.—Three consecrators indispensable to impart validity to each consecutive link in the alleged chain.—Canons, on.—(1.) Requires Episcopal baptism.—(2.) Ordination as deacon and priest.—(3.) Imposition of hands by three bishops.—Apostolical Canons.—Du Pin and Bishop Griswold.—The process of prelatical ordination illustrated.—All who are not so ordained, denounced as "gross impostors."—Bishop McCoskrey.

We have said, that, though the gift of the Holy Ghost was imparted to others by the imposition of apostolic hands, yet that in no instance was the power vested in them to that end, imparted to others. That "power," we re-affirm, was *incommunicable*.

*See Part II., pp. 145-147.

† The instance of the conferment of this gift on Paul by *Ananias* (see Acts 9 : 17), cannot, at least on the prelatical hypothesis, be considered as an exception, inasmuch as he was not an APOSTLE. (See vv. 10, 12.)

‡ Chapter IV., the Ecclesiastical Hierarchy, and Ordination, Council of Trent, Brownlee's edition, New York, 1842, p. 85.

On the other hand, as we have seen, prelatists allege that that "power" apostolic was transferred to a race of men, called their "successors," through the same medium, namely, by the laying on of hands. And, in proof, they assert,

II.—AS A FACT, ITS UNINTERRUPTED TRANSMISSION FROM THE APOSTLES'S TIME DOWN TO THIS DAY. In evidence, take the following extracts.

1.—The *Romish* system. "Only those that can derive their lineage from the apostles are the *heirs* of the apostles.—It is the proper inheritance which they have received from the apostles, and the apostles from Christ. 'As my Father hath sent me,' etc.*

2.—The *Oxford Tractarian* or Puseyite system. "I fear we have neglected the real ground on which our authority is built, our apostolical descent.—The Lord Jesus Christ gave his Spirit to his apostles; they in turn laid their hands on those who should succeed them; and these again on others:—and if we trace back the power of ordination from hand to hand, of course we shall come to the *apostles* at last. We know we do, as a plain historical fact; and therefore all we, who have been ordained clergy, in the very form of our ordination, acknowledge the doctrine of the apostolical succession,"† etc. "As to *the fact* of the apostolical succession, that is, that our present bishops are the heirs and representatives of the apostles by successive transmission of the prerogative of being so, this is too notorious to require proof. *Every link in the chain* is known from St. Peter to our present metropolitan."‡ Froude, Perceval, Keble, Palmer, and Newman, at a meeting held at Ariel College, August 4, 1843, agreed to maintain "the doctrine of apostolical succession as a rule of practice,—that is, that the successors of the apostles are those who are descended *in a direct line* from them by the imposition of hands; and that the delegates of these are the respective presbyters whom each has commissioned," etc.§

3.—The *High Church* system. Bishop Jeremy Taylor: The apostolical "power was not temporary, but *successive* and *perpetual*, and was intended to be an ordinary office in the Church, so that the successors of the apostles had the same right and institution that the apostles had, and though the personal mission [*i.e.*, of their successors] was not immediate, as of the apostles it was, yet the commission and institution of the function was all one," etc. Dr. Chapman: "The principle for which we contend, *necessarily*

* Grounds of Catholic Doctrine, p. 17.

† Tracts for the Times, No. I., pp. 2, 3.

‡ Tracts, etc., No. VII., p. 2.

§ Perceval's Collection of Papers, p. 12.

demands an uninterrupted succession of Episcopal ordination from the apostles's times down to our own."—"Those whom we are accustomed to honor as the fathers of the Church, always preserved with the greatest care the catalogues of bishops in their respective Sees from the beginning."* Bishop Beveridge: "The apostolical line hath through all ages been preserved entire, there having been a constant succession of bishops in it [the Church], as were truly and properly successors to the apostles, by virtue of that apostolical imposition of hands, which, being begun by the apostles, hath been continued from one to another, *ever since that time down to ours*."† Bishop Hobart: "The constitution of the ministry in that form in which the High Churchman advocates it, supposes the derivation of the authority to minister in holy things from the only source of power in the Christian Church, its Divine Head;—which authority flows from its Divine Source, through the channels of the *first* of the three orders of the ministry [bishops] *which from the apostles's time* have been in the Christian Church."‡

4.—The *Low Church* system. Bishop Griswold: Christ promised that "there should be continued an uninterrupted succession of such officers [apostolic] in this Church, endowed with these ecclesiastical powers," etc. "*Ever since the Apostles's days*, none but such....are called Bishops."§ The Rev. Dr. Tyng: The opposition from "Protestant denominations" to Episcopacy "will grant peace upon no terms, other than the entire renunciation of the claims which we make to a scriptural ministry, and of our derived right thereto, through an appointed succession from the apostles. *This is a point which we can never with a good conscience yield*."|| Bishop Burgess, of Maine: "The first bishops of the Protestant Episcopal Church in the United States were ordained or consecrated as bishops by the bishops of the Protestant Episcopal Church of England or Scotland. These had been consecrated by bishops before them, who had also been consecrated by others, *back to the times of the apostles*."¶ Bishop McIlvaine, having referred "us to the analogy between the new creation and the old, in regard to origin and succession," and that vegetables and man, though at first produced by miracle, were continued by ordinary laws, each having "seed in itself after his kind," argues thus: "I know not that a man, or an herb, is any the less a man, or an herb, or any the less descended from the miraculous beginnings of creation, because the laws of growth were but ordinary, and the intermediate agency of production was but man. And so I know not," he adds, "that a minister of the Gospel is any the

* Chapman's Sermons on the Church, pp. 100, 101.

† Bishop Beveridge's Sermons on the Church, p. 26.

‡ High Churchman Vindicated: a Charge, p. 11. 1826.

§ Bishop Griswold on Apostolic Succession, Tract No. I., pp. 7, 8, 9, etc.

|| A Plea for Union, a Sermon, etc. 1844. pp. 16, 17.

¶ "A Stranger in the Church." A Tract. By Bishop Burgess. 1848. p. 8.

less a successor of the apostles, because, instead of receiving his authority, like them, immediately from Christ, it has come to him by the intermediate communication OF A CHAIN FASTENED, AT ITS BEGINNING, UPON THE THRONE OF GOD, AND PRESERVED AS INVIOLEATE AS THE LINE OF THE DESCENT OF ADAM, OR THE SUCCESSION OF SEEDTIME AND HARVEST, OF DAY AND NIGHT, OF SUMMER AND WINTER"!—"ITS SEED IS IN ITSELF, AFTER ITS KIND," AND, AT EVERY STEP OF THE SUCCESSION IT IS PRECISELY THE SAME MINISTRY AND JUST AS MUCH OF GOD, SANCTIONED BY HIS AUTHORITY AND SUSTAINED BY HIS POWER, AS IF IT HAD BEEN RECEIVED FROM THE LAYING ON OF THE HANDS OF CHRIST HIMSELF"!* As the Rev. Dr. Hook, the distinguished Vicar of Leeds, England, is thought by some to have considerably lowered his former tone of churchmanship, we will present the reader in this place with the following specimen from his pen: "The prelates, who at this time rule the churches of these realms, were validly ordained by others, who, by means of an unbroken spiritual descent of ordination, derived their mission from the apostles and from our Lord. This continued descent is evident to every one who chooses to investigate it. Let him read the catalogues of our bishops ascending up to the most remote periods. Our ordinations descend in a direct unbroken line from Peter and Paul, the apostles of the circumcision and the Gentiles. These great apostles successively ordained Linus, Cletus, and Clement, Bishops of ROME; and the apostolic succession was regularly continued from them [*i.e.*, the "*Bishops of Rome*," which, please mark] to Celestine, Gregory, and Vitalianus, who ordained Patrick bishop of the Irish, and Augustine and Theodore for the English. And from those times, an uninterrupted series of valid ordinations has carried down the apostolical succession in our churches to the present day. *There is not a bishop, priest or deacon, among us, who cannot, IF HE PLEASE, trace his own spiritual descent from ST. PETER and ST. PAUL.*"†

We will conclude these extracts with the following.

5. From "*the Preface*" to the "Form and Manner of Making, Ordaining and Consecrating Bishops, Priests and Deacons" in the Anglican and American Book of Common Prayer: "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that, from the *Apostles's times*, there have been these orders of ministers in Christ's Church: bishops, priests, and deacons;

* Argument for the Apostolic Succession, by the Right Rev. Charles P. McIlvaine, Bishop of the Diocese of Ohio, 1843. For the benefit and consolation of the "illegitimate brood of dissent," this very evangelical bishop, in the last three lines and a half of his "argument" says:—"We have taken good care, while speaking the doctrine of our Church, with all plainness, to avoid *all reflections* upon those parts of Protestant Christendom, with which, on this head, we are sorry to differ." Quite cool, truly.

† Two Sermons on the Church and the Establishment, pp. 7, 8.

which offices were EVERMORE held in such reverend estimation, *that no man might presume to execute any of them*, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved or admitted thereto by *lawful authority*," accompanied with "*Episcopal consecration or ordination*."

Briefly, then, of the above extracts, this is the sum: Prelacy, it is declared, "necessarily demands an uninterrupted succession of Episcopal ordination from the apostles's times to our own."—(Dr. Chapman.) "As the heirs of the apostles" (Romanists), "every link in the chain is known from St. Peter," etc.—(Tractarians.) "It is a chain fastened, at its beginning, upon the throne of God, and preserved as inviolate as the line of the descent of Adam, or the succession of day and night, of seedtime and harvest, of summer and winter," etc.—(Bishop McIlvaine.) And that, because Christ promised that "there should be an uninterrupted succession of the office," etc.—(Bishop Griswold); in evidence of which the "fathers of the Church" have "always preserved with the greatest care the catalogues of bishops," etc.—(Dr. Chapman.) This is "a plain historical fact," "too notorious to require proof."—(Tractarians.) "It is evident unto all men," etc.—(Dr. Hook and the Prayer Book.) So that "there is not a bishop, priest, or deacon" in the chain, "who cannot, if he please, trace his own spiritual descent from St. Peter and St. Paul."—(Dr. Hook.) "And this," says Dr. Tyng, "is a point which we can never, with a good conscience, yield."

Before we pass to a scriptural and historical examination of the above claims, however, there is one other point, which, on prelati-cal principles, is fundamental to their theory. It is this: *The designation of each link in the chain, to his office, by three consecrators, each link having previously received the grace of a canonical baptism,* and of ordination to the Diaconate and Presbyterate.*

Canon I. On Episcopal Baptism. "The want of episcopal baptism," that is, to the person ordained or consecrated, "is an *essential defect*."

Canon II. "That ordination has been judged *invalid* where the person ordained bishop had not been previously ordained a deacon and a priest; that is, ordination *per saltum* does not convey the grace."[†]

Canon III. To constitute a *valid consecration*, the imposition of hands of at least three bishops is indispensable.

This last canon is founded on what is alleged to be the first of

* It is on this ground that consistent prelatists deny the *validity* of baptism as administered by Presbyterian hands, and of which, as I have shown, the Rev. Stephen H. Tyng, D.D., is one. Why, even the *Romanists* admit the validity of lay-baptism!

† See Dr. Field, as quoted in Smith's Lectures, p. 116; and Bingham's *Antiq.*, B. II., sec. 12. (Duffield on Episcopacy, p. 257.)

the "canons" called "apostolical." In other words, that it was enacted by the apostles themselves!

Now, on this last point, as that which principally concerns us, it is worthy of special note, that *Protestant* prelatists seem more tenacious than even Romanists themselves. The learned Du Pin, of standard authority in the Romish communion, positively denies that these canons originated with the apostles, but ascribes them to a much later period, the whole number (eighty-five in all) having been enacted between the close of the second and the opening of the fourth centuries.* But, in opposition to this, Bishop Griswold, treating of the apostolic office as applicable to that age, says: "One of the first, or highest order, was not ordained by a single person; several holding the apostolic office united in giving such orders." And again: "Several bishops unite in ordaining a bishop. *Among us there must be at least THREE BISHOPS* to ordain one to the same office." And "thus," he adds, "you will see that we strictly conform to apostolic usage."†

"One bishop," then, "lacks power, it would seem, to communicate the apostolic virtue. To do the thing unexceptionably, *three* are required, and fewer than *two* cannot transmit it at all. It is a law of the electric fluid, that if a single Leyden jar be well charged, it yields a smart shock. Double the number of jars, and connect them, and the shock is doubled. Every additional jar gives additional strength to the shock, until at length, by the sheer force of numbers, we construct a battery powerful enough to explode gunpowder, or to light tapers tipped with sulphur. But the *apostolical fluid* is regulated by other laws. A single jar, let it be charged as it may, gives no shock whatever; set beside it a second jar, and there ensues what may be regarded a shock in cases of dire necessity, not otherwise. Add yet a third, and the battery is complete. The fluid glances nimbly along, and ignites tapers at the noon-day altar."‡

We repeat: Consecration by **THREE BISHOPS** an indispensable condition of the transference, to another, of a *valid* claim to the apostleship! All others, not so consecrated or ordained, are "GROSS IMPOSTORS."

* Du Pin's *New Ecclesiastical History*, pp. 13, 14. Fol., London, 1693.

† Bishop Griswold on *Apostolic Succession*. Tract No. I., p. 9.

‡ *The Witness*, Edinburgh, April 27, 1842.

SECTION III.

Prelacy, as claiming to be the antitype of the Aaronic orders, must hold its analogy to the mode of its transmission and perpetuity.—The two modes compared.—Query. Did Christ impose his hands on the twelve?—Proof that he did not.—Import of the term *καθίστημι*.—Archbishop Potter on.—Absurdity of the prelatical hypothesis.

Let us examine this subject of three consecrators as essential to a valid ministry, as above alleged, in the light of "Holy Scripture." The prelatical argument for the Christian ministry as alleged to be founded in its antitypal relation to the *Aaronic orders*, requires, of course, that the analogy holds good in regard to the mode of its transmission and perpetuity. "*No man taketh this honor unto himself, but he that is called of God, AS WAS AARON.*" We will compare the two, thus:

THE TYPE.

1. Aaron was consecrated, not by a high priest, but by *Moses*, the Jewish lawgiver.—(Lev. 8 : 1-12.)

2. Aaron was consecrated by a *single agent*, *Moses*.—(Ibid.)

3. Levitical Priests and Levites, by the same.—(Lev. 8 : 13.)

4. In Aaron's consecration there was *no laying on of hands employed*.—(Compare Lev. 8 : 1-12; No. 20 : 23-29.)

THE ALLEGED ANTITYPE.

1. Prelacy requires the consecration of apostles *vel* bishops, *by apostles*, and none others.

2. Prelatists say, "Among us there must be at least *three bishops* to ordain one to the same office."

3. Prelatical Priests and Deacons, by the *Bishops* and the *Priests present*, etc. (See Rubric.)

4. No man may "presume to execute" the offices of Bishop, Priest, or Deacon, "except he were first called," etc., "*with imposition of hands*," etc.—(See Preface to Form.)

So much, then, as to a correspondence between the Type and the Antitype.

Pass we on now to the New Testament. And, first. As to the mode of designation of the apostles to their office, we ask: *Did CHRIST impose hands on them?* Let us see. The term "ordained" is used to denote the same act as the term "chose."² The original word, *καθίστημι*, in the New Testament, in two instances is rendered "ordain," and in about twenty, "ordained." In two of the above instances it refers to the ordination of the *apostles*,³ and in five instances, to the ordination of *others*.⁴ But in neither case is there the least allusion made to the imposition of hands as *the mode* of ordination. The term simply imports, to constitute, appoint, ordain to an office, set over, establish, regulate,* etc., but does not define the mode of doing either. In reply then to the

(1) Heb. 5 : 4. (2) Compare Mark 3 : 14, 15, with Luke 6 : 13. (3) Mark 3 : 14, 15; John 15 : 16. (4) Heb. 5 : 1; Acts 1 : 22; 1 Tim. 2 : 7; Acts 14 : 23; Titus 1 : 5.

* See Parkhurst's Greek Lexicon, and Wright's Greek and English do., on the word,

above question, we shall let one speak, whom Protestant prelatists regard as of the highest standard authority. Archbishop Potter, in treating of this subject, says: "The rite of imposing hands, whereby other ministers were ordained, was *never used in making apostles*. It was a distinguishing part of their character, that they were immediately called and ordained by CHRIST himself, who gave them the Holy Ghost by breathing on them; but neither he nor any other is ever said to lay hands on them."*

We must here again reiterate. On the prelatical hypothesis of ordination by "the laying on of hands," as the ONLY mode of transmitting validly the functions apostolic, agreeably to the alleged commission, "as my Father hath sent me, *even so* send I you;" the *Father* must have imposed hands on the head of his Son; *Christ* his, on the heads of his apostles; the *Apostles* theirs, on the heads of their successors; and their *successors* theirs, on the heads of, etc., down to this day. Otherwise, how could the "chain," as Bishop McIlvaine affirms, be "fastened, at its beginning, upon the throne of God, and preserved as inviolate as the line of the descent of Adam," etc.?† Accordingly, the New Testament import of the term, together with the authority of Archbishop Potter in support of our version of it as respects the ordination of the apostles by our Lord, to the contrary notwithstanding, the advocates of the dogma of an unbroken apostolical succession persist in placing it on the ground of a *seminal transmission of the "grace" of "holy orders," through the procreating process of manual impositions*. A valid Christian ministry perishes, except as preserved through this all-potent channel! Ordination by "the laying on of hands," is to Episcopacy what *life* is to the body! Nor, we add, must we overlook the alleged condition fundamental to its valid transmission—the agency of three consecrators!

* Potter on Church Government, p. 264.

† The reader is desired particularly to keep *this fact* in view, as on it depends the *entire validity* of their alleged claim to the possession of the only true ministry and sacraments of the Church, by an unbroken succession, etc.

SECTION IV.

The question of genealogy, as involved in the theory of prelacy.—The term defined.—Applied, 1. To Christ,—2. To the Jewish commonwealth.—3. To the Levitical priesthood.—Illustrations of the exactness of their tabular views.—High prelatical claims of, in support of the alleged succession.—Preliminaries to a further examination of—The law of analogy requires a correspondence between the Christian ministry and its alleged Aaronic “model” in the articles of, 1st. Their respective vocations.—2d. Their limits or spheres of operation.—3d. Prelatical dilemma.—The Christian Church built, not on apostles, etc., but on priests.—4th. Another.—Twelve foundation stones.—Twelve chains.—Proof, that such an analogous genealogical succession formed no part of the apostles’s mission.—Inference.

The dogma of apostolical succession, therefore, involves the question of GENEALOGY.

Genealogy is simply the record of one’s descent. On this subject, we remark, that it evidently formed no part of the divine economy that every link in the chain of each individual from Adam should have been preserved whole and entire. Even the Anglican regal succession is traceable no higher than to the Norman or Saxon races. Indeed, two such chains only have been preserved to us, that of the incarnate Son of God, and that of God’s ancient covenant people, the Jews. A third, confined to a shorter period, is that of the Levitical priesthood as continued in the line of Aaron. Nor, be it observed, are these genealogical records to be looked upon as unmeaning and unimportant appendages to the sacred canon.

1. That of our *blessed Lord* was designed to authenticate his claims as the *true Messiah*. And hence, its twofold end. First, it sets forth Christ as “the minister of the circumcision for the truth of God, to confirm the promises made unto the fathers,” that, as the “seed” of Abraham and “the son of David,” he “should sit on his throne,” swaying the scepter of a finally triumphant and ever widening empire. And second, it exhibits to us Christ as “the second Adam, the Lord from heaven,” as “head over all things” to his redeemed “body, the Church,” and shows us that, while to her his “name is above every name,” the names of her members as gathered out of all nations are so dear to him, that he registers them in the book of his genealogy—“THE BOOK OF LIFE,” so that, “when he shall appear the second time,” to complete their salvation, presenting them before the eternal throne, he will say, “Behold, I, and the children whom thou,” father, “hast given me!” Lord, is my name written in that Book of Life?

2. That of the *great Jewish commonwealth*. Its design was, to answer the purpose of a title-deed of that portion of the promised land allotted to each tribe and family, as also to secure to them their religious and political immunities, on which account,

to *preserve* such a table, was an obligation imposed on them by the laws of the Theocracy. And, furthermore, considered as that miraculously preserved race of whom it was predicted, "Lo, the people shall dwell alone, and shall not be reckoned among the nations;" this, their genealogical title-deed, is destined ere long to evidence to the world that *they* are the only rightful heirs apparent to that territory known in holy writ under the designation of "Canaan," "the glory of all lands."²

3. The record of *the Levitical priesthood*. That order was appointed, that they might "minister to the Lord in the priest's office," as "an everlasting priesthood throughout their generations."³ "No man," therefore, might assume it, but he that should be "called of God, as was Aaron,"⁴ and that, for the reason that it adumbrated the great antitypal sacrifice for sin, which, "in the fullness of time" was to be offered up once for all, in the person of Jesus Christ.

It is obvious, therefore, that the purposes for which these genealogical records were kept, could only be attained *by their accuracy and completeness*. That relating to Christ, is authenticated in the third chapter of Luke, 23d and 38th verses inclusive, furnishing *every link* through a long period of over four thousand years. That connected with the Jews, every individual of that vast commonwealth could trace upwards the distinct line of his ancestry to Jacob, Isaac and Abraham, and through them, still higher, to Noah, and to Adam. And, in regard to the Levitical priesthood, two miracles were wrought in attestation of its sacredness and inviolability as a positive institution of God—the destruction of Korah and his company for their schismatical attempt to invade it; and the budding, blossoming, and almond-bearing of Aaron's rod (among the twelve rods which God commanded to be laid up before the Ark, bearing the names of each tribe) in a single night, as a standing memorial or token against the rebels.

Nor should we overlook another most important fact in this connection, as illustrative of the *exactness* with which the sacerdotal catalogue was preserved, and the consequence attendant upon the *smallest defect* in the title of any claimants to the office. The case alluded to is the following, as recorded by Ezra. "And of the children of the priests: the children of Hebaiah, the children of Koz, the children of Barzillai (which took a wife of the daughters of Barzillai the Gileadite, and was called after their name): these sought their register among those that were *reckoned by genealogy*, but they were not found: therefore were they, as polluted, *put from the priesthood*." Nor is it a little remarkable, that neither the plea of their betrayal into the neglect of preserving their family register occasioned by their captivity in Babylon, nor the traditional evidence at hand of their legitimate title thereto, could avert their ejection from the priesthood!

(1) Numb. 23 : 9. (2) Ezek. 20 : 6. (3) Exod. 18 : 1 ; 11 : 13 ; 1 Chron. 23 and 24. (4) Heb. 5 : 4.

From the important bearing of this matter on the subject in hand, we shall insert in this place several specimens illustrative of the fidelity, accuracy, and completeness of the genealogical records alluded to above.

I.

CHRIST from ADAM.
Luke 3 : 23-38.

CHRIST, the son of	<i>Joseph,</i>
which was	<i>Heli,</i>
"	<i>Matthat,</i>
"	<i>Levi,</i>
"	<i>Melchi,</i>
"	<i>Janna,</i>
"	<i>Joseph,</i>
"	<i>Mattathias,</i>
"	<i>Amos,</i>
"	<i>Naum,</i>
"	<i>Eslí,</i>
"	<i>Nagge,</i>
etc., etc., etc.	
"	<i>Adam,</i>
"	God.

II.

THE TRIBES and their FAMILIES.
Numbers 26.

JACOB OR ISRAEL.
REUBEN, the eldest son of Israel: The children of Reuben, *Hanoch*, of whom cometh the family of the Hano-chites; of *Pallu*, the family of Pal-luites; of *Hezron*, the family of the Hezronites; of *Carmi*, the family of the Carmites, etc.
These are the families of the REU-BENITES, etc.
And so of each of the other tribes.

III.

THE HIGH PRIESTHOOD.*
1 Chronicles 6 : 49.

1. <i>Aaron</i> , Lev. 8 : 1-12, and his son.
2. <i>Eleazar</i> , Numb. 20 : 23-29, "
3. <i>Phinehas</i> , Judg. 20 : 28, "
4. <i>Abishua</i> , 1 Chron. 6 : 50, "
5. <i>Bukki</i> , " 51, "
6. <i>Uzzi</i> , " " "
7. <i>Zerahiah</i> , " " "
8. <i>Meraioth</i> , " 52, "
9. <i>Amariah</i> , " " "
10. <i>Ahitub</i> , " " "
etc., etc., etc.

IV.

THE PRIESTS'S COURSES.†
1 Chronicles 24 : 1.

1. <i>Jehoiarib</i> ,	1 Chron. 24 : 7
2. <i>Jedaiah</i> ,	" " "
3. <i>Harin</i> ,	" " 8
4. <i>Seorin</i> ,	" " "
5. <i>Malchijah</i> ,	" " 9
6. <i>Mijamin</i> ,	" " "
7. <i>Hakkoz</i> ,	" " 10
8. <i>Abijah</i> ,	" " "
9. <i>Jeshua</i> ,	" " 11
10. <i>Shecaniah</i> ,	" " "
etc., etc., etc.	

* The High Priesthood was continued to the house of Eleazar till the time of Uzzi, when Eli, the first in the line of the house of Ithamar, assumed it. Here it continued through Ahitub, Ahiah, Ahimelech, and Abiathar, (1 Sam. 1 : 9; 22 : 11; 14 : 3; 22 : 11; 1 Kings 2 : 26), to Zadok, of the house of Eleazar, to whom the priesthood was restored by Solomon, in accordance with a promise made to Phinehas, Eleazar's son, of a perpetual priesthood, for his ardent zeal manifested in the punishment of the offenders in the matter of Peor. (See Numb. 25.) We add further, that from Zadok the priest-hood was continued in a direct line to Onias or Manelaus, after whose death the lineal descent was disregarded; appointments to the office of High Priest fell into the hands of the ruling faction, and thereby lost the sacred character by which it had been distinguished, and was finally converted into a mere engine of State.

† This register exhibits the names of those persons to whom were assigned the priest's office "under Aaron their father, as the Lord God had commanded him." (1 Chron. 24 : 19.) They descended promiscuously from the families of Eleazar and Ithamar, (1 Chron. 24 : 3-6,) in the order of *twenty-four* courses. (1 Chron. 24 : 7-18.) ZACHA-RIAS, mentioned Luke 1 : 5, was of the course of ABIAH.

In these examples of genealogical records, nothing can be more explicit, straightforward, and clear. And, we submit, whether, from the claims of prelatists to *equal* fidelity, accuracy, and completeness in behalf of their ecclesiastical genealogy, their alleged records should not be *equally* explicit, straightforward, and clear. They assure us that "those whom they are accustomed to honor as the fathers of the Church, always preserved with the greatest care the catalogues of bishops in their respective Sees *from the beginning*;"—(Chapman): that the "chain, fastened, *at its beginning*, upon the throne of God," has been "preserved as inviolate as the line of the descent of (*e.g.*, the Son of God from) Adam;"—(Bishop McIlvaine): and hence, "that there is not a bishop, priest, or deacon among them, who cannot, *if he please*, trace his own spiritual descent from St. Peter and St. Paul."—(Dr. Hook). Now, nothing, surely, *can* exceed the tone of confidence in which these statements are put forth: and, accompanied as they are, with the authority of names ranking high in the theological firmament of both hemispheres, we are not surprised at their influence in predisposing the mind to pay to them the homage of an implicit faith. Preferring, however, an examination of the "REGISTER," in which these prelates allege that they have "always" been "reckoned by genealogy" "with the greatest care," for ourselves, after one or two preliminaries, we shall proceed to subject it to the double ordeal of "Holy Scripture and ancient authors," etc., in its application to the claims of "THE CHURCH," Romish and Anglican.

We remark, then,—

That the theory of an ecclesiastical genealogy on the prelatial hypothesis, affirming, as it does, that the office and functions of the HIGH PRIESTHOOD of Christ, which had for its "model" the Aaronic orders, was transferred by him to his apostles, and by them to their successors, *involves also the necessity of an analogy between the Christian ministry and that "model," as it regards their respective vocations and limits*. If Christ, as the antitype, of the Aaronic priesthood, instituted the Christian ministry after the "model" of that priesthood, it follows, that there must have been a correspondence between them,

1. In the article of their respective *vocations*. But, how dissimilar! The origin of the Levitical priesthood, and of Aaron's call thereto as the first of the order, transpired under circumstances of peculiar interest and solemnity. It involved the creation of a *new office* in the Church of God, not only, but that office was to supersede the long established rites of patriarchy. It was to be to the Jews as a nation, what that had been to the families of the preceding age. And, with its multitudinous rites and ceremonies, it was to be perpetuated by *lineal descent* from Aaron.

But, the ministry of Christ formed also the basis of a *new economy*; and as such, like that which had preceded it, was attested by miracle, in proof, that Christ took not the honor unto himself, but

was called of God as was Aaron;¹ not, be it observed, as though Christ was a continuous link in the *Aaronic* chain, thus merging *it* into that of the Christian ministry: so far from it, his lineal "descent is not counted from them;" "for it is evident," says the apostle, "that our Lord sprang out of *Juda*, of which tribe Moses spoke nothing concerning priesthood."² No. Christ's priesthood "is made, not after the law of a carnal commandment, but after the power of an endless life:"³ the antitypal "High Priest of our profession," "called of God as was Aaron," as to its office and functions; and after the order of Melchisedec, as being unchangeable and *incommunicable*. "Wherefore, he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."⁴

These, then, and similar of the Pauline statements in his Epistle to the Hebrews, we must insist, more than suggest the marked difference in the nature, character, and design, of the two dispensations; and especially, we would observe, as it regards the question of an analogy of ministerial succession, under each. The Jewish economy was typical and symbolic—"the shadows of good things to come," not only, but its very priesthood partook largely of all these characteristics. Nationally, it had for its ulterior end the security, to the commonwealth, of the possession of the *earthly* Canaan. It was, consequently, *concentrative* and *exclusive*.

On the other hand, the *Christian* dispensation, encompassing within its expansive embrace "all the nations and families of the earth"⁵ who were to "be blessed" in Abraham through "the seed Christ,"⁶ was *universal* and *diffusive*. It was to the former dispensation what the substance is to the shadow—the antitype to the type. It was also spiritual in its nature, and had for its end, the bestowment of a heavenly and an eternal inheritance.

Now, that ITS MINISTRY partook of all these characteristics, the facts of the case fully evince. Unlike the Aaronic order, when Aaron, attired in his gorgeous sacerdotal vestments, and standing before the stately altar located within "the holy of holies," is inaugurated into his priestly office in the presence of all the congregation; in the *vocation* of the twelve apostles, Christ, invested with all power in heaven and on earth, as though to stamp with an indelible and unmistakable seal, the dissimilarity between the office and the functions Aaronic and apostolic, puts forth the simple command alike to Matthew the tax-gatherer and Peter the fisherman, "Follow me." They obeyed. Henceforth they become the constant companions of Christ during his ministry, and the eye witnesses of his death and resurrection; and hence, were possessed of the qualifications indispensable to the due execution of the mandate, "Go ye into all the world," etc. Where, then, we ask, in the aspect of these facts and circumstances, is there any, the

(1) Heb. 5 : 4. (2) Heb. 7 : 6, 14. (3) Heb. 7 : 6. (4) Heb. 7 : 25. (5) Gen. 12 : 3. (6) Gal. 3 : 16

least, analogy, between the vocation of Aaron, and that of the "twelve apostles of the Lamb"? And so,

2. Of the *limits* assigned to their respective spheres of action, as inclusive of the circumstances of person and place. Prelacy, as we have seen, involves "headship," as a center of *unity* to the visible Church; for example—Peter occupying the chair of primacy and supremacy at Rome—or Peter and Paul, as the first and joint Bishops of Rome—or Timothy of Ephesus, Titus of Crete, etc.—The *Pope of Rome*; the *Archbishop of Canterbury*; the *Bishop of New York*. In either case, the difference in the nature and character of the prerogatives assumed or the territory occupied, whether larger or smaller, being merely circumstantial, all inferior orders, whether clerics or laics, being subordinate to and dependent on, the Head, center in Him, as the bond of union to the body.

Now, be it conceded that, in the high priesthood of *Judaism* centered such a bond of union to their ecclesiastico-political commonwealth, such an arrangement was practicable and available not only, but actually grew out of, and hence was in perfect harmony with, the circumstances of the Jews as an isolated nation, with a system of religion concentrative and exclusive. Aaron, ministering before the Lord in the tabernacle, which, during the encampments in the wilderness, occupied the *center* of the surrounding tribes as they were stationed, three on the East, three on the West, three on the North, and three on the South, might well attract all eyes to him as their visible head and center of unity. The same, during the more permanent location of the tabernacle in Shiloh. And the same, after the erection of the temple at Jerusalem, "whither the tribes went up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."¹ Hence, *its* peculiar adaptation as a center of unity in a visible Head.

But, how diverse from this arrangement, that of the *Christian* dispensation! The sphere of its operations is commensurate with the remotest bounds of the earth. "THE FIELD IS THE WORLD."² The gospel is to be preached "in all the world" and "to every creature,"³ etc., circumstances one would suppose, every way incompatible with the idea of a center of unity in a visibly located head, essential to which is, that he be accessible to all, not only, but that he be seen by all. Under the Jewish economy, this was both possible and practicable. Hence, three times a year, all the members of the Church repaired to their high priest as the visible head of unity, at Jerusalem. But, the commission apostolic was an *itineracy*. Take, for example, that of Peter. Prelatists affirm, that he was for about twenty-five years bishop of Rome. The question of his ever having been at Rome will be examined in another place. We deny it. "We read of his being at Jeru-

(1) Ps. 122 : 3. (2) Matt. 13 : 38. (3) Mark 16 : 15.

saalem, at Samaria, at Lydda, at Joppa, at Cesarea, at Antioch. We conclude from one of his epistles that he also traveled through Pontus, Galatia, Cappadocia, Asia, and Bithynia. And this was just what was proper for him to do as one of the apostles, whose mission, as we have said, was *to all the nations of the earth*; but certainly which he should not have done if he were appointed the "visible head and center of unity" of the Church at Rome. "What: a center of unity, perpetually shifting its place, and perambulating the world! A visible head of the whole Church, when only the residents of one little province at a time could tell where he was to be found! A supreme ruler without a capital, or court, or officer, or certain dwelling-place! A successor to Aaron, without a sanctuary, or vestments, or vessels of service!"*

We affirm, therefore, that neither in the vocation of the apostles, nor in the sphere of action assigned to them by Christ, is there the smallest possible resemblance to those of the Aaronic priesthood. And these circumstances, when taken in connection with the fact that Christ, though the antitype of that priesthood, did not form a continuous link in the Aaronic chain of succession, (not being of the tribe of Levi, but of the tribe of Juda, "of which tribe Moses spake nothing concerning priesthood,") and could not have transferred to his apostles an office and functions which, from their very nature, as we have shown, were absolutely incommunicable, demonstrate, we think, that the idea of an unbroken apostolical succession formed *no part* of the elements of that ministry instituted by Christ. Again.

3. There is, on the prelatical hypothesis as above, another difficulty. How, we submit, is their alleged analogy between the existing ministry (Episcopal) and the Aaronic orders in the matter of an unbroken succession, to be reconciled with the New Testament declaration concerning "the household of faith," which is said to be "built upon the foundation of the apostles and prophets," etc? Clearly, on that hypothesis, one of two alternatives follow: either, first, the admitted identification of the sacerdotal character of the office apostolic with that of the Aaronic, in the sense that the terms high priest and apostle are used interchangeably—a dilemma from which, by the way, the so-called "Low Churchman" will, if we mistake not, find it no small task to extricate himself; or second, the admitted *fact*, that "an horrible thing hath been done in the land," even that of substituting, *in the place of* the New Testament Apostles, the office and functions of an absolutely abrogated priesthood!

4. Another difficulty: The above "foundation," so far as constituted of the "apostles," was constructed, not of one, or of six, but of "TWELVE" stones, and hence bore an exact analogy to

(1) Eph 2 : 19, 20.

* Stratten's Scripture Argument against Apostolic Succession. London, 1845. pp. 103, 104.

the foundation-stones of the Hebrew commonwealth—twelve patriarchs—twelve apostles. Now, take in this connection the tenacity of the tribes in preserving, entire, their respective genealogical records. These constituted, as before remarked, the *title-deeds* to their inheritance of the allotments parceled out to them upon the divisions of the Holy Land by Moses and Joshua. And, they had respect to the future. Looking down the vista of coming ages, though, for their sins, they were destined to be led “captive into all nations,”¹ and to be “trodden down of the Gentiles until the fullness of the Gentiles be come in;” yet, “touching the election,” being still “beloved for the fathers’s sakes,” when “the Lord shall set his hand again the second time to restore the remnant of his people, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth,”² then shall they occupy, in exact accordance with the original order of their title-deeds, their long-lost, but now restored, inheritance.

5. The question then presents itself: Did it form any part of the work of “the twelve apostles of the Lamb” as the foundation-stones upon which, in conjunction with the “prophets,” the *Christian Church* was to be built, to place the tenure of the inheritance of “the household of God” on the basis of *an analogous genealogical title-deed*? Evidently, the nature, character, and design of the two dispensations show that it did not. For, not to mention the fact of the ecclesiastico-political economy of the Jewish Church state under the Theocracy, bound down as it was, in bondage to the Sinai covenant of works,³ as opposed to the “easy yoke” and “light burden”⁴ of the Christian economy under the law of grace; while the former was to pass away,⁵ the latter was destined to exist throughout all future ages.⁶ Hence the decree of Heaven, that the title-deeds of “the children of faith,” under this economy to that inheritance which is incorruptible,⁷ should consist of the registry of “the names of the first-born” in the genealogical “Book of Life,”⁸ as kept, *not* by the twelve apostles, but by the vigilant eye and unerring pen of Christ, “THE CHIEF CORNER-STONE.”^{9,10}

6. Let us, however, for the sake of the argument, admit that a genealogical registry, analogous to that of the Jewish state, *was* assigned to the keeping of the so-called apostolico-priestly “representatives” of Christ. Analogical consistency requires that, as each of the twelve patriarchs, holding a federal relationship to their respective tribes, stood at the head of the registry of the families represented by them, so with the “twelve apostles.” The dogma of apostolical succession, IF FOUNDED IN TRUTH, must, to be consistent, exhibit a tabular view, separate and entire, of *each* of the original “representatives.” That the original college of “the twelve” should be broken up, and a large majority

(1) Luke 21 : 24. (2) Luke 21 : 24. (3) Rom. 11 : 28. (4) Isa. 11 : 11, 12. (5) Gal. 4 : 24.
(6) Matt. 11 : 29, 30. (7) Heb. 8 : 13. (8) Dan. 7 : 27. (9) Philipp. 4 : 3. (10) Eph. 2 : 20.

of them be consigned to the shades of an irrecoverable oblivion, while some one or two only—to prop up a favorite theory—are clothed with pre-eminent apostolic honor and power, how at war with that bond by which they were *equally* united to Christ, the Head! You see this, as illustrated in their united converse with Christ from the time of their call to the apostleship, to the crucifixion. You see it after the ascension, when, a vacancy being created by the apostasy and death of Judas, the number, “TWELVE,” is preserved by the call of another—the Apostle Paul*—to fill it. You see it in the predicted glory which Christ announced awaited them as the reward of their work: “In the regeneration . . . ye shall sit on twelve thrones,” etc. And you see it, finally, in their eternal and immutable union in the apocalyptic Jerusalem. “And the wall of the city had twelve foundations, and in them THE NAMES of the twelve apostles of the Lamb.”† It follows, therefore, on the prelatial hypothesis of an unbroken genealogical succession, that “there might be twelve lines of descent” from the twelve apostles, not only, but that “the model in the true Jewish genealogies shows that there *ought* to be twelve lines of descent.”‡ Add to the above that scriptural injunction, “What God hath joined together, let not man put asunder,” and a pious and enlightened mind cannot but shrink with instinctive horror at the thought that any, bearing the Christian name, should be so reckless of palpable truth, and so determined in the support of a mere dogma, as to interrupt and infringe upon, their equal rights and honors, and their indissoluble unity!

SECTION V.

Direct examination of the prelatial theory of succession as an alleged fact.—Involves the process of a procreating power.—Absurdity of.—Illustrated in the case of Paul and Judas Iscariot.—Anti-prelatial theory of the succession.—Archbishop Whately on.—The two theories compared.—The high pretensions of prelacy.—Tremendous consequences pending the issue.—Must be subjected to the severest test.—Requisites for.—I. Authentic documents—None to be found.—II. An authentic “Register” or catalogue—None ever produced.—III. A triple agency in welding each successive link—The pretense preposterous.—IV. Such procreating power has no archetype in nature—Hence designated by Paul, “endless genealogies,” (1 Tim. 1 : 4.)

We have now fully considered the subject of the alleged ecclesiastical genealogy, as involved in the prelatial dogma of an unbroken apostolical succession. Our examinations of the genealogical records of “Holy Scripture,” furnish no indications either as to the origin, or directions to perpetuate, such a record. On the

(1) Matt. 19 : 28. (2) Rev. 21 : 14. (3) Matt. 19 : 6

* Part II., pp. 133–136

† Stratten, p. 37.

contrary, from the nature, character, and design of the three lines therein recorded,—those relating to our blessed Lord, to the Jewish nation, and to the Levitical priesthood;—in addition to the fact of the total absence of all analogy between the two dispensations, Jewish and Christian, and of their respective ecclesiastical orders in regard either to the circumstances of their vocation or spheres of action; the difficulties involved in said theory,—that of substituting an absolutely abrogated priesthood in the place of the New Testament apostles, on the one hand, and the limiting the honors and powers common to all “the twelve” to some one or two of their number on the other, all combine to demonstrate its utter fallacy.

Prelatists, nevertheless, persist in alleging THE FACT, of such an ecclesiastico-genealogical succession.

This brings us to the point of our proposed direct examination of its validity.

Is it then, as a fact, sustained by the combined authority of “Holy Scripture and ancient authors”?

I. First, then. To conduct our examinations into the validity of this alleged fact understandingly, we must know the precise sense attached to the term, *succession*, by prelatists. Assuming, then, “the truth and authority of an ecclesiastical genealogy,” they affirm, “that a spirit of life is infused into the act of ordination, which gives it a *procreating power*. The individual who receives ordination connects a paternal relation with the hands from which it comes. It is alleged that this paternity must in some way be manifest, and well-assured, through all ascending links, until you come up to *the hands of an apostle*; and, that through the unbroken links of this lengthening chain alone, can *the grace* of ministerial authority and sacramental efficacy be conveyed.”* In brief, Christ transferred “the *office*” which he was leaving to his twelve apostles, with power to transfer “*the very same office*” to others, as their successors, the mode of transfer in each case being that of manual impositions. This, Bishop McIlvaine, in speaking of the appointment of Matthias as the successor of Iscariot, says: “It was communicated *by the hands* of those [the apostles] who received it from the Lord.”†

But, we ask: Is this the true idea of the term? Let us see, “If a king create a peer, with right to transmit his title to his descendants, the heir of the family, as he rises to wear his honors, becomes the successor of the first peer, not of the king—of him who received the title, not of him who gave it.”‡

Now, it were a waste of time further to argue the fallacy of the alleged transfer, by our Lord, of his priestly functions to mere

* Stratten’s Scripture Argument against the Apostolical Succession. London. 1845.

† Bishop McIlvaine’s Argument for the Apostolical Succession, p. 9.

‡ Stratten, p. 154.

mortals. That therefore aside, we contend, "if the apostles, in the plenitude of their authority, had created any order of ministers in the Church with power to perpetuate their honors and functions, those who received the entail would become the successors of the first of their order, *not* the successors of the apostles themselves."*

Again. We submit, that there is an essential difference between the uninterrupted perpetuity of an office, and that of its continuance by a succession, as alleged by prelatists. The true idea of a seminal succession necessarily implies *an existing chasm* (be it of longer or shorter duration) *by death*, between A. and B., otherwise B. becomes a usurper of an office which still exists. The case of Paul's appointment by Christ to fill the vacancy in the apostolic college occasioned by the death of Iscariot, is in point. And this we affirm, and shall prove in the sequel, is the only instance of a legitimate apostolical succession on record. The idea that "a power," civil or ecclesiastical, "to fill a vacancy in office," is identical with "a power to perpetuate an order," is preposterous. "We understand matters in these United States, much better than to identify such things."† The office has for its basis, the constitution, divine or human, ecclesiastical or civil, as the case may be; the agency employed in inducting into office, is but the visible seal affixed to the power—the constitution—which created it. It follows, that the Aaronic priesthood was not, in the strict sense, a succession. The mode of its continuance rather eliminates the idea of the uninterrupted perpetuity of *the office*. Aaron, with his own eyes, looked upon him who was to perform the same services, at the same altar, and in the same place in which he had for the period of thirty-five years been engaged, ere they were closed in death. And, with the exception that the Aaronic priesthood was perpetuated by lineal descent from Aaron, the same principle will apply to the uninterrupted continuance of what was designed to be, and has been, the ordinary and standing ministry of the New Testament Church.

And this leads us to remark, that, so far from a denial, as is alleged, of the uninterrupted perpetuity of the Christian ministry by *anti*-prelatists, they insist that the legitimacy of such an inference rests entirely upon the evidence, whether that unbroken continuity depends upon a transmission of the office seminally through *individual bishops*, or whether it consists in the perpetuity of a Christian ministry *generally*. Of the prelatial hypothesis, they deny, that there is any the least countenance or support therefor, in "holy Scripture." With Archbishop Whately, they affirm, that the fallacy of the prelatial scheme "consists in *confounding together* the unbroken apostolical succession of a Christian ministry generally, and the same succession in an unbroken line, of this or that particular minister."‡

* Stratten, p. 164.

† Duffield on Episcopacy, p. 97.

‡ Whately's Essays on the Kingdom of Christ, Essay III., pp. 180-183.

They also further insist that, if their hypothesis, so far as connected with the evidence to be derived from "ancient authors," is liable to the contingency of interruption—in other words, if proof can be adduced of the *non-existence*, at any given period since the days of Christ and his apostles, of such a Christian ministry generally, that is, a ministry not prelatically consecrated; yet, that such a ministry, to say the least (prelatists themselves being judges), has *equal claims to validity* with the other, unless proof can be furnished, express, positive, amounting to the clearness of demonstration.*

* On this subject, we quote the following, from the very able "Essay on the Primitive Church Officers," a work attributed to the Rev. Dr. Addison Alexander, Professor of Ecclesiastical History, etc., in the Princeton Theological Seminary, New Jersey. New York: Charles Scribner. 1851. He says—

"The impossibility of proving a particular succession, in the case of any minister, is tacitly admitted, on the part of those who claim it, by evading the demand for proof, and simply alleging the fact to be notorious. The case of ministerial succession is compared to that of natural descent from Adam or Noah, which no man can prove, but which no man disputes. The fallacy of this analogical argument scarcely needs to be exposed. The descent of any individual from Adam is notorious only on the supposition that the whole human family is sprung from a single pair. This being assumed, the other follows of necessity. If all descend from Adam, so must every one. To make the cases parallel, we must suppose a plurality of races, and a dispute to which of these a certain individual belongs. In that case the appeal to notoriety would be absurd, and in the absence of explicit genealogies, the only proof available would be correspondence in the physical characteristics of the progenitor and his alleged descendants. In the supposed case this might be a difficult and doubtful process from the want of any accurate and authentic description of the ancestor. But in the case of ministerial descent, we have the advantage of a description not only exact, but infallible, with which those claiming to be successors of the primitive ministers may be compared with rigorous exactness. Let us suppose that according to the Scriptures men had sprung from two distinct originals, and that these were represented as distinguished by the same external marks which now distinguish Africans from Europeans. If any one should claim to be descended from either of these stocks, and his pretensions were disputed, the nearest approach that could be made to a solution of the question, would be by comparing the complexion, features, form, hair, etc., of the claimant with the like particulars ascribed in Scripture to the father of the race. The application of the rule might be precarious, but without specific genealogies, no better proof could be adduced, or would be called for.

"This imaginary case affords a close analogy to that of apostolical succession. Certain bodies of men claim to be exclusively descended, by official derivation, from the primitive apostles, and reject the claims of others to a similar descent, upon the ground that they are not able to produce specific proofs of an unbroken succession: and when charged with the same defect in their own orders, they appeal to notoriety, as if there were no room to doubt or question their extraction. But it may be questioned on the same grounds upon which they question that of others, and the only way in which the point at issue can be settled is by comparing the distinctive attributes of those who now profess to have succeeded the apostles in the ministerial office, with the corresponding traits of the apostles themselves. By this test we are willing to abide. We lay no claim to apostolical succession, except so far as we agree with the apostles and the primitive ministry, in doctrine, spirit, discipline and life. And we consider our opponents as reduced to the necessity, either of submitting to the same test, or of proving in detail their individual descent from the apostles. The attempt to substitute for such proof the admitted fact, that the Anglican or Romish clergy of the present day are, as a body, the successors of the apostolic ministry, is to evade the difficulty by confounding general and particular succession, by insisting on the latter when our orders are in question, and producing the former when their own commission is demanded. This is a virtual admission of the fact, which forms the ground of our last objection, to wit, that apostolical succession, in the strict sense of the terms, and as a practical test of valid ministrations, is impracticable, and therefore useless.

"If then, as we have tried to show, this doctrine is not only unsupported by express command and binding example, and by any necessity arising from the nature of the ministerial office, or the ends for which it was established, but at variance with the doctrine of Christ's headship, superseded by the surer test of doctrinal conformity to apostolic teachings, contradicted by the providence of God, and practically useless even to its advocates; it is not perhaps too bold an inference from these considerations, that an incapacity to trace our ministerial authority in regular succession, step by step, to the apostles, is no conclusive argument, nor even a presumptive one, against the validity of Presbyterian orders. Here we might safely rest the defense of our ministrations against all attacks connected with this point of apostolical succession; but we cannot do justice to the strength of our position, without exhibiting the subject in another point of view. We have endeavored to show, that the apostolical succession, which we are accused of wanting, is not essential to a valid ministry. This would suffice to justify our claims, even on the supposition that our opponents possess in the highest degree what they demand of us, and that we, on the other hand, are utterly without it. But we have furthermore seen reason to believe that our opponents have it in a much more limited degree than that which they require of others. This, in addition to the unessential character of the advantage, would at least have the effect of bringing us nearer to a level

1. That the so-called seven orders of the Romish priesthood, or the three orders of bishops, priests, and deacons of the Anglican ministry, have been transmitted *through an unbroken line*, during that period.

2. That each link has been added to the chain, in accordance with the alleged apostolical forms and ceremonies, namely, *consecration by three bishops*, preceded by a *lawful baptism*, and ordination as a *deacon* and a *priest*.*

The declarations, that the first link in the alleged apostolical chain is "fastened to the throne of God," and that the entire chain has been "preserved as inviolate as the line of the descent from Adam, or the succession of seedtime and harvest, of day and night, of summer and winter;"† and hence, that "every bishop, priest and deacon" of the hierarchy "can, if he please, trace his own spiritual descent from St. Peter and St. Paul;"‡ these declarations, we repeat, taken in connection with the paternal relation which is claimed to exist between the apostles and their successors, and which is made to depend on "the sacramental virtue" transmit-

with our neighbors, still supposing apostolical succession in the ministerial office to be altogether wanting upon our part.

"But even this residuary difference between us, with respect to the validity of our pretensions, disappears when it is known that, so far as apostolical succession can be verified, the Presbyterian Church in the United States possesses it, as really and fully as the Church of England. In making this assertion, as in all the reasonings of the present essay, we assume as proved already, that a superior order in the ministry to that of presbyters is not essential to the being of the Church, but that from the beginning presbyters have exercised the highest powers now belonging to the ministry. If so, it is through them that the apostolical succession must be traced, and we accordingly maintain that our orders may be just as surely traced in this way up to apostolic times, as those of any other Church through bishops. The denial of this fact has, for the most part, been connected with the false assumption that the ministry of our Church has been derived from that of Geneva, and depends for its validity on the ministerial authority of Calvin; whereas we trace our orders, through the original presbytery of Philadelphia, to the mother-church of Scotland, which is well known to have been reformed with the concurrence and assistance of men regularly ordained in the Church of Rome. The principal admixture of this Scottish element, in our earliest presbyteries, was with New England Puritans, among whom only two examples of lay-ordination are believed to have occurred, and whose ecclesiastical system was originally founded by regularly ordained priests of the Anglican establishment. The proportion of those members, in our primitive church-courts, whose ordination was derived from more obscure and doubtful sources, such as the Welsh and English Independents, was extremely small. Whatever then a regular succession may be worth, we can lay claim to it as far back and as certainly as any of our adversaries.

"This fact is indeed so 'notorious,' that it has been met, for the most part, not with a denial of the fact itself, but with an allegation, that the only apostolical succession in existence is derived through bishops, as superior to presbyters. It is the need of something to destroy the force of presbyterial succession, as a fact which cannot be denied, that has occasioned the perpetual and almost universal combination of the doctrine of Succession with the doctrine of Episcopacy, as alike essential to the organization of the Church. We have ventured, however, to discuss them separately, and have thus been led to the conclusion, that the highest powers of the Church belong to presbyters as such; that succession, if derived at all, must be derived through them; and that through them we possess it no less certainly and fully than the Church of England or the Church of Rome. We cannot indeed show that every link in the long chain has been without a flaw, but neither can our adversaries do so upon their part. Until the reformation the two lines are coincident, and since that time, the continuation of the series of presbyters, in Scotland, England, and America, is as certain and notorious as that of bishops. Supposing, then, as we of course do, that the rank which we have claimed for presbyters is justly due to them, it follows necessarily, that no objection to the validity of Presbyterian orders can be founded on the want of apostolical succession; partly because we are as really possessed of it as any other ministers or Church whatever. When any urge this argument against our ministrations, they assume two facts, both essential to the truth of their conclusion; first, that such succession is of absolute necessity; and secondly, that they alone possess it. If either of these assumptions is unfounded, it destroys the argument; for if succession is not necessary, it matters little who has or has it not; and if, on the other hand, we have as much of it as our opponents, they can have no pretext for impugning the validity of our ministrations. By disproving either of those two positions, the conclusion is destroyed. By disproving both, it is doubly destroyed, 'twice dead, plucked up by the roots.'"

* See p. 249.

† Bishop McIlvaine's Argument, etc., p. 9.

‡ Dr. Hook's two Sermons, etc.

ted to them through imposition of hands, and without which all who claim to be ministers of Jesus Christ "are gross impostors,"* warrant the demand for such demonstration. No. It is not sufficient to be told, that this is a matter "too notorious to require proof;" that "it is evident unto all men diligently reading holy Scripture and ancient authors;"† and, that "any bishop," etc., "CAN, IF HE PLEASE," trace his spiritual pedigree back to Peter and Paul. In other words, that the most trifling effort imaginable is all that is requisite to satisfy the most scrupulous! An insinuation, we affirm, which, for polemical casuistry, jesuitical sophistry, and bold assumption, stands unrivaled in the department of letters. The tendency is, that the unsophisticated mind, in falling upon them, captivated by, and subdued into a holy reverence for, the *ex-cathedra* authority of the "oracle speaking from its place of mystery," is betrayed into *the very neglect* of that diligent reading of "holy Scripture and ancient authors," which they would seem so earnestly to recommend."

No,—we again repeat. No bishop, priest, or deacon interested in this matter, is left at liberty to suspend an examination of the evidence, whether indeed *he* forms one of, or is in any way connected with, the links in the alleged unbroken chain of succession from the apostles, Peter and Paul, upon "a mere caprice of his mind's volition." Is it not clear, on the prelatical hypothesis, that "if he can," it is not, "if he please"? That, "if he can, he should feel it to be *at his peril* if he does not do it"? That, "if the present regeneration and pardon, and the eternal safety of the flock to which he ministers, depend on THE CERTAINTY of his being lineally descended from an apostle, then, before he assume the tremendous responsibility," "he is bound, by all the considerations which can weigh with a rational and virtuous mind, to make, first, himself, and then those who are to receive grace by him, quite sure upon this vital point"? And finally, that "no labor, no cost, no travel should he spare,—no rest should he take, night or day, until he possess the indisputable genealogical document, clear in the whole line, and firm in every link of the chain?"‡

And, upon a peradventure that these interrogatories may move any to re-assert the prelatical claims, we would beg deferentially to suggest the following course, as calculated greatly to facilitate the labors of the teacher, not only, but to inspire confidence in the minds of the taught.

First, then:—in regard to the *documents*, necessary to authenticate the genealogy of every individual in question. They either exist, or they do not. If they *do* exist, they must have been preserved entire and immaculate. The uncertainty and deficiency of man's pleasure must have been provided against by the certainty

* Bishop McCoskrey's Sermon, etc.

† Preface to Ordinal, etc., B. of C. Pr.

‡ Stratten.

and completeness of the Divine pleasure, which considerations, of course, argue miraculous interposition in their behalf. No other documents than such, can be admitted in proof of the unbroken continuity of a claim, which, "at its beginning," is alleged to be "fastened to the throne of God." "Holy Scripture and ancient authors," are claimed to constitute these documents. We appeal, then: they *must* be admitted to stand on a basis of equal authority. But the documentary evidence derived from "Holy Scripture" in the premises, forms but a very inconsiderable portion of the whole. Dr. Chapman tells us, that "those whom we are accustomed to honor as the fathers of the Church, *always preserved with the greatest care* the catalogues of bishops,"* etc. But, who are these "fathers of the Church"? Are their genealogical registers, like those of "Holy Scripture," immaculate? If not, how can we trust them in a matter upon which are suspended "the eternal interests of millions"?† Again,

Second. Than prelatists, no class of men rank higher in the scale of intellectual endowments, acquirements, and zeal. How diligently have they cultivated every obscure nook and corner of classic soil! What word is there that they have not traced to its root! What sentence, difficult or defective, which they have not toiled to elucidate or restore! Who, besides, have produced more numerous and elaborate works in the departments of divinity, the abstruse sciences and the arts! We now ask then: will they refer us to *one* clear and authentic ecclesiastico-genealogical "register" of the alleged succession of bishops, etc. from Peter and Paul? Their neglect to do so, cannot other than involve them in the guilt of a dereliction of duty in the defense and support of a theory professedly so dear to them, or render questionable their sincerity in its adoption. And then too, consider,

Third, the *condition* indispensable to the authentication of such a catalogue, that of a *triple agency* in the welding of each link, successively, to the mighty chain. The priests and deacons aside, take, for example, the last consecrated link in the American chain—the Rev. DR. UPFOLD, of the diocese of Indiana. Should it happen to "please" him, in compliance with the wish of some Presbyterian inquirer, to enter upon the task of tracing back his alleged "spiritual descent" to the hands of Peter and Paul,"—bearing in mind that, from the point whence he starts, the law of congruity will require an increase of certainty just in proportion with his retrograde computation from himself,—the validity of the orders of the THREE who consecrated him, must depend upon the validity of the orders of the three times three (*nine*) who consecrated them, and theirs again, upon the three times nine (*twenty-seven*) who consecrated them, etc. etc., each last number being multiplied by three, from generation to generation, until at length (as

* Sermons on the Church, pp. 100, 101.

† Bishop McCoskrey's Sermon.

is now the fact) the genealogy of the so-called Christian priesthood becomes as inextricable and impracticable in tracing, as is the theogony of the myriads of deities who people (fabulously) the temples of Hindostan. Nor—as we must further remark in this connection—will it at all lighten the task of the good bishop to find, that, so soon as he comes, in the catalogue, to the name of an individual who was not ordained by the help of his *predecessor* to the See to which the catalogue belongs, the antecedent line is *directly cut off* from that which he had been previously tracing, into numberless collateral lines, the validity of the orders of which must be equally authenticated with the other! Take, in illustration, the Anglican Church, and who does not know that there is not a See in it, which has not been filled again and again by translation, and whose line, consequently, as to ordination, has not in that mode been cut through and through into fragments of which it would be difficult to find the number, and sometimes to make out where the one ends and the other begins. Nor does the difficulty of the task terminate here. The multiplying threads of the labyrinth which he has been threading may now stretch outward, and lead him out of these realms across to the continent, and round about to one and another, if not to all, of its Episcopal Sees. Having reached the period at which Rome held supremacy in England, he may find an Italian, a German, or a Gallic bishop, here and there assisting in ordination, or even installed by translation; and where then will end his wanderings after the ascending lines of his pedigree? Finally, on this subject, we remark,

Fourth, that there is a peculiarity connected with Episcopal genealogy which is found in no order of nature, and no analogy of official transmission: that, we mean, of the reproduction of each successive link in the chain, by *three* consecrators. It is a mode of descent and propagation which has *no archetype in nature*. There is in it no special beauty nor fitness to commend it to a penetrating reason which finds out and puts together the hidden links that connect God's varied and wonderful works with each other; no affinity and harmony, but, on the contrary, a marked discordance with essential theological truth, as that which declares that Christians are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God."¹

Nor need it be affirmed, that, to the prophetic eye of the apostle, the interior of this labyrinth, trebling its mazes at every step, lay open and exposed; but if it did, could he have employed a word more descriptive of its nature, or of its variance with the genealogical records of Holy Scripture than the phrase, "endless genealogies"?*

(1) John 1 : 13.

* Stratten, etc., ad seq.

SECTION VI.

Scriptural examination of the above theory.—“The Twelve Apostles.”—These, if equal, must each have a separate chain.—Denied by Prelatists.—Yet cannot agree as to whom the honor of starting the chain belongs.—Creed of Pius IV.—Dr. Hook.—Rev. A. B. Chapin.—St. Peter.—St. Paul.—St. John.—St. James, etc.—Starting of the chain as an alleged fact.—Dr. Stone.—Mode of, by “laying on of hands.”—The first links.—Bishops McCoskrey and McIlvaine.—Positive evidence indispensable.—Tested by its application, 1st, to Matthias.—Fallacy of.—2d, to Barnabas.—Bishop McIlvaine *versus* the Evangelist Luke.

So much, then, for the up-hilledness of an attempt to trace one’s prelatico-“spiritual descent” *back* to Peter and Paul. Perhaps, however, we may find a firmer foot-hold “*at the beginning*” of the chain. Waiving further preliminaries, therefore, we come now to subject the alleged uninterrupted succession of Prelatists “from the apostles’s times” to the test,

I. Of “HOLY SCRIPTURE.”

It will of course be conceded, that the original college of the apostles formed the first “twelve” links in the alleged chain. Thus, Bishop McCoskrey: “The apostles were raised up to the highest grade by the Savior, as he was about returning to heaven. They then stood as his representatives, and arranged the ministry after the model which he himself had followed,” viz., the Jewish priesthood.*

Now, *we* have proved that the powers of “the twelve” were equal, that is, that no one had a primacy over the other, or supremacy over the Church.† Will it not thence follow that there ought to be *twelve separate chains*, all equally “fastened to the throne of God, and preserved as inviolate as the line of the descent from Adam”? What good reason can be assigned why “the honor and riches of the patrimony” should be confined to some one or two of the number?

And yet, such is the result of the practical working of the Prelatico-Episcopal scheme. Nor is this all. Its advocates are not agreed among themselves, to whom belongs the honor of *commencing* the unbroken chain! The creed of Pope Pius IV. declares “the Roman bishop” to be “the successor of Peter, the prince of the apostles and the vicar of Christ.” And Bellarmine positively affirms, that “the right of succession in the popes of Rome is founded in this, that Peter, by Christ’s appointment, placed his seat at Rome, and there remained till his death.”‡ On the other

* Bishop McCoskrey’s Sermon, *Episcopal Bishops the Successors of the Apostles*, p. 12. 1842.

† See Part II., pp. 116–123.

‡ Bellarmine, *Lib. II., c. 1.*

hand, Dr. Hook and others affirm that there is not a bishop, priest, or deacon who cannot, *if he please*, trace his own spiritual descent from St. Peter and St. Paul,* while the Rev. A. B. Chapin insists that the Anglican succession is derived, "not, as is often said, from Rome," but from "Ephesus," of whom the apostle, "St. John," was the fountain-head.†

Here, then, are no less than *three* apostolical competitors for the honor of "fastening" this chain, "at its beginning," to the throne of God! Should it, however, appear that Rome, *alone*, through her alleged viceregent, St. Peter, is, *de facto*, the channel through which courses the mighty chain, it will follow that the "spiritual descent" of the continuous links, both Anglican and American, can only reach back "to the throne of God" THROUGH HER TURBID WATERS! We must, however, hold the evidence of this in reserve for a future page.

In starting this chain, the Preface to the Ordinal in the Book of Common Prayer informs us, that "it is evident unto all men reading holy Scripture, that from the apostles's times, there have been these orders of ministers in Christ's Church, bishops, priests and deacons," set apart thereto "with imposition of hands," etc. Speaking of this "Preface," that learned and distinguished divine of the Protestant Episcopal Church, the Rev. Dr. Stone, of Brooklyn, L. I., in his recent work, entitled, "The Church Universal," says, that "it is evident," "*as a matter of fact*," "that there has been a trine ministry" in the Church of Christ "ever since the apostles's time." And, he adds, "for this, from the heart, I contend."‡ But, though so "evident," my worthy friend makes no further allusion to the connecting links in the chain than by a reference to "the occasional appointment, as in the case of Timothy, Titus, and others, of general supervisors over large territories," etc., "with power of ordaining to the ministry."§

Others, however, speak more definitely on this point. Bishop McCoskrey says of the apostles, that "one of *the very first acts they did*, after they received the apostolic office, was, to transfer the very same power they had received from Christ; and he adds, as "few persons are willing to reject the 'Acts of the Apostles,' they must recognize the transfer of apostolic authority to Matthias." "If so," he continues, "the position is established, that the apostles had successors."|| Yes. "IF so."

Bishop McIlvaine also furnishes us with the following, to the same effect. He says, "That the *office* of the apostles did descend from them to successors; that it was communicated to others BY THE HANDS of those who received it from the Lord, is manifest."

* Two Sermons on the Church and the Establishment, by Dr. Hook, pp. 7, 8.

† The Primitive Church, by A. B. Chapin, New Haven. 1842. pp. 291, 292.

‡ The Church Universal, etc., p. 132. New York: Houel & McCoy. 1846.

§ *Ib.*, p. 133.

|| Bishop McCoskrey's Episcopal Bishops the Successors of the Apostles, pp. 12, 14, 17.

And he instances "Matthias and Barnabas," with "Timothy," etc., in proof.*

The "unbroken succession," then, "*at its beginning*," is "fastened to the throne of God," thus: God—Christ—the apostle Peter, or Peter *and* Paul, or John—Matthias, Barnabas, Timothy, etc.

But, we submit. Each of the above links from the apostles, as so many alleged "FACTS," whether pope, prelate, priest, or deacon, who, perchance, may "please" to "seek their register among those that are reckoned by genealogy," must adduce *proof positive* that "their names are found" there; or, as in the case of those Aaronic claimants of similar honors—"the children of Hebaiah, of Koz, and of Barzillai," they must be pronounced "*polluted*," and be "PUT FROM THE PRIESTHOOD"! Nor is this all. If, perchance, upon examination, the boasted catalogue of the prelatico-sacerdotal line should be found without a duly authenticated head—without that FIRST LINK by which the whole chain is declared to be "fastened to the throne of God," what then? We may, perhaps, without presumption, assume the title of *Episcopo-Presbyterians*, and propose an exchange of position of the parties in this controversy; the prelati cal denunciators of others as schismatical intruders into the ministry, being found the *only true antitypes* to those intruders into the priestly office and rebels against Moses and Aaron—Korah, Dathan, and Abiram, whom God destroyed in the camp of Israel. Proceed we now therefore, to an examination of the alleged claim in behalf of,

1.—*Matthias*, as the first link in the above chain. Let it now be borne in mind, that the above writers declare that it "*is manifest*," "as a matter of fact," that the apostles "transferred" to Matthias, by the laying on of their hands, "the very same power they had received from Christ."

(1.) First, then. Of *the power* transferred. To determine what it was, depends, of course, on the precise powers of the apostles themselves at the time of its alleged transference. The prelati cal hypothesis as above, must suppose that they were complete and perfect—a transfer of "the very same power," which "they received from Christ." Otherwise, Matthias could not have been placed on a footing of equality with the others. On this subject, Bishop McCoskrey informs us, that the apostles "were not to enter upon the duties of the office which Christ had transferred to them, until they had received in a full and open manner, *the Holy Ghost*. Prior to the ascension of the Savior, they had received the power to act as apostles, but not the gift necessary to fit them for discharging the duties connected with the office. The former, namely, the power, was given when Christ breathed on them and said, Receive ye the Holy Ghost—the latter, namely, the gifts, on the day of Pentecost. Hence they were commanded not to de-

* Argument for the Apostolic Succession, p. 9.

part from Jerusalem, but to wait for the promise of the Father, which, saith Christ, ye have heard of me."* But, the distinction here made between the "*power*" and the "*gift*:" on what authority, we ask, is it based? If it was official power conferred by the Holy Ghost in the former case, why not in the latter? We refer the reader to Part II., pp. 110-114 of this Treatise, for the scriptural proof, that the powers apostolic were *cumulative*, having been marked by three different stages of development, and of which, the last,—the Pentecostal gift of tongues by the Holy Ghost—was the completion of their powers. Then too, official power, without either the qualification to discharge, or the authority to execute it, what, we ask, is it worth? And yet, even according to the Bishop's own showing, the appointment of Matthias *transpired before* the day of Pentecost, and in direct violation of the command of Christ. On *his* hypothesis, therefore, it was premature, and hence, unauthorized. On *ours*, he could have been made, at most, but *half* an apostle. Prelatists are welcome to either horn of this dilemma. Then,

(2.) As to the alleged *mode* of Matthias's designation to his office, namely, "*by the hands*" of those who "received it from the Lord." Yes, the procreating power, indispensable to the *valid* transmission of the apostolate, perishes, except as it is preserved through this all-potent channel. Nor must we forget that *three* consecrators are indispensable, (agreeably to the alleged apostolical canon,) to give validity to the act. Which three of "the eleven," then, were concerned in this transaction? Was it the three "pillars," Peter, James, and John? We are assured that, any "bishop, priest, or deacon, if he please," can answer. As we have shown, Archbishop Potter, as one of them, thought differently. And, no marvel. For, in the first place, it "is manifest" from the inspired record, that, though Peter proposed this measure, yet the whole preliminary process was transferred to, and was carried out by the "men and brethren" composing the "hundred and twenty" disciples," and that Peter and his ten apostolic colleagues united with them in referring the final decision of their nominations to the Lord.³ Ergo, Matthias *was not* appointed by the *apostles*. Then, as to "the laying on of hands" in this transaction, it "is manifest" from the sacred narrative, that a mode, entirely different, both in nature and in form, was employed. Matthias's election was decided by "*LOT*."⁴ On the prelatical hypothesis, therefore, of the ordination or consecration of each consecutive link in the chain by the imposition of hands of three consecrators, as indispensable to the conveyance of the sacred fluid, grace, office or functions apostolical; how, we ask, is the omission of any specific directions to that end by our Lord on the one hand; or, if it did occur, the silence of the sacred penman in

(1) Gal. 2 : 9. (2) Acts 1 : 15, 16. (3) Acts 1 : 23, 24. (4) Acts 1 : 26.

* Sermon, Episcopal Bishops the Successors of the Apostles, pp 10, 11.

regard to any such action on the other, to be accounted for, when both the *circumcision* of Timothy by St. Paul, which was a mere matter of expediency, and his *ordination* by the laying on of the hands of the presbytery, are recorded with the utmost precision? We leave those "who say they are apostles," to reconcile these incongruities, as best they may. And, if it may "please" any one of them, after what we have here and elsewhere said on this subject, to show that Matthias rather than Paul, has the better claim to the apostolic vacancy created by the fall of Judas, whether in the Church on earth or in heaven, we think they will have to do it by *other* records than those of Luke, John, or Paul.

Pass we now, to test the prelatical claims in behalf of,

2.—*Barnabas*, as the second alleged link in the golden chain. It "is manifest," Bishop McIlvaine assures us, that "the office of the apostles" "was communicated" to Barnabas, "*by*" their "*hands*."* Surely, then, the Bishop might have furnished us with what is so important a desideratum in the premises,—the names of his three consecrators. We have before us, however, a more infallible guide. Luke informs us, that upon him were laid the hands of three persons. But, were they apostles? Nay, verily, they were the "*prophets and teachers*" of the Church at Antioch, namely, Simeon, Lucius, and Manaen.¹ Upon a peradventure, however, that prelatisists should claim that these were apostles, how, we ask, are we to reconcile such a claim with their scheme of diocesan episcopacy, which, so far from allowing several bishops to belong to a single church, is based on the hypothesis of only *one* bishop over *many churches* in a province or state, as the case may be? But, Barnabas is *called* an apostle. On this subject, we refer the reader to Part II., pp. 131–132 of this Treatise; only adding in this place, that in his epistle, which is received as genuine, but not canonical, Barnabas disclaims apostolic authority; and by the early fathers, though sometimes styled an apostle, he is ranked among companions of the apostles or apostolical men.†

In the order of the remaining alleged links, the Rev. Dr. Stone, speaking of the apostles, tells us, that "one of their first acts was, to originate, by prayer and the laying on of hands, an order of deacons;" and that "another" act of "frequent occurrence was the ordaining of elders," or "presbyters;" (all of which is scripturally true;) "and a third was, the occasional appointment, as in the case of Timothy, Titus, and others, of general supervisors over large territories, who, whatever the powers and prerogatives of the other orders may have been, certainly had, for themselves, the power of ordaining to the ministry. Thus much, at least," he

(1) Acts 13 : 1–3

* Argument for the Apostolic Succession, p. 9.

† Literary History of the New Testament, p. 244. London; Seely, Burnside, and Seely. 1845.

adds, "is plain on the very face of the Scriptures."* Now, there is in these extracts from the work of my learned and worthy friend, to say the least, a nearer approach to a compliance with the canon apostolic in its bearing on their "very first acts," than that affirmed by Bishops McIlvaine and McCoskrey. That canon enacts, that "ordination *per saltum* does not convey the grace."† The above order, however, provides for the *ascending* scale—first, a deacon, then a priest, then a bishop. Still, to say nothing of those "general supervisors over large territories," (namely, diocesan bishops) to whom the Doctor alludes by the very equivocal phrase, "and others,"‡ we are not informed as to whether even Timothy and Titus "purchased" to themselves the better degree of the apostleship, agreeably to the requisitions of the above canon.

SECTION VII.

Same subject continued.—3. Timothy.—Dr. Stone.—Bishop Griswold.—Positively affirms his consecration by "several" apostles, namely, the Ephesian presbytery.—Argument in support of.—Fallacy of.—The apostolicity of the Ephesian presbytery denied by Bishop Hobart.—His interpretation of Μετ , and $\Delta\alpha$.—Fallacy of.—The question fundamental in these premises is, was Paul personally identified with the Ephesian presbytery in Timothy's ordination?—Proof that he was not.—Conclusion.—A choice between two absurdities.—4. Titus.—Remarks on.

Pass we now to the next link.

3. TIMOTHY.—Regarding the mode of the consecration of Timothy, as it is so "plain on the very face of Scripture," Dr. Stone says nothing. He considered it, we suppose, "too notorious to require proof." Not so Bishop Griswold. Having informed us that "one of the first, or highest order, was not ordained by a single person," but that "several, holding the apostolic office, united in giving such orders," he affirms, "Timothy himself had been so ordained."§ But, not unless "the presbytery" who ordained him were all bishops in the prelatical sense? And such, Bishop Griswold claims that body to have been. He tells us, "it is most probable that a presbytery then" [speaking of the apostolic age] "was a college of bishops, and that several of them were present, and assisted at the ordination of Timothy." Here then, we have a matter that is so "plain on the very face of Scripture," that it is "MOST PROBABLE!"

The argument of the Bishop in support of the above theory is as

* The Church Universal, p. 133 1846.

† Dr. Field, quoted by Dr. Duffield on Episcopacy, p. 257.

‡ But referring, as we suppose, to *Barnabas, Andronicus* and *Junia, Apollos, Epaphroditus*, etc., respecting whom, see Part I., pp. 127–132.

§ Bishop Griswold on the Apostolical Succession. Tract No. I., p. 9.

follows: First. He informs us that the terms "elders, presbyters and priests," are "all words of the same meaning."* Then, second, that "the apostles are sometimes called presbyters." Therefore, third, the presbytery which ordained Timothy "was a college of apostles."

Now, to say nothing of the palpable incongruity between the conversion of the Ephesian presbytery into a college of apostles upon the strength of the import of a mere name, and the current denial of prelatists that ecclesiastical functions or offices can be determined by mere names or titles alone, in addition to what we have offered in proof that the terms "elder," *πρεσβυτερος*, denoted age,† and that, being a *generic* term of office, it might, and did, comprehend different species or orders, and that hence, an apostle—for example, Peter—might apply it to himself; also, that it was principally used during the apostolic age, interchangeably with the title *ἐπισκοπος*, *bishop* or overseer, as denoting the same office; we now affirm, in reply to the above statement of Bishop Griswold regarding it, that, of all the advocates for the sacerdotal or *PRIESTLY* character of the Christian ministry, not one can be found to advance it in more glaring terms. For, if the terms "elders, presbyters, and priests," are "all words of the same meaning," and the fact, that the apostles having sometimes called themselves elders, made the Ephesian presbytery "a college of apostles," it follows that, having received "the very same power" from "the twelve" which they received from Christ, (inasmuch as that power consisted, as is alleged, of the transfer of Christ's *office* to them which he was leaving,) they must have exercised, with them, the same functions, priestly, which Christ exercised. But we deny,

1. That the words elder or presbyter and priest, are *synonymous*. No two words are more dissimilar. The word *πρεσβυτερος*, presbyter or elder, denotes one of the *qualifications*, namely, maturity of age, as befitting one filling the office of either an apostle or a bishop, and hence is used in common by both. On the other hand, the name *ἱερεὺς* (hierous), a priest, from *ἱερος* (hieros), sacred, denotes a person consecrated to God, to offer sacrifices for sins.¹ As such, it is applied to Melchisedek, a patriarchal priest,² to the Levitical priests,³ to a heathen priest of Jupiter,⁴ to the Jewish high priest,⁵ to Jesus Christ, as the great antitypal high priest after the order of Melchisedek,⁶ and it is employed to denote the great body of the redeemed on earth and in heaven, as forming a "holy priesthood, to offer up the spiritual sacrifices of prayer and praise, acceptable to God by Jesus Christ."⁷ But, *in no single instance*, we

(1) Heb. 5 : 1. (2) Ib. 7 : 1. (3) Matt. 8 : 4 ; 12 : 4, 5 ; Luke 1 : 5, etc. (4) Acts 14 : 13. (5) Acts 6 : 24. (6) See Heb. 7 : 21. (7) Compare 1 Pet. 2 : 5 ; with Rev. 1 : 6 ; v. 10 ; 20 : 6. See also Parkhurst's Greek Lexicon, on the word.

* Bishop Griswold on the Apostolical Succession, p. 8.

† *Πρεσβυτεριον*, from *πρεσβυς*, an old man. Bishop Hobart's Apology, p. 154. Marg.

affirm, is it ever applied to either order of the New Testament ministry. Nor is this all. We ask, How are we,

2. To reconcile the hypothesis, as above, of Bishop Griswold as the patriarchal representative of LOW CHURCHISM, with the denial, by prelatists generally, that the Ephesian "presbytery," whatever were their powers, had any right, *independently*, to ordain? Thus, Bishop Hobart: "It is undeniable," says he, "that whatever the presbytery were, St. Paul himself was the chief agent, the actual ordainer of Timothy; he *alone* conveyed the ministerial authority." "The presbytery, whosoever they were, only associated with him as concurring in the work."*

Leaving prelatists then to reconcile these conflicting theories of Bishops Griswold and Hobart in the shortest way they can, we observe, that the argument advanced in support of this latter hypothesis is the following: "Where the presbytery is named (1 Tim. 4 : 14), the preposition of concurrence, *μετα*"—*with*—"is used: Where the imposition of the hands of St. Paul is mentioned (2 Tim. 1 : 6), the preposition *δια*"—*by*—"denoting the efficient or instrumental cause, is used."† The words *μετα* and *δια*, therefore, are to be understood as placed in opposition—*δια*, *by*, as denoting the instrumental cause; *μετα*, *with*, that of mere concurrence. And, this meaning of the two words, we are assured by another writer, is supported "on the authority of the best lexicons of the language."‡

Take, then, in illustration, the following. "It is easier for a camel to go *through* (*δια*) the eye of a needle, than," etc.—Matt. 19 : 24. "Jesus went *through* (*δια*) the cornfields."—Mark 2 : 23. "And again he entered into Capernaum *after* (*δια*) many days."—Mark 2 : 1. Dr. Mason on these passages asks, does the word *δια* "emphatically signify the cause of the needle's eye? of the cornfields? or of the days? or the 'cause' of the camel's going through the first? of our Lord's going through the second? or of his spending the third before he went into Capernaum?"§

And of the two words as taken together. As it is insisted that they "must be regarded as contrasted with one another," the same learned divine argues, "Be it so. I open my New Testament and read, that 'many signs and wonders were done *by* (*δια*) the apostles.' Proceeding in the narrative, I read afterwards that Paul and Barnabas rehearsed all things that God had done (*μετα*) *with* them.¶ Now, as "the passages relate to the same subject," namely, the miraculous works which God enabled his servants to perform, and the success with which he crowned their ministry, "the terms" *δια* and *μετα* must be regarded as contrasted with one an-

* Hobart's Apology, etc., p. 155.

† *Ib.*, p. 155, note.

‡ Essays on Episcopacy, pp. 53, 54. Swords & Stanford, New York, 1806.

§ Mason on Episcopacy, p. 159.

¶ Acts 2 : 43. Πολλά τε τέρατα και σημεία ΔΙΑ των αποστολων εγενετο.

¶ Όσα δ θεος εποιησεν ΜΕΤ' αυτων. Acts 15 : 4.

other. And so, "when Peter, James, etc., wrought miracles, they did it in virtue of an authoritative power; and when Paul and Barnabas wrought miracles, they had *no* authoritative or instrumental agency, but merely expressed their approbation of what God did without them; although the historian has positively asserted that he did it with them. All this from the difference between *δια* and *μετα*.*

Still, the "preposition," ΔΙΑ, which, the Doctor affirms, "never signifies the *cause* of a thing," "but expresses the idea of transition or transmission," does not "overthrow the argument," that Timothy might have received his commission "through" the hands of Paul, "to the exclusion of the presbytery." But it follows that, *if* he did so receive it, while it would yet remain to be proved whether he was ordained a bishop or not, we leave it for prelatists to exonerate Paul, as best they may, from the charge of a violation of that canon apostolic, which makes the presence of at least three bishops indispensable to a valid ordination.

The question fundamental in these premises, however, is this. Was Paul *personally* identified with the act of Timothy's ordination? Amid the clouds of dust and smoke created by the perpetual oscillations of prelatists on this subject, together with their obvious perversion of the chronological relation of the ΔΙΑ of 2 Tim. 1 : 6, with that of 1 Tim. 4 : 14;† the only intelligible construction, we affirm, which the passages taken together will admit, is, first, that the prophecy which went before on Timothy,¹ designated him as a fit person for the extraordinary ministry to which he was called; which vocation was ratified, second, "by the putting on of Paul's hands,"² by which he was endowed with the gift "of power, and of love, and of a sound mind,"³ or the gift of the Holy Ghost, as a qualification for office, and which he is exhorted to "call to remembrance" and to "stir up" within him. And that, as neither his designation *to* his office by prophecy, nor his endowment of qualifications *for* the office, invested him with the office itself, it remained, third, that he be publicly set apart thereto by the imposition of hands. Hence the act of the presbytery, as stated by Paul, 1 Tim. 4 : 14. And, as prelatists say, *it was* an act of concurrence. But with whom, or what? Not with the apostle Paul as "the chief agent, the actual ordainer of Timothy;" but with the "*prophecy*" which had previously pointed him out to that body as one designated by the Holy Ghost for that office:—"The gift," given him, not by Paul, but, ΔΙΑ, "*by prophecy*," ΜΕΤ' "with the laying on of the hands of the presbytery." And when, in addition to these considerations, we reflect, that "the presbytery" by whom Timothy was ordained, was composed of those very "elders," πρεσβυτεροι, whom Paul called to him from

(1) 1 Tim. 4 : 14. (2) 2 Tim. 1 : 6. (3) 2 Tim. 1 : 7.

* Mason on Episcopacy, pp. 149, 151.

† See Part II., pp. 184-186.

Ephesus while at Miletus; (and who were the same with bishops, a title, by the way, never given to the apostles,) an order which Bishop Hobart, in direct opposition to Bishop Griswold, insists was not "a college of apostles," but *inferior* to them;* we think the conclusion inevitable, that the ordination of Timothy was PRESBYTERIAL. At least, of the four alternatives which the above several hypotheses involve, namely, either, first, that of furnishing a canonical complement of episcopal consecrators, by a metamorphosing of the Ephesian presbytery into a college of apostles, as per Bishop Griswold; or second, the subjecting Paul to the imputation of having done violence to the canons apostolic, by his consecration of Timothy single-handed and alone; or third, that of "the admission of his double ordination by two authoritative powers, namely, by prophecy, and by the apostle Paul; and two concurrences of the presbytery, namely, one with prophecy, and one with the apostle,"† as per Bishop Hobart; we think we would prefer the fourth, as consequent upon our conclusion, that Timothy was ordained by "the Presbytery." We give it in the words of the last named prelate. "Timothy," on this hypothesis, he says, "was ordained by the very council of men whom he was sent to ordain and to govern." This he pronounces "absurd." Yes, precisely analogous to the "absurdity" of the imposition of hands of "the prophets and teachers of the church in Antioch" upon the heads of Paul and Barnabas. It were an easy task to show, that the official functions of Paul and Barnabas as the *αποστολοι*, *messengers*, sent by the Holy Ghost, differed in no material point from those of Timothy as *εὐαγγελιστοῦ*, an *evangelist*. That agents were employed in both instances, in setting apart, by manual imposition, those who were endowed with functions superior to their own, finds its solution in that act of the Divine Sovereignty, that, "thus it seemed good to the Holy Ghost." If, as Bishop Hobart says, Timothy "was sent to ordain the council of men" who composed "the presbytery" at Ephesus, it follows from his own admission, that they united with Paul in his ordination, and hence, that they derived their orders from *unordained*, and therefore, unauthorized hands. But, no. Timothy's hands had not touched one

* Bishop Hobart says: "Many of the Schoolmen, and some few divines even of the Church of England, are of opinion, that though bishops are superior to presbyters in the power of ordination, they are, nevertheless, the same order, as having the same *priesthood*." But, he adds, "It would be absurd to conclude from hence, that these divines believed bishops are on an *equality* with presbyters. They contend on the contrary, that bishops are invested by ordination or consecration, with that power of ordaining others which presbyters have not. The only thing, therefore, essential, is, that bishops possess, by apostolic institution, certain powers distinct from, and superior to, the ordinary powers of presbyters," etc. (Hobart's Apology on Apostolic Orders, pp. 117, 118.) The reader here should not forget what we have offered on the subject of the perfect equality of bishops and presbyters by the first reformers of the Anglican Church, and onward down to the time of Archbishop Laud, covering a period of more than one hundred years. (See the Preface, Introduction, and Chapter X., of this Treatise.

† Mason on Episcopacy, p. 156.

of the heads of that "council of men." There was no such cross-hand ordination in the matter as the Bishop's objection to our conclusion insinuates. That "council of men" was at Ephesus *before* Timothy's ordination, placed there doubtless, by apostolic appointment,¹ not as "a college of apostles," but as "elders," *vel* presbyter-bishops.

In conclusion, then, on this subject of Timothy's alleged ordination by apostolic hands, we submit, that between the conflicting hypotheses of Bishops Griswold and Hobart respecting it, prelatists are left to choose one of the two following "absurdities," viz., either, first, according to Bishop Griswold's theory, which affirms that the Ephesian presbytery was "a college of apostles," to erase from their catalogue the second order of their hierarchy, presbyters or priests; or second, according to that of Bishop Hobart, which contends that they were nothing but presbyters, to concede that there is no resemblance between the ordination of Timothy as the alleged *model* of modern Episcopacy,* and that of their "form of ordaining or consecrating a bishop," which, as we have shown, requires three, or at least two, prelates to make it valid. But,

4. *Titus*, it is said, forms another link in this chain. To this end is quoted Titus 1 : 5. "For this cause left I thee in Crete, that thou shouldst ordain elders in every city as I had appointed thee;" in other words, *ordained* thee, say prelatists. What, by *three* consecrators? and if so, who were they? If not, it follows that "Either Paul exercised, on this occasion, his extraordinary power, and so has set no precedent; or, if he set a precedent for ordination by a single prelate, Titus was no more than a presbyter, and could not, by himself, ordain other presbyters." The fact is, however, that the text says nothing about ordination. Paul, in virtue of his apostleship, "appointed," (that is, "in the sense of prescribing, enjoining, commanding") Titus to the work assigned him. This word (Greek, *διεταξαμεν*) is never used in the New Testament "in the sense of setting apart to an office." Surely Felix did not give the centurion his military commission in the passage, "he commanded (*διεταξατο*) a centurion to keep Paul."² The nature of Titus's appointment was precisely analogous to that of Paul to the Corinthians: "As God hath distributed to every man; as the Lord hath called every one, so let him walk, and so *ordain* I, (*διατασσομαι*) direct, enjoin I, in all the churches."³† So much for this link.

(1) Acts 14 : 23. (2) Acts 24 : 23. (3) 1 Cor. 7 : 17.

* Bishop Griswold, in common with the advocates of Protestant Prelacy, generally, on this subject, says: "Bishops of the Protestant Episcopal Church claim no other authority than was given to Timothy and Titus, and by them exercised." (Griswold on the Apostolic Office, p. 9, *note*.)

† Mason on Episcopacy, pp. 170, 171.

SECTION VIII.

Of diocesan Episcopacy.—Timothy, Titus, and the seven apocalyptic “angels” alleged to have been diocesan bishops.—Fallacy of, in regard to Timothy and Titus.—Angels of the seven Churches.—Dr. Henry More, Joseph Mede, Dr. Fulke, and Bishop Stillingfleet on—Additional proof of the fallacy of.—Examination and refutation of Bishop McCroskrey’s use of Christ’s commendation of the Ephesian “angel,” for having “tried them which say they are apostles, and are not,” etc.—Conclusion.

But, Timothy and Titus, together with the “angels,” or “stars,” of the seven Asiatic Churches, were *diocesan* bishops. May we ask, then, where is the correspondence between their spheres of action as the alleged successors of the apostles, being limited to a province or a state, and that of “the twelve,” whose “field” was “the world”?

This, however, aside. Regarding the alleged diocesan Episcopacy of Timothy and Titus, we refer the reader to what we have offered on this subject in Part II., pp. 151–154, of this Treatise.

1. In reference to the seven apocalyptic angels, in addition to what we have already explained, the import of their allegorical names,* showing that (in opposition to the prelatical theory, which affirms that they find in them “absolute demonstration” that they “are constantly applied in the Book of Revelation, to single men, and never to a society or number of men”)† they denote “the ministers of the churches, without discrimination” either of official rank or of character, and hence, that they refer to and speak of them as a body; we present the following *Episcopal* authorities in our support: “Methinks,” says Dr. Henry More, “it is extremely harsh conceit that these seven stars are merely the seven bishops of any particular churches of Asia. Such high representations cannot be appropriated to any seven particular churches whatsoever.” And so, he adds, “by angels, according to the apocalyptic style, all the agents under their presidency are represented or insinuated.”‡ “The great and justly-celebrated Joseph Mede observes, that angels are put for the *nations* over which they are thought to preside;” for example, “the four angels (Rev. 9 : 14) signify so many *sultanies* or kingdoms.”§ And Dr. Fulke says, that “St. John, by the angels of the churches, meaneth, not all that should wear on their heads miters, but them that are faithful messengers of God’s word. They are called the angels of the churches because they are God’s *messengers*.”|| Finally, “the famous Stillingfleet, in his *Irenicum*, asks concerning these angels, “If, in the

* See Part II., p. 130.

† Essays on Episc. Cyprian, No. III., p. 72.

‡ More’s Exposition of the Seven Churches. Works, p. 724.

§ In Apoc. Book III. Works, p. 471.

|| Quoted from Ayton’s Original Constitution of the Christian Church.

prophetick style any unity may be set down by way of representation of a multitude, what evidence can be brought from the name, that by itsome particular person must be understood?" And a little further on, he says, "If many things in the epistles be direct to the angels, but yet so as to concern the whole body, then of necessity, the angel must be taken as the *representative* of the whole body, and then, why not the word angel be taken by way of representation of the body itself; either of the whole Church, or, which is far more probable, of the *concessus*, or order of presbyters in that Church?" and he adds, "we see what miserable, unaccountable arguments those are which are brought for any kind of government, from metaphorical or ambiguous expressions or names promiscuously used."*

2. But these "angels," it is contended, were *diocesan bishops*. The hypothesis assumed is, that the phrase, "the Church," as "the Church of Ephesus," "Smyrna," etc., implies a plurality of congregations and presbyters in one city, and Ephesus is referred to in illustration, where, it is said, "there were several presbyters when Paul bade them farewell at Miletus, which was many years before the book of Revelation was written; and that, where there were several presbyters, it is fair to conclude there were several congregations."†

True. But we ask, is it as fair to conclude hence, that these presbyters and congregations were under Episcopal jurisdiction in the *prelatical* sense, simply because, forsooth, years after, an epistle was addressed to one of the number in that city under the title of angel? Just as much so, we insist, as though, in the place of "the angel of the Church of Ephesus," one of the clergy of the Collegiate Reformed Dutch Church, or Trinity Church parish, in New York city, both of which are composed of several congregations, under the supervision of several ministers, had invested *him* with superior official functions over the others. For, whatever may be said of the circumstantial differences, ecclesiastically, of the cases here referred to, even the rector of Trinity Church parish, as "the angel" thereof, fills but the rank of a *presbyter*, in common with his six or seven assistants.

It hence follows, that each Church *within itself*, may embrace a number of these angels. This fact may be known and read of all men in the organization of every Presbyterian Church throughout the United States—yea, throughout the world. Our warrant in thus addressing them, is founded in the apocalyptic application of the singular and plural pronouns *thou* and *you* interchangeably to "the angel of the Church in Smyrna," as denotive of the *collective* ministry of said Church—*πρεσβυτεροι vel επισκοποι*, Presbyterian-bishops, comprehensive of the

(1) Rev. 2 : 8-10

* See Dr. Mason on Episcopacy, pp. 133-137.

† Bishop McIlvaine's Argument for the Apostolic Succession, p. 10 See also Dr. Snodgrass, p. 165.

double class of those who rule and labor in word and doctrine, and those who govern only.'

Finally, speaking of "the angel of the Church of Ephesus," who was "particularly commended for having tried them which say they are apostles and are not, and had found them liars;" Bishop McCoskrey asks: "But how could this be done, if he were not an apostle himself? Or why should he try and examine the pretensions of impostors if he had been persuaded that the apostolic office was to be limited to those originally appointed, and were not to have successors?" From this he infers that there must at that time have been "*true* apostles, who had succeeded to the office originally given by the Savior to the eleven," etc. "If not," he adds, "why *try* any one who pretended that he had received such an office?"*

Now, to all this we remark, first, that on the prelatical hypothesis of consecration exclusively by bishops, such a trial of apostolical impostors were *superfluous*. Otherwise it overthrows that infallibility which the Bishop assures us was to be imparted to them by "the Spirit of Christ;" for says he, that Spirit was "promised to guide them unto all truth, and to keep them from every error, in discharging their official duties."† At least all that was essentially requisite was, to know whether any, calling themselves apostles, had been *regularly booked* in the apostolico-genealogical register, a matter, certainly, at "the beginning" of the chain, easily ascertainable.

But no. "The truth is," as Dr. Duffield aptly remarks, "that the very fact of the apostles being called and commissioned by Jesus Christ, directly offered the temptation to ambitious and aspiring men, to pretend to their lofty powers and office." Hence the trial of those who said they were apostles. And the vigilance of the New Testament Church in guarding against impostors, is seen as well among the Corinthians, who refused to recognize the high claims even of the great Gentile apostle himself, till he had proved them by an exhibit of "the *signs* of an apostle," as of the Asiatic Church of Ephesus. And the whole process in both cases was conducted on the ground of the suspicions regarding such, awakened by the fact *that it formed no part of the design of the great Head of the Church*, that the twelve apostles should have successors. Nor was the trial, as is alleged, "a judicial one." With the ministerial qualifications as laid down by Paul to Timothy and Titus, every member of the Ephesian Church must have been familiar. And as those qualifications, as we have shown, all fell below the original functions apostolic, they could readily detect the imposture of any "pretenders" to the apostolic office, of whom, as well *at that time* as in Paul's day, there were doubtless many.

(1) 1 Tim. 5 : 17.

* Sermon : Episcopal Bishops, the Successors of the Apostles, pp. 26, 27.

† Ib.

Thus have we examined, at a length, and we trust, with the care, somewhat proportionate to the importance of the subject, the first links in the line of that alleged unbroken succession through which prelatists claim a "spiritual descent from the apostles," and by which they affirm that they, as those in whom consists the *Esse*, the VERY BEING of the Church, are "fastened to the throne of God." We now submit whether, so far as it respects the New Testament age of the Church, that claim has been shown to be utterly without foundation, so far as urged in behalf of Matthias, Barnabas, Timothy, Titus, and the seven apocalyptic angels. There is yet remaining on our hands an examination of the validity of the same dogma in reference to

The Romish line of succession.

The Anglican line of succession.

The American line of succession.

CHAPTER V.

OF THE ROMISH LINE OF THE ALLEGED UNBROKEN SUCCESSION.

SECTION I.

This theory involves the establishment, by Christ, of a chair of primacy and supremacy in the Christian Church.—Romanists affirm, Protestants deny.—The points involved stated.—Bellarmine and Boniface VIII. quoted.—Fallacy of their assumptions proved, first from Scripture.—FIRST, no evidence that Christ founded any such primacy, etc.—Remarks on the name Pope.—SECOND, dilemma of the Romish hypothesis as shown from three rivals to Peter as the first alleged primate, namely, James, Paul and John.

THE subject of the *Romish line* of the succession as it relates to an alleged *fact*, at this point assumes a somewhat new aspect. The question of an unbroken apostolical succession here resolves itself into a single point, viz.:

Did Jesus Christ establish a chair of primacy in the Christian Church?

On this point Romanists *affirm*, Protestants *deny*. And both claim for their support the authority of Scripture and of Tradition.

The affirmative of the above proposition very obviously suggests the following inquiries: Who first occupied that chair? Did Christ ordain a succession? Has that succession been perpetuated down to this day?

As to the first of the above inquiries, Romanists, assuming that Christ *has* established a chair of primacy in the Church, allege that that primacy was founded in the *vicarial headship* of PETER, *as the first bishop*, supreme and infallible, of the See of Rome, and a belief of which they make essential to salvation. Hence, Bellarmine:—

“The right of succession in the Popes of Rome is founded in this, that Peter, by Christ’s appointment, placed his seat at Rome, and there remained till his death.”*

Boniface VIII. decreed in his canon the following:—

“Moreover, we declare, and say, and define, and pronounce, to every human creature, that it is altogether necessary to salvation to be subject to the Roman Pontiff.”

We have a right to demand that such assumptions in behalf of

* Bellarmine, Lib. II., c. 1.

the supremacy, etc., of Peter, be as clearly maintained as that of the Aaronic priesthood, or as the appointment of "the twelve" by Christ. Their fallacy we shall demonstrate by the arguments following, commencing with Scripture, namely,

FIRST:

There is no evidence in "Holy Scripture" of the founding, by Christ, of such a supremacy, etc., in the Church.

To avoid repetition, we must refer the reader to what we have already offered* in answer to the question: Had any one of "the twelve" a precedence in rank or authority either over the others, or of primacy or supremacy in the Church of Christ? The facts there set forth, we submit, are decisive against the establishment by Christ of such a "primacy" as Romanists allege.

But, admitting the institution of such a "primacy," in addition to the difficulties suggested by the arguments alluded to regarding Peter as the first primate, there are, we observe, *three others* of the apostolic college, who might urge *superior* claims to that honor—St. James, St. Paul, and St. John.

Before bringing forward these claims, however, the Romish designation of this primate deserves a passing remark. He is known under the title of POPE. (Greek, *παππας*, "*pappas*;" Latin, "*papa*," "father.")

Now, respecting this title, we remark that, in holy Scripture, "there is one, whose double relation to Jew and Gentile was pre-eminently *paternal*. Was it Aaron the high priest? So it should be, on the ground of the alleged analogy between that functionary and the Romish priesthood. So far from it, however, that relation was sustained by Abraham, first, to the *Jew*, as lineally descended from him, and who could hence say, "We have Abraham to our father;" and second, to the converted Gentile, between whom and Abraham exists the relationship of *spiritual* children to a believing father. "Abraham *believed* God, and it was counted to him for righteousness. Know ye, therefore, that they *which be of faith*, the same are the children of Abraham." As such, Abraham, as a "father," could look upon them as the children of promise."²

Not so however, the apostles. So far from it, the uniform language of Christ to them was, "*Be not ye called Rabbi*, for one is your master, even Christ, and all ye are brethren. And call no man your father,† upon the earth; for one is your father, which is in heaven."³ We ask here, could language frame a more positive injunction, "*Call no man father?*"

(1) Gal. 3 : 5, 6. (2) *Ib.*, v. 19. (3) Matt. 23 : 8, 9.

* See Part II., pp. 115-123.

† The prohibition, therefore, "*call no man POPE*," comes fully within the command. *Πατερ, father, vel παππας, pappas.*

Romanists, however, not only usurp the title in its earthly sense, but in the sense also in which it is applied to the eternal God. The vicar of Christ in the chair of St. Peter is sometimes styled "LORD GOD THE POPE."*

We add, in conclusion on this subject, that it should be distinctly observed, there is as much sophistry in the use of the word *Pope*, as was ever played off on earth. This word, in the East, was first applied to *all* bishops, and is now so applied in Russia. It was in the fifth century applied to the senior bishops and metropolitans of the West; but it was not until the time of Gregory VII., A.D. 1073, that it was exclusively appropriated, by his own innovation, to the bishops of Rome.

Is it not more than significant, that the American Protestant bishops should have assumed the title, for example, "The Right Reverend *Father in God*, John Henry Hobart, Bishop of the Diocese of New York"?

This premised, respecting the matter of *right* to the pontifical chair, we affirm,

SECOND:

That there are other apostles, who might have urged superior claims to a primacy in the Church, to those of Peter.

This is true,

1. Of the apostle *James*. In evidence, take a glance at the convocation in Jerusalem, as recorded Acts 15. By whom was it convoked? Answer: By some two or three of the churches of Antioch. Of whom composed? Answer: Of "the apostles and elders," and of "the Church" in Jerusalem. Who occupied the pontifical chair? Certainly not Peter, but *James*, who commanded their special audience, and who, having drafted the decree commencing with, "*My* sentence is," etc., was honored with the acquiescence therein of "the apostles and elders, with the whole Church!" Finally, duplicates of this decree, in the form of "letters," were sent to the different churches by a delegation appointed—mark, neither by James nor by Peter, but by the convocation composed of "the apostles and elders, and brethren." "It seemed good unto us, being assembled with one accord," etc. While, therefore, the inspired narrative exhibits a total absence of all apostolical primacy or supremacy in the Church, James evidently filled the most conspicuous post in the above transaction. The same, we affirm, is true,

2. Of *Paul*. We here premise, respecting Peter, what cannot be deemed other than singular, that in no instance does that apostle appropriate to himself the title of *paternity*, in his relation to the Church. So far from it, as though he had possessed some pro-

* See pp. 221, 222.

phetic foresight of the use which would afterwards be made of his name, and some settled caution to abstain from every syllable which might be employed in imputing an official paternity to him, his words are studiously *fraternal*: "To the elders which are among you, I exhort, who also am an *elder*."

Paul, however, unlike Peter in this respect, *does* employ parental phraseology. He calls Timothy his *own son* in the faith," and his "*dearly beloved son*;" and Titus, his "*own son* after the common faith."² So far, therefore, as this appellation is concerned, Paul, and *not* Peter, was the first Pope! Still, we deny that Paul used this appellation in an *official* sense, but simply as expressive of that paternity which grew out of the spiritual relation, to him, of those who, "in Christ Jesus, he had *begotten* through the Gospel."³ When he has occasion to speak of office—as in his address to Timothy, he employs a term expressive, not of the paternal, but of the *fraternal* bond: "Paul, an apostle of Jesus Christ, and Timothy our *brother*."⁴

Again. On the Romish hypothesis of the celibacy of the clergy, Paul, who was a *bachelor*,⁵ might justly claim a precedence over Peter, who had a *wife*.⁶

One other consideration may yet be added. We refer to the fact, that the Galatians looked upon James, Cephas, and John as "pillars," equally sustaining the weight of the affairs of the Church at Jerusalem not only, but, having cast a suspicious eye toward the claims set up by Paul as one of the number, he proceeds, not to detract from their honors, but to vindicate his own. And in what way? Why, yielding the point that the others were "pillars," he places himself beside them, on the ground of perfect equality. Peter (Cephas) is one of the number. And, calling to mind the origin or source and functions of his office, though "one born out of due time," yet he says, "*in nothing* am I behind the *very chiefest* apostles."⁷ And in addition to this, it is positively declared, that, "upon him (Paul) was the care of *all the churches*."⁸ And, that he "*labored more abundantly* than they all."⁹ Finally,

3. In behalf of the apostle *John*, we have somewhat to offer. Let it be borne in mind, that that remarkable reply of Christ to Peter respecting him,—"*If I will that he tarry till I come*;"¹⁰ and which was construed to mean (though erroneously*) that "*he should not die*," was still abroad among the brethren. And, as all the apostles, save he, had "*fallen asleep in Christ*" at the close of the first century, he being still present with the Church to dispense to her in all its plenitude, the benefits of his apostolic office, that circumstance seemed to countenance the above conjecture respecting him. At this epoch, he stands before us as the venerable patriarch of the Christian Church. His personal history is identi-

(1) 1 Pet. 5: 1. (2) 1 Tim. 1: 1; 2 Tim. 2: 1; Tit. 1: 4. (3) 1 Cor. 4: 15. (4) Philem. 1. (5) 1 Cor. 7: 1, 7. (6) Matt. 8: 14. (7) 2 Cor. 11: 5. (8) 2 Cor. 11: 28. (9) 1 Cor. 15: 10. (10) John 21: 22.

* See Part I., Preliminary Essay, etc., pp. 75, 76.

fied with its most sacred events and memorials. He had been with his Lord in the splendor of the Mount of transfiguration; and in the gloom of the agony of Gethsemane. He had leaned upon his bosom at the pascal supper, and had received from his tremulous lips when hanging on the cross, the tender charge to be a son to Mary his weeping mother. Her history, from that time, had been intertwined with his own; for, from that day, he had taken her to his own home. He had taken his full share in the journeys and sufferings of the apostles; and, if he had not labored more abundantly than they all, yet he had labored during a *longer period* than they all. And now, wrapt in the visions of the future, he becomes the amanuensis of the Spirit, in recording the prophetic fortunes of the Church, to the close of time.

How is it, then, we ask, since he became in age the acknowledged patriarch of Christianity, that the *supremacy* was never claimed for him? The subject of the next section will furnish a reply.

SECTION II.

Fallacy of the Romish theory of the Succession, as derived from the nature of traditional evidence.—Proof, that Peter never visited Rome.—Acts 15 quoted.—Examination of traditionary fragments.—Eusebius, Papias, Dionysias of Corinth, Caius, Irenæus.—His statements regarding Polycarp invalidated.—The Latin translation of his works not reliable.—He does not affirm that Peter was *Bishop* of Rome.—Further proof from Paul's Epistle to the Romans.—Romanists not agreed as to Peter's primacy at Rome.—Direct proof from Scripture.

WAS PETER EVER AT ROME?

As it respects the apostle John, there was *no tradition* which could connect his latter days with Rome. Such a tradition, however, *is* alleged in behalf of PETER. The authorities, therefore, shall be forthcoming. Pass we now,

THIRD:

To another argument, in proof of the fallacy of the primacy of Peter. *It is drawn from the nature of traditional evidence.*

We remark then, that, from the magnitude and ulterior bearings of the above alleged fact on its traditional authority, reason justifies the demand, that the evidence rest, not on mere hearsay, not on probability or conjecture, but on the testimony of *an eye and ear witness* of the fact alleged; such, for example, as that

given by John of the life, actions, death, and resurrection of the Lord Jesus—"That which we have *seen and heard*, declare we unto you." On such testimony, proof being available of its uncorrupt transmission down to this day, the mind can rest with undoubting confidence.

But is this, we ask, the character of the tradition regarding Peter, to which Romanists demand our unqualified assent? So far from it, on this THE VITAL POINT OF THE ENTIRE FABRIC OF THE PAPACY, we are thrown upon the legendary testimony of an *unwritten* tradition, stretching, not through five, or fifty, but through a period of about *two hundred years*.

The contrast between a doubtful and an authentic tradition, (and which is fundamental to an understanding of the merits of the question before us,) may be thus stated. "Suppose that, in the year one thousand, a tradition had been current that a certain bridge over the river Tiber had been built in the time of the apostles, and that PETER laid the corner-stone of the Roman abutment. Some incredulous persons began then to doubt of the matter, and called upon those who affirmed that Peter laid that stone to prove it. They go to work. They found very many to believe it in the tenth century: fewer in the ninth, fewer in the eighth, fewer in the seventh, till, within two hundred years of the time, they find only ONE person that affirms faith in it, and with him it is an *unwritten* tradition. All record ceases. There is a perfect chasm of two hundred years without a single witness."

This, then, we affirm, is true of the Romish tradition regarding Peter's residence at Rome, as its first bishop. Still, Romanists attempt to *bridge* this chasm, not only, but the advocates of Prelacy of *all* grades, insisting with them that tradition is *decisive* on this point, are equally interested in the consequences involved in it, But,*

FOURTH:

We, however, *deny that Peter was ever at Rome*. The New Testament Scriptures, of course, are entirely silent on the subject. Let us then examine the *Traditional* evidence of the fact, as alleged by Romanists, etc.

The facts of the case, in regard to Peter, are simply as follows: His life, so far as furnished in the inspired records, is brought down to A.D. 49 or 50, and leaves him at Jerusalem (Acts 15). From this point, for all further information respecting him, we are wholly dependent on the bewildering uncertainty of early tradition. We will now proceed to present its scanty fragments before the reader, with such expository remarks appended as the case may require.

(1) John 1 : 3.

* See also on this subject Section V. (1) *Peter*, of this chapter.

According to Eusebius,* Peter's first visit to Rome is placed in the second year of Claudius, A. D. 44, and his martyrdom in the fourteenth of Nero, A. D. 69. This, however, evidently clashes with the chronology of the New Testament as above, not only, but with the fact, that he had not visited Rome at the time of Paul's writing to the Corinthians from that city, A. D. 57 or 58, or up to the date at which the history of the Acts closes, about A. D. 63. And, to say nothing of Epiphanius, who places his martyrdom in the twelfth year of Nero, and Cave in the tenth; the early and prevailing tradition of his martyrdom at Rome with Paul, is made to rest, first, upon a forced interpretation of a passage in the epistle of Clement of Rome to the Corinthians, in which he alleges the fact in plain terms, but without indicating anything as to time or place. Second, upon Papias,† who affirms that Peter was at Rome, but who evidently invalidates his own testimony, by confounding Rome with Babylon.‡ Third, upon the statement of Dionysias of Corinth, who, as cited by Eusebius, speaks of the same apostles as "going together into Italy," and that they taught there, and suffered martyrdom about the same time. Fourth, of the statement of Caius the presbyter, that the trophies or tombs of Peter and Paul were still to be seen in the cemeteries of Rome, with their names inscribed upon them. But chiefly, fifth, upon that of Irenæus, the scholar of Papias, and the disciple of Polycarp, who was the disciple of the Apostle John. He flourished in the second century, and was by birth a Greek. Polycarp's conversion is set down at the year 80, and John lived to the close of the first century. So that John taught Polycarp, and Polycarp Irenæus. And hence the proximity of Irenæus to the apostles is urged in proof of the clearness of the testimony in his day. Somewhat plausible this, truly. But, in addition to the consideration, that the nearer we approach any true event, the more numerous should be the vouchers of its reality and authenticity; and that, if dependent on *tradition*, that that tradition should be *proved*; of this testimony of Irenæus, we remark,

First, that, whatever it be, it is seriously invalidated by his statement regarding Polycarp, who, he affirms, was appointed

* The earliest ecclesiastical historian extant. He was Bishop of Cæsarea, and wrote his history in the early part of the fourth century.

† Bishop of Hierapolis in Phrygia, was supposed by Irenæus to have been instructed by the Apostle John. (Spanheim's Ecclesiastical History, p. 194.) See also Literal History of the New Testament, pp. 177, 195-197. London, 1845.

‡ Peter's first epistle is dated from *Babylon*, and hence the ancient supposition that, under this name, Rome was intended; but it is one of the most unfounded conjectures that ever obtained the stamp of tradition. Yet, it is mentioned by Eusebius as a prevailing opinion, and has been eagerly adopted by the writers of the Roman communion, in order to prove the contested point of Peter's residence in the imperial metropolis. But Milman (History of Christianity, B. I., c. 2; B. II., c. 3), following Lightfoot, says, "that *Babylon* was the scene of Peter's labors, and remarks that both Josephus and Philo, in two places, name *Babylon* as the habitation of the great eastern settlement. The notion, espoused by Greswell (following Le Clerc and Pearson), that *Babylon* in Egypt is intended, is without any support from evidence.

bishop of Smyrna *by the apostles*. The facts in the case are these : Polycarp died, A.D. 167. He was fifty years bishop of Smyrna. His ordination, therefore, must have taken place A.D. 117, before which time all the apostles had been removed by death ! How then, we ask, could he have been ordained "by the apostles" ? But,

Second. We have said that Irenæus was by birth a Greek. Now, the only fragment of antiquity relating to the subject in question—a fragment which was extant in the time of Constantine, and on which Eusebius himself relies—is not a Greek original, but a Latin translation of that father's works. It is also to be particularly borne in mind, that the Greek version of Irenæus being lost, the Latin translation was not found for some hundreds of years afterwards. What, then, is his statement on this subject ? Simply this : that "these blessed apostles, Peter and Paul (mark, not Peter alone), founding and instituting the Church"—that is, at Rome—"delivered the care of it to Linus," etc.* In view of these facts, however, that this statement comes down to us second-hand, not only, but in a *translated* form, and at a remote period from the time of the original, our suspicion of its authenticity cannot fail to be awakened, and especially so when we take into the account the declaration of the learned Du Pin, already quoted,† regarding the inventions of false histories, and the mutilations and corruptions of the writings of that age, by the Catholics themselves.

Then, as it respects the statement itself, we remark in the first place that, though it implies that both Peter and Paul were at Rome, yet Irenæus does not say that either of them was *bishop* of Rome, but simply, that they "*founded and instituted*" the Church there. We proceed, however, to demonstrate in the next place, that the above statement involves one of two dilemmas : either that Irenæus states what is not true ; or, that the above translation of his works is a forgery.

Our argument is this : Paul's Epistle to the Romans was written and sent to them, *before* he ever saw that city ; it was, consequently, sent to a Christian Church already "*founded and instituted*" there. It follows, that Paul could have had no agency in that matter ; and also, that Peter's having done so, rests upon mere inference, based on no one knows how many editions of a second-hand statement from Irenæus.

Nor, further, does it diminish our want of confidence in this alleged statement of Irenæus, to find such Romish writers as Bellarmine and Barronius expressing themselves with different degrees of assurance on this subject. Bellarmine positively affirms, that "the right of succession in the Popes of Rome is founded in this, that Peter by Christ's appointment placed his seat at Rome."‡

* Irenæus, Book III., c. 3.

† See Part I., Preliminary Essay on Scripture and Tradition, pp. 60, 61.

‡ Bellarmine, Lib. II., Chap. 1.

whereas Barronius only ventures to say, that it is not improbable that our Lord gave an express command that Peter should so fix his See at Rome, that the Bishop of Rome should absolutely succeed him."

To conclude our remarks on this mooted point, exchanging the dubiousness of traditional for the certainty of scriptural teaching, we learn, in regard to Paul, that, though he *was* at Rome, yet that it was in the capacity, not of the "founder" of that Church—not as its pontiff, but "*as the prisoner of the Lord,*" watering, indeed, by his teaching, his counsel, and his example, as he had previously done by his Epistle, that Church which had been planted by other hands, and these hands, *not* those of St. Peter; for, as we have said in another place, while the New Testament Scriptures are entirely silent on the subject of his ever having been at Rome, "we read of his being at *Jerusalem*, at *Samaria*, at *Lydda*, at *Joppa*, at *Cesarea*, and at *Antioch*; and, from one of his Epistles, we conclude that he also traveled through *Pontus*, *Galatia*, *Cappadocia*, *Asia* and *Bithynia*; a circumstance, we must insist, totally irreconcilable with the above omission to *record* the fact—a fact on which was suspended such stupenduous results to the Church and the world—had he ever been there.

With the preceding facts and arguments as drawn from Scripture and tradition, demonstrative of the fallacy of the prelatical pretense that Peter was the first bishop of Rome, before us, we think we are safe in adopting the conclusion, that our blessed Lord *did not* establish a chair of primacy and supremacy in that See.

SECTION III.

The Romish dogma of an unbroken succession subjected to the test of "ancient authors" or TRADITION.—Preliminary.—It is a question of genealogy.—*One* absent link breaks the chain.—The pretense, a grand and stupendous deception.—Arguments continued, demonstrative of its fallacy.—FIFTH. The Romish argument for, as based on the alleged preservation of the Scriptures by that Church.—SIXTH. Romish schisms.—SEVENTH. Absence of uniformity in the pontifical elections.

Still, the Church of Rome alleges, that Christ *ordained a succession* for the *perpetuity* of that primacy, of which Peter was the fountain or source. The existence of the alleged chair, and its occupant, however, having been proven as repugnant to reason as it is opposed by Scripture and by fact, the fallacy of such an ordained succession becomes at once apparent. The way is therefore open for our transit to the last sequence in the above proposition, namely, *the dogma of an alleged unbroken succession*. This dogma, it should be borne in mind, we are now to consider as a TRADITIONAL FACT; and mark, it is a question of *genealogy*; it affirms

a continuous line of descent from Peter of Rome, down to the reigning Pope, Pius IX., "preserved as inviolate as the line of the descent of Adam, or of the succession of seedtime and harvest, of day and night, of summer and winter."—(BISHOP McILVAINE.) Accordingly, if *one* link be wanting,

"Ten or ten thousandth, breaks the chain alike."—POPE.

The "register," therefore, must be clear and perfect; and *so*, worthy the sacred purpose of an exhibit of a "consecrated host" of popes, prelates, presbyters and deacons, bound, by links indissoluble, in one grand golden chain, reaching upward, and "fastened to the throne of God."—(BISHOP McILVAINE.)

But all of which, WE hold to be, a grand and stupendous deception—an ample net for catching men, a delusion and bondage made for the world, as the Gospel was a redemption made for the world; the deepest device and mightiest achievement of Satan; the which, if we prove it not, or if any pope, bishop, priest or deacon will condescend to convict us either of unfairness in our quotations, sophistry in our reasoning, or error in our deductions, we hereby pledge ourself, from that moment, to forfeit forever all right and title to "benefit of clergy," "book," and "bell."

Having then, as we think, shown the fallacy of the Romish pretense of the establishment in the Christian Church of a chair of primacy and supremacy, by arguments drawn, *first*, from the absence of any evidence therefor in holy Scripture; *second*, from the superior claims of other apostles to the primacy over those alleged in favor of Peter; *third*, from the nature of traditional evidence in the premises; and *fourth*, from the evidence adduced in proof, that Peter never was at Rome, and hence, that, as a consequence, our blessed Lord *could not* have ordained such a succession from Peter as prelatists allege, we shall continue our former line of argument, by way of adding to them those which demonstrate the fallacy of the dogma of an unbroken succession, as an alleged traditional fact.

FIFTH :

Romanists affirm *the traditional preservation of the Scriptures by that Church*, in support of their dogma of an unbroken succession. Its fallacy has been fully laid open, in our Preliminary Essay on Scripture and Tradition, to which we respectfully refer the reader.* Another argument in proof of its fallacy may be drawn,

SIXTH :

From the numerous schisms in the Church of Rome. These, according to some of their writers, were twenty-two in number.

* See Essay, Part I., pp. 80-85.

Others make them twenty-six. Protestants count twenty-nine. Our space, however, will only allow a few examples in illustration. Take, then, first, the double election, as Popes of Rome, of Novatus and Cornelius, A.D. 251, the latter of whom was at length put to death.* Second, that of Liberius and Felix, A.D. 367, of whom, if Liberius be the true Pope, then the Church had for her spiritual head, an Arian.† Third, that of Damasus and Ursicinus, in the midst of whose conflicting claims for the popedom, many lives were sacrificed. This controversy, however, was finally settled by the banishment of the latter, A.D. 381, by the Emperor Gratian, in whose decision as an earthly ruler, on the hypothesis of the Romish succession, now rests the faith and salvation of the Romish Church.‡ Next we find, fourth, as in the preceding case, Peter's chair is filled by the Emperor Honorius, an Arian, who rejected Eulalius in favor of Boniface I., as the Vicar of Christ, A.D. 419.§ Fifth. Another schism occurred in the double election of Laurentius and Symmachus, A.D. 498, and which was also attended with war and bloodshed.|| So, sixth, the simultaneous election of Boniface II., and Dioscorus, A.D. 529, but the death of the latter soon after ended this strife.¶ A seventh schism grew out of the election, at the same time, of Silverius by the people of Rome, and of Vigilius by the Empress Theodora. Here then we have a Pope placed in Peter's chair by a woman. But Vigilius, though he procured the banishment of his rival, who died in exile by famine, having killed his secretary by a blow with his fist, and whipped his sister's son to death, and whom the Romans ever looked upon as a usurper, was never acknowledged by them as their lawful Pope.** Another: Eighth. After the death of Gregory VII., a schism ensued between Benedict VIII., son to Gregory the Count of Frescati, and one Gregory, who was elected by the Romans, and ejected Benedict VIII. He, however, was subsequently restored by Henry King of Germany, but died A.D. 1034. Following this, another son of the Count Frescati, who assumed the title of John XVIII., was simonically elected in his place. Upon his death, A.D. 1033, Albert, the brother of the Count Frescati, placed his son Theophylact, a child of only about twelve years of age, in the papal chair, who took the name of Benedict IX. After the lapse of ten years, however, enraged at the enormous profligacy of his life, he was ejected in favor of Sylvester III., formerly Bishop of Sabina. But, during all this time, Benedict VIII. was still on the stage, and, returning from his voluntary exile, he expelled his competitor, and re-assumed the papal chair. His profligacy, however, incapacitating him for the duties of his office, he bartered the popedom to Gratian the Archbishop of Rome, who assumed the name of Gregory VI. Here, then, we have, at the same time, *three rivals* for the papal chair—Sylvester III., Benedict VIII.,

* Du Pin, Vol. I., p. 135.

† Du Pin, Vol. I., p. 190.

‡ Ib. pp. 226, 227.

§ Ib. p. 417.

|| Ib. p. 527.

¶ Ib. p. 542.

** Ib. p. 552

and Gregory VI. Henry, however, having succeeded his father, Conrad, A.D. 1039, resolved to terminate this schism, which he supposed he had effected, by causing their deposition in several synods as usurpers, simonianists, and criminals, and by placing Suidger, Bishop of Hamburg, in their stead, under the title of Clement II. Nine short months, however, ended his career, A.D. 1047, when Benedict IX., the son of the Count of Frescati, returning to Rome, remounted the papal chair in opposition to Poppo, the Bishop of Bresse, who had been sent to Rome from Germany by the Emperor, bearing the consecrated title of Damasus II.* Ninth. Other schisms and interregnums occurred between A.D. 1261 and 1379.† But passing these as of lesser importance, we remark, that for *seventy years*, there was a vacancy in the pontifical chair of Rome. The Pope, during this period, was a resident, not of the eternal city, but of Avignon in PARIS. Besides, for almost *half a century*, there was a double succession in the line of Popes, the one Italian, the other French. And finally, to cap the climax, the thirteenth century closes with the conflicting claims to the papal See of another *tripod* of formidable rivals, namely, Benedict XIII., of Spain; Gregory XII., of France; and John XXIII., of Italy. And, to these, the Roman Cardinals add Clement VII. To mend the matter, the Council of Pisa, A.D. 1409, deposed both Gregory and Benedict, and, under a pretense of reforming former abuses, elected Alexander V. This, however, only increased the schism. Alexander was poisoned by his rival, John XXIII., who endeavored to conciliate the University of Paris, and convened a general council at Rome, hoping thereby to establish his authority to the exclusion of his rivals, but he failed. At the Council of Constance, A.D. 1414, John and Benedict were deposed; Gregory abdicated; and a new Pope was elected under the title of Martin V.‡

It will furnish a suitable introduction to the uses to which these schisms will be applied, to advert,

SEVENTH :

To the total want of uniformity in the method of conducting the pontifical elections.

Irenæus, it is affirmed, quotes a tradition which says that 'PETER APPOINTED HIS SUCCESSOR.' If, then, we argue, Irenæus is good authority as to the fact of Peter's primacy at Rome as its first bishop, why, we ask, has not the Church of Rome imitated his example in this particular? § But, so far from it, history and tradition furnish us with at least *seven other modes*, namely :—1st. Nomination by the bishops, but election by the priests and people. 2d. Nomi-

* Du Pin, Vol. II., p. 206.

† Ib., see Vol. II.

‡ Riddle's Ecclesiastical Chronicles. Centuries 13. 14.

§ See pp. 249, 250.

nation by the emperor or empress on their own responsibility, and election by the bishops. 3d. The transfer of the whole power to the emperor, by Leo VIII. Of the 4th, Barronius says, 'They (the popes) were introduced by powerful men and women. It was frequently the price of prostitution!'* By the 5th, according to "the decree of Pope Nicholas II., in his Lateran synod, 'The whole business was given over to the cardinals,' an order of men not heard of for the first thousand years after Christ! This transpired A.D. 1059. Then 6th. The appointment of the popes by general councils, as those of Pisa, Constance, and Basil. Finally, that enacted by Nicholas II., constitutes the present mode. The popes make cardinals, and cardinals make the Pope!

"It is now affirmed, that the intrigues of papal elections incomparably surpass the intrigues of any court on earth. The politics of France, of Italy, of Austria, are so incorporated with the schemes of the cardinals, or so bias or bribe them, that on the election of a pope it is usually said, "Austria has succeeded," or "Spain," or "France has prevailed this time." In one word, the papal chair is the most corrupt and corrupting institution that ever stood on earth! The Roman Cæsars, or the Egyptian Dynasties, were pure and uncorrupt, compared with this mammoth scheme of iniquity"! And, as a shield to ourselves against the imputation of a sacrifice of Christian courtesy and charity to Protestant 'malice afore-thought,' we shall take the liberty to submit the following testimonials from Romanists themselves, in the next section, regarding the moral character of many of the consecutive links.

* Barronius Ann. 112, 8, and Sect. 141, 1.

SECTION IV.

The subject continued—EIGHTH: Fallacy of the above dogma, as drawn from the moral character of the Popedom.—Barronius, Mich. de Chemaugis, Prideaux, Dr. Whitby, the Emperor Maximilian, etc.—NINTH: Romish concessions of breaks in this alleged chain.—Barronius, Bishop Purcell, of Cincinnati, Ohio.—Terrific prelatial dilemma.—The attempt to escape from, by *Protestant* prelatists, under the plea that they are not dependent on Rome for their succession.—Subsequent notice of.—Bishop Purcell's mode of escape.—Fallacy of.—TENTH: Evident absurdity of the above dogma—Makes the uninspired Linus the primate over the inspired apostle John.—ELEVENTH: Closing argument.—Palpable defects of the best authenticated lists of the alleged succession.—The prelatial hypothesis of, absolutely excludes the idea of an intervening break, as to time, in perpetuating the chain.—The Romish biographer Plautina on—Bishop Purcell—The "Register" reliable, only in proportion to the uniformity and agreement of the chroniclers.

We pass now to consider,

EIGHTH :

The moral character of many of the pontifical links in this alleged unbroken apostolical chain, as further demonstrative of its fallacy. The chain itself, we remark, following the Romish Genealogical "Register," and counting from Peter to the present reigning pope, PIUS IX., is formed of TWO HUNDRED AND FIFTY-SIX links.

We will begin with Laurentius. In the struggle to sustain his election against his rival Symmachus by the Emperor Theodoric, A.D. 498, Barronius says that "murders, robberies, and numberless evils were perpetrated at Rome," so that "there was a risk of their destroying the whole city."* So of Vigilius, the rival of Sylvanius, A.D. 540. Barronius says of him, that he was "implicated in so many crimes," that all virtuous men opposed him. Yet he was made pope.† Pope Stephen VI., A.D. 885, in the exercise of his infallibility, not only rescinded the acts and decrees of his predecessor Formosus; but, collecting a council of cardinals and bishops as bad as himself, he actually had the old pope taken out of his grave, brought into court, where he was tried and condemned; after which, he cut off three of his fingers, and then plunged his remains into the Tiber! Barronius says of him, that 'he was so wicked, that he would not have dared to enroll him in the list of the popes, were it not that *antiquity* gives his name"!‡ At the opening of the ninth century, the popes were generally men of corrupt minds and profligate lives, obtaining the pontificate by the perpetration of the most shameful crimes, particularly that of bartering it for gold. Barronius, speaking of this

* Barronius Ann., Vol. VI., p. 562.

† Ib. Vol. VII., p. 420.

‡ Barronius Ann. Plautina's Life of Stephen VI.

period in his Life of Pope Stephen VII., A.D. 900, says, "the case is such, that scarce any one can believe it, unless he sees it with his own eyes, and handles it with his hands, namely, what unworthy, vile, unsightly, yea, execrable and hateful things the sacred apostolic See, *on whose hinge the universal apostolic Church turns*, [!!!] has been compelled to see," etc. Speaking of the death of Pope Stephen VII., he writes, "Thus perished this villainous man, who entered the sheepfold as a thief and a robber, and who in the retribution of God, ended his days by the infamous death of the halter."* Another writer, Genbrard, under the year 904, says, "for nearly one hundred and fifty years, about fifty popes deserted wholly the virtues of their predecessors, being apostate rather than apostolic!"

Again. Barronius, under the year 912, says, "What is then the face of the holy Roman Church? How exceedingly foul is it! When most potent, sordid and abandoned women (*meretrices*) ruled at Rome: at whose will the Sees were changed; bishops were presented; and, what is horrid to hear, and unutterable, FALSE PONTIFFS, the paramours of these women, were intruded into the chair of St. Peter," etc. He adds, "For who can affirm that men illegally intruded by bad women (*scortis*) were Roman Pontiffs!" Again. "The canons," he says, "were closed in silence; the decrees of pontiffs were suppressed; the ancient traditions were proscribed; and the sacred ceremonies and usages were wholly extinct."† The same writer records the election, A.D. 1034, of Benedict IX., at the age of twelve years! which, he says, was accomplished by gold, and he calls it, ("*horrendum ac detestabile visce*") horrible and detestable to behold; and yet, he adds, that "the whole Christian world acknowledged Benedict, without controversy, to be a pope!" Finally, under the year 1004, he names three rival popes, whom, on account of their enormous crimes, he denominates "Cerberus, the three-headed beast which had issued from the gates of hell!"

But Barronius is not alone in bearing testimony to the abominations of the Papal See. In his book of Simoniacal prelates, cap. 1. Nich. de Clemangis, archdeacon of the Church of Rome in the fifteenth century, says, "The Church is now become a shop of merchandise, or rather of robbery and rapine, in which all the sacraments are exposed for sale. . . . And therefore you see such men admitted to the priesthood and other holy orders, who are idiots, unlearned, and scarce able to read, etc.; and who, when they read, pray, or sing, know not whether they bless God or blaspheme him;" and who are "unquiet, gluttons, drunkards, praters, vagabonds, lustful, bred in luxury, and, in one word, idle and ignorant."

* "Ita quidem possumus facinorosus homo quique ut fur et latro ingressus est ovile ovium, laqueo vitam adeo infami exitu vindice Deo clausit." (Barronius, Vol. X., p. 744.)

† Barronius Ann. A.D. 912, and Brownlee's Letters on the Roman Catholic Controversy, pp. 36, 37, 39.

In his book also *on the corrupt state of the Church*, Cap. 3, he says, "That she was defiled with the sink of all vices, and might well be called the church of malignants; that the saying of the prophet was now verified, that from the least of them to the greatest, EVERY ONE was given to covetousness;" and "from the prophet to the priest, every one dealt falsely. . . . Who," he demands, "preaches or declares the Gospel? Who, either by word or deed shows the way to eternal life?"

Further. Pope Marcellinus sacrificed to *Idols*.* The Popes Liberius and Leo were *Arians*, and Pope Honorius adopted the heresy of Sergius. Pope Hildebrand also published heretical decrees which were burnt by a synod held at Rome. Pope Sylvester II. was raised to the pontificate by necromancy. And, against Pope Eugenius, the Council of Basil pronounced the following sentence of deposition, viz.: "We condemn and depose Pope Eugenius, a despiser of the holy canons, a disturber of the peace and unity of the Church of God; a notorious offender of the whole universal Church; a simonianist; a forsworn man (*per-jurum*); a man incorrigible; a schismaticke; a man fallen from the faith, and a wilful heretike."†

It were, however, an almost endless task to recite the variety of forms and the depth of moral pollution, either of the pontiffs or of the Church of Rome. Ambition, covetousness, sacrilege, incest, simony, drunkenness, adultery, heresy, sorcery, murder, and every species of abomination, from the middle of the third down to the opening of the sixteenth century, for the most part, in one form or other, everywhere prevailed. Prideaux,‡ in his "Introduction for reading histories, numbers amongst the popes, thirty-eight usurping Nimrods, forty luxurious Sodomites, forty Egyptian magicians, forty-one devouring Abaddons, twenty incurable Babylonians," etc. Glaber, the monk, as quoted by Dr. Whitby, speaking of the eleventh century, says, "That all ecclesiastical degrees, even from the popedom to the door-keepers, were oppressed with damnable simony, and that this spiritual robbery obtained in all places." There is lying before us similar testimony regarding the character of centuries twelve, thirteen and fourteen. The Emperor Maximilian, A. D. 1510, was wont to say, "O Eternal God, if thou shouldst not watch over us, how ill would it go with the world which we govern! I, a miserable hunter, and that drunkard and wicked (Pope) Julius."§

Now, from the aspect which this exhibit of the popedom, in a moral point of view, has on the question of an alleged unbroken apostolicity (and against which we beg the reader to contrast our scriptural portrait of the characteristics essential to the Christian ministry—Part II. pp. 102–105,—viz., a changed heart, a holy life,

* Howel's Pontificate, p. 43.

† Jewel's Def. of the Apol., Part VI., p. 536. Ed., 1609.

‡ The supposed learned Bishop of Worcester.

§ Prideaux's Introduction, p. 143.

a divine call, suitable intellectual qualifications, soundness in doctrine, freedom from indulgence in a spirit of self-adulation, of jealousy, and of a love of the PRE-EMINENCE), let it be taken in connection with the sixth and seventh arguments, the numerous schisms in the popedom, and the want of uniformity in the mode of their election, and these with yet another,

NINTH :

Romish concessions of breaks in this alleged unbroken chain. Barronius tells us that "false pontiffs were intruded into the chair of St. Peter by sordid and abandoned women;" and he indignantly demands, "who can affirm that men illegally intruded by bad women (*scortis*) were *Roman pontiffs*?" But we can bring this matter nearer home than this concession of Barronius. The Romish Bishop Purcell, of Cincinnati, Ohio, in his debate with the Rev. Mr. Campbell, in 1837, stated in the most explicit terms, that "*there were vacancies, breaks in the chain*" !*

Here, then, on the prelatical hypothesis, the only channel of communicating the "grace, in the collation of holy orders," (Bishop Jeremy Taylor)—that of uninterrupted manual imposition, is cut off! Episcopacy, Romish, Tractarian, and High and Low Church, made to depend upon the SEMINAL transmission of apostolic functions by "the laying on of hands;" the vital spark of each preceding link, by a direct act of its own, alleged to have been transmitted to others through a *triple* agency, AS INDISPENSABLE TO PERPETUATE ITS EXISTENCE IN ANOTHER—"each having seed in itself, after its kind," and hence, "preserved as inviolate as the succession of seedtime and harvest," or "as the line of the descent of Adam," and yet that existence continued, though the seed itself be destroyed—the only communicating medium of its transmission being CUT OFF.

Of course, no one, hereafter, will venture to *deny*, that EPISCOPACY is supported by MIRACLE.

The pretense of *Protestant* prelatists, (in order to escape this sequence,) that they are not dependent on the *Romish* line for their succession, will receive due notice in its proper place.

Bishop Purcell, however, like an old experienced casuist, armed *cap-a-pie* for every emergency, offers the following, as an escape from this dilemma. He says: "The lapse of a few years, before binding together the links of the apostolical succession, does not affect the great principle" of that succession. "We are," he adds, "no believers in metempsychosis, or that, like the supposed divinity of the Lama of Thibet, the soul of a deceased pope goes by a hop, skip and jump, right off, into his successor. We will wait six months or six years, to find a good pope. If the pope were a poor wanderer in the mountains of the moon, it would not destroy

* Debate, etc., p. 144.

his authority, though the See of St. Peter should be vacant for *seventy years*;"* but, as it happens, the question is not, how the soul of a dead pope is transferred to another, but how the *grace*, under the circumstance of "*breaks in the chain*," can be employed in the forging and welding together of a *new link*? Certainly, in this case, the only channel of communicating the functions apostolic, that of manual imposition, like the extinguished fluid of a demolished Leyden jar, is cut off; a consideration, we submit, of *itself*, decisive of the fallacy of the whole dogma in question.

Take, however, yet another argument, demonstrative of the impossibility of the alleged unbroken succession. It is drawn,

TENTH:

From *the evident absurdity* which it involves. To illustrate this point: "If Linus," for example, was "the successor of Peter in the supremacy," he having, according to the chronology of the martyrdom of that apostle, succeeded him A.D. 64, it follows, that he must have become, by virtue of his primacy, *superior* to the apostle John; a man of the generation *following* the apostles GREATER THAN AN APOSTLE HIMSELF, yea, GREATER THAN JOHN, THE MOST VENERABLE AND BELOVED OF ALL THE APOSTLES; and that too, even when the Savior was granting to him visions of heavenly glory—was sending by him Epistles to the Seven Churches in Asia—was completing, by him, the canon of inspiration—was pouring, through him, the light of prophetic symbols which were to illustrate the whole future history of the Church and the world. Linus, *greater* than John, and that, at the very time when all the glory of the apostolate is gathered into one luminary, from whose ample orb the softened evening radiance is streaming over the face of nature, while on every eminence the prophetic watchfires are enkindling in its beams, which, after it shall have descended below the horizon, are to burn and illumine through all generations.†

Our final argument, demonstrative of the fallacy of this dogma, is derived,

ELEVENTH:

From the tabular genealogical register of the Romish line of succession.

In entering on this subject, we must beg the indulgence of the reader for our frequent intrusion upon his notice of that point, fundamental, as we have said, to the prelatial theory of an unbroken apostolical succession, namely, the transmission, direct, of **the**

* Debate, etc., pp. 144, 146, 154.

† See Stratten's Scriptural Argument, pp. 99, 100.

grace, office, functions, apostolic, "*by the hands of the apostles,*" etc.

Now, it is obvious, that this hypothesis, in the first place, *absolutely excludes the idea of an intervening space, as to time, in the uniting the consecutive links.* For example: Take the Romish line. It is essential to *its* validity, that *the hands* of Peter, etc., as the first alleged pontiff, be employed in the forging and welding of the link next following. In him *alone*, (however others might have assisted at the anvil in blending the second link to the chain,) in him alone presided the element, the fire, that could fuse, and thus prepare it for and unite it to that chain. Accordingly, that standard Romish biographer of the popes, Plautina, affirms, "that just before Peter's martyrdom, HE *appointed* CLEMENT *to be bishop of Rome,*" the which, if this be so, it must be admitted that the chain said to be "fastened to the throne of God," was *rightly* started.

Then, as to its continuance. The same Bishop Purcell, who, as we have seen, declares that "there were *vacancies, breaks,* in the chain," holds also the following language: Speaking of the succession, he says, "it has been faithfully noticed, and regularly perpetuated in an unbroken chain of pontiffs down to the present chief pastor, (Pius IX.), auspiciously presiding over all the Church" !* These, then, are the points now at issue.

First. "It has been *faithfully noticed.*" That is, we suppose we are to understand, the "register," or catalogue, exhibits the succession complete and perfect, for example, like that of the descent of Christ from Adam, etc.

SECTION V.

The records of early antiquity.—Our Canon on.—Eusebius.—His testimony defective.—

The reader admonished.—Endless confusion of the chronicles of the first links.—

1st, Peter.—Flaccius Illyricus, Zanchius, Archbishop Cranmer, Dr. Cave.—Peter's successor.—Variations in the Roman Pontifical Index.—Plautina, Tertullian, Rufinas, Epiphaneous, contradicted by Irenæus, Eusebius, Jerome, and Augustine.—While Bishop Pearson, and Dr. Comber differ from them.—Cabussate, Prideaux, Howell, etc.—Papal authorities, etc.—Eight specimens of the first five links, culled from Eusebius and others.—Challenge to Prelatists to harmonize any two of them.

But, indispensable to the validity of such an alleged "Register," is *uniformity*, or agreement, among the chroniclers of each successive link added to the chain in the several articles of the persons by whom, and the circumstances of *time*, place, and occasion, etc., concerned therein, both ancient and modern. Let us then commence our examinations,

* Roman Catholic Debate, p. 108.

I. Of the records of *early antiquity*. We now speak of the age immediately following that of the apostles. Of course, the testimony relating to this early period is exclusively traditional. Our canon on this point (and for the reasonableness of which we appeal to the decision of the candid reader) is, that our confidence in an alleged fact diminishes, just in proportion to the remoteness of the witnesses from the point of time when the event spoken of transpired.

Now, in regard to the alleged unbroken apostolical succession, we have proved the positive existence of *a chasm of about 200 years*, during which period there is a total absence of any testimony on which we can rely. Eusebius, the *earliest* ecclesiastical chronicler of these times, was compelled, as we have seen, to draw his information from what we have shown to be the exceedingly equivocal testimony of Clement of Rome, Papias, Dionysius of Corinth, Caius the presbyter, and Irenæus.* His ecclesiastical history was penned about A.D. 320, under all the advantages which the greatest familiarity with these earliest fathers could afford; and the Episcopal government having at that time obtained a firm footing in "the Church," the specific design of his work was, as he tells us, "to rescue from oblivion the SUCCESSIONS,"† in the Sees of *Rome, Jerusalem, Antioch and Alexandria*. We have only, however, to refer to his own testimony of the character of the sources whence he drew his information, as evidence of the palpable uncertainty with which he was trammelled in the very outset of his undertaking.

In Book I., chap. 1, of his history, he says: "Acknowledging that it is beyond my power to present the work perfect and unexceptionable, I freely confess it will crave indulgence, especially since, as the *first* of those that have entered upon the subject, we are attempting a kind of trackless and unbeaten path." And he confesses: "We are totally unable to find even the bare vestiges of those who may have traveled the way before us, unless, perhaps, what is only presented in the slight intimations which some" (viz., the earliest fathers above named) "in different ways have transmitted to us in partial narratives of the times in which they lived, etc.‡"

The "bare vestiges," "slight intimations," "partial narratives," etc., of those early times, then, and which Eusebius denominates "torches at a distance," were the *only* lights afforded him, in his endeavor "to rescue from oblivion the successions" apostolical; an "unbroken descent," extracted from a *traditional*, "*trackless and unbeaten path*," a *continuous chain*, the first link of which, "fastened to the throne of God," reaches down to the present day with as much certainty as the scripturally recorded descent of

* See pp. 288-292.

† Eusebius's Ecclesiastical History, B. I., c. 1, p. 14. Cruise's Edition. 1833. Philadelphia.

‡ Eusebius, etc., p. 14.

Christ from Adam, but which Eusebius, upon whose genealogical register all prelatists are dependent in *starting* it, declared it to be "*beyond his power* to present perfect and unexceptionable."

May we not then be pardoned, if we entreat that those who, in these "last days," the "perilous times" of the Church of Christ, "*say they are apostles*," and who allege it in behalf of those whom they claim to have preceded them in unbroken continuity "from the apostles's times," will pause. . . . While, in addition to what has been already offered as demonstrative of the fallacy of their dogma, we pass to an exhibit of the confusion, endless, of the chroniclers of the first links. We shall begin with

1. "*St. Peter*." First then. In addition to the evidence already furnished that this apostle never was at Rome,* while Flaccius Illyricus† and Zanchius‡ express strong doubts of his ever having seen that city, Archbishop Cranmer says, "It is not even certain that Peter was ever at Rome."§ And, to the same effect speaks the learned Dr. Cave. "There is," says he, "α πρωτου ψευδος in this case lying at the bottom, it being generally taken for granted that Peter was in a proper sense Bishop of Rome, which yet I believe *can never be made good*."|| But admitting, for the sake of argument, that Peter *was* the first bishop of Rome, we ask,

2. Who was his *successor*? This, we affirm, never has been and never can be, determined. The variations in the *Romanorum Pontificum Index*, as constructed by different hands from the same sources on which Eusebius himself relied, furnish a clear illustration of the Babel-tongued tradition of these early times. Take, for example, Plautina. He makes *Clement* the first bishop after Peter, by his own appointment. And yet, this same writer assigns twenty-three years to the presidency of Linus and Cletus between that of Peter and Clement. How, then, could Peter have made Clement his immediate successor? Again: "Most of the Latin authors," viz., Tertullian, Rufinus and Epiphaneus, according to Jerome, "supposed the order to be, *Clement*, the successor of Peter." But Irenaeus, Eusebius, Jerome and Augustine, contradict these writers, and affirm that *Linus* succeeded Peter; while Bishop Pearson has proved that Linus died before Peter. Dr. Comber says: "The like blunder there is about the next pope. The fabulous Pontifical makes *Cletus* succeed Linus, and gives us several lines of Cletus and Anacletus, making them of several nations, and to have been popes at different times, putting Clement between them;" while he quotes Bishop Pearson as proving that "these were only two names of the same person; and every one," he adds,

* See pp. 289-292.

† Catalogue, Testament Version I., pp. 484, 485. Ed. Sec. (See Powell, p. 107.)

‡ Zanch. de Eccles., c. 9. (Powell, p. 107.)

§ Burnet's History of the Reformation, B. II

|| Cave's Government of the Ancient Church, pp. 9, 10.

"may see the folly of the Romish Church which venerates two saints on two several days, one of which never had a real being; for Cletus is but the abbreviation of *Anacletus's* name."* Finally, on this subject, the Papists, and Protestant prelatists generally, make Clement the *fourth* in the line of succession from Peter.

But, it were a needless task to pursue this subject further. Cabussate says, "the whole question," that is, of the succession, "is very doubtful." Prideaux affirms that "no certainty is to be had" on this subject. The learned Howell, who, with Prideaux, was a thorough Churchman, says: "It is evident how very doubtful and uncertain is the personal succession of the Roman Bishop." Dr. Comber concludes this point by remarking, that the stupidity and fable here are "a sufficient proof there is *neither truth nor certainty* in the pretended personal succession of the first Popes."† And Plautina acknowledges that the authorities on the subject in several of the following centuries, were *full of confusion*. And he complains, says Prideaux, that they who were appointed *Protonotaries* to register the passages in the Church, were in his time become so illiterate, that some of them could scarce write their own names in Latin.‡

The authorities from which are principally compiled the various catalogues of the Roman Pontiffs are, the early fathers, as above—Eusebius—Plautina's Lives of the Popes—Graveson's History of Ecclesiastics, 12 volumes, folio, Antwerp, 1610–1629—Muratori, *Annali d'Italia*, 12 volumes, folio, Genoa, 1773–1778—Lives of the Popes, by C. W. F. Walch, D.D., Div. Profess. Gottingen, 8vo., London, 1750—Bowers's Lives of the Popes, 2 volumes, 4to., London—Sketches of the Lives of the Popes, from Gavin's "Master-Key to Popery," 1820—etc.

Proceed we now to verify the fallacy of the alleged unbroken Romish chain, first, by an exhibit of EIGHT specimens of the *first five links*, as culled from the early fathers by Eusebius and others, both ancient and modern.

1st.	2d.	3d.
1. Linus,	1. Peter,	1. Linus,
2. Anacletus,	2. Linus,	2. Anacletus,
3. Clement,	3. Cletus,	3. Clement,
4. Euarestes,	4. Clement,	4. Sixtus,
5. Alexander.	5. Anacletus.	5. Alexander.

* Dr. Comber, On Roman Forgeries in Councils. Part I., c. 1.

† Powell on the Apostolical Succession, pp. 108, 109.

‡ Ib. p. 109.

4th.	5th.	6th.
1. Peter,	1. Linus,	1. Peter,
2. Anacletus,	2. Clement,	2. Clement,
3. Clement,	3. Anacletus,	3. Linus,
4. Alexander,	4. Evaristus,	4. Cletus,
5. Evaristus.	5. Alexander I.	5. Alexander.
7th.	8th.	
1. Peter.	1. Peter,	
2. Linus,	2. Linus,	
3. Cletus,	3. Cletus or Anacletus,	
4. Evaristus,	4. Clement,	
5. Alexander.	5. Euaristus.	

Now,

Of these eight lists, the reader is desired to compare only the three following, namely, the 1st, which is taken from Eusebius; the 5th, from an anonymous writer; and the 7th, from the pen of the Rev. Wm. Watson, former Rector of St. Peter's Church, Plymouth, Conn., 1841; with the *confident tone* of the advocates of prelacy in the affirmations of the ease with which they can demonstrate, with moral certainty, their "spiritual descent from the apostles." We hereby challenge the entire world of Prelatists, Romish, Tractarian, or High or Low Church, to *harmonize any two* of them. Let them go to work. Perhaps the ex-cathedra announcement of the Rev. Dr. Hook, of Leeds—"Any bishop, priest, or deacon can, IF HE PLEASE," may induce some champion to take the field. And, when he has authenticated *the first five links* of the golden chain, we will assign to him the further task of harmonizing the following lists of that line, commencing with the *sixth* link, down to his Immaculate Holiness PIUS IX., of 1852.

SECTION VI.

Five catalogues of the Popes of Rome.—Eusebius, Chapin, Watson, Anonymous, and Gavin.—The prelatial theory of succession excludes any break in the chain.—Review of the above catalogues.—Variations both in names and the number of.—Disagreement between Chapin and Canon II.—His omission to notice the schisms in.—Omits Pope JOAN (a woman), the 105th in Gavin's list.—Failure of the "Record" at the very point where all should be explicit and complete.—Illustrated.—First recorded instance of a consecration by *three* bishops, A.D. 585.

CATALOGUES OF THE POPES.

Names and Years of Consecration, according to

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EUSEBIUS.		CHAPIN.		WATSON.		ANONYM.		GAVIN.		LENGTH OF TERM.			HISTORICAL REMARKS (Referring to Gavin's List of the Popes).	
NO.	NAMES.	A.D.	A.D.	A.D.	A.D.	A.D.	A.D.	NAMES.	A.D.	Y.	M.	D.		
6	Sixtus I. . .	118	118	117	130		108	Alexander . .	108	8	7	2	Instituted <i>Holy Water</i> .	
7	Telesphorus . .	128	128	127	140		116	Sixtus I. . .	116	10	3	21	Instituted <i>Linen Surplice</i> .	
8	Hyginus . . .	138	138	138	152		130	Telesphorus . .	130	7	3	22	Instituted <i>Lent</i> .	
9	Pius . . .	141	141	150	156		137	Hyginus . . .	137	4	3	4	Instituted <i>Sponsors</i> .	
10	Anicetus . . .	155	155	153	165		141	Pius I. . .	141	16	4	3	Denied Baptism to Jews.	
11	Soter . . .	166	166	162	173		157	Anicetus† . .	157	11	4	3	Martyred.	
12	Eleutherus . .	174	174	172	177		168	Sorter . . .	168	9	3	21	A <i>Campanian</i> .	
13	Victor . . .	187	187	185	192		177	Eleutherius . .	177	15	3	2	Sent Ambassador to Britain.	
14	Zephyrinus . .	198	198	196	201		192	Victor I. . .	192	9	3	10	Lover of Prelatical Power.	
15	Callistus . . .	216	216	217	219		201	Zephyrinus . .	201	18	7	10	Superstitious.	
16	Urbanus . . .	221	221	222	224		219	Callistus . . .	219	5	10	10	Instituted three Yearly Fasts.	
17	Pontianus . . .	229	229	231	231		224	Urbanus . . .	224	6	10	10	Instituted Church Endowment.	
18	Anteros . . .	235	235	235	235		231	Pontianus† . .	231	4	5	12	Died in banishment.	
19	Fabianus . . .	236	236	236	236		236	Anterus† . . .	236	—	1	2	Martyred.	

† This mark denotes Martyrdom.

CATALOGUE CONTINUED.

Names, and Years of Consecration, according to

NO.	EUSEBIUS.		CHAPIN.		WATSON.		ANONYM.		GAVIN.		LENGTH OF TERM.			HISTORICAL REMARKS (Referring to Gavin's List of the Popes).
	NAMES.	A.D.	A.D.	A.D.	A.D.	A.D.	A.D.	A.D.	NAMES.	A.D.	Y.	M.	D.	
	<i>1st Schism.</i>													
20	Novatus, <i>versus</i>	251	251	251	251	251	251	251	Fabianus . . .	236	14	11	11	Instituted <i>Chrim.</i>
	Cornelius . . .	253	253	253	252	253	253	253						
21	Lucius . . .	253	253	253	252	253	253	253	Cornelius†	251	2	2	3	Banished and beheaded.
22	Stephanus . . .	255	255	255	255	255	255	255	Lucius I.†	253	2	3	3	Martyred.
23	Sixtus II. . .	257	257	257	258	257	258	257	Stephen I. . .	255	2	5	2	Controversy with Cyprian.
24	Dionysius . . .	259	259	259	259	259	258	258	Sixtus II.†	256	2	10	23	Opposed the <i>Chiliasm.</i>
25	Felix . . .	269	269	269	269	269	270	270	Dionysius . . .	259	12	2	4	Opposed the Heresy of Paul.
26	Eutychianus . . .	275	275	275	275	275	275	275	Felix I.†	271	4	3	15	Celebrated the Memory of Martyrs.
27	Caius . . .	283	283	283	283	283	283	283	Eutychianus†	274	9	1	1	Buried 342 Mtr's, with his own hands.
28	Marcellinus . . .	296	296	296	296	296	296	296	Caius . . .	283	13	4	11	Kinsman to Emperor Diocletian.
29	Miltiades* . . .								Marcellinus†	298	8	2	16	Guilty of Idolatry.
	<i>vel</i> Marcellus† . . .	303	303	303	304	304	304	304						

* With this Pope, the Catalogue of Eusebius ends.

† CHAPIN, etc., gives Marcellus in place of Miltiades.

† This mark denotes Martyrdom.

Names and Years of Consecration, according to

CHAPIN.			WATSON.		ANONYM.		GAVIN.		LENGTH OF TERM.		HISTORICAL REMARKS (Referring to Gavin's List of the Popes).
NO.	NAMES.	A.D.	A.D.	A.D.	A.D.	NAMES.	A.D.	Y.	M.	D.	
30	Eusebius . . .	310	310	309	309	Marcellus I. . .	304	5	6	21	Made an Hostler !
31	Miltiades . . .	310	310	311	311	Eusebius . . .	309	2	1	3	Recovers the Cross.
32	Sylvestre . . .	314	314	314	314	Melchisedec . . .	311	3	7	9	Enters the Lateran Palace.
33	Mark . . .	336	336	336	336	Sylvestre I. . .	314	22	10	11	Baptized Constantine.
34	Julius I. . .	337	337	336	336	Mark I. . .	314	—	8	20	A lover of Ceremonials.
2d Schism.											
35	Liberus, versus . . .	352	352	352	352	Julius I. . .	336	16	2	1	Athanasian Creed Composed.
36	Felix II. . .	—	—	355	355	Liberius I. . .	352	15	3	4	Subscribed to Arianism.
3d Schism.											
37	Damassus, versus Ursicinus. . .	366	366	357	357	Felix II. . .	355				A Usurper and Arian.
38	Siricus . . .	385	385	385	385	Damassus I. . .	367	18	3	11	Instituted Gloria Patri.
39	Anastatius I. . .	398	398	398	398	Syriscus I. . .	385	13	2	11	Made Priests of Monks.
40	Innocent I. . .	402	402	402	402	Anastasius I. . .	398	4	—	10	Opposed Origen.
41	Zocimus . . .	417	417	417	417	Innocentius I. . .	402	15	2	25	Ambitious.
4th Schism.											
42	Boniface I., versus Eulalius . . .	418	418	418	418	Zozemus . . .	417	1	3	12	Instituted Tapers in the Church.
43	Calestine I. . .	422	423	423	423	Eulalius, versus Bonifacius I. . .	418	5	8	7	Eulalius, his Rival.

CATALOGUE CONTINUED.

Names, and Years of Consecration, according to

CHAPIN.		WATSON.		ANONYM.		GAVIN.		LENGTH OF TERM.		HISTORICAL REMARKS (Referring to Gavin's List of the Popes).
NO.	NAMES.	A.D.	A.D.	A.D.	A.D.	NAMES.	A.D.	Y.	M.	D.
44	Sixtus III.* . . .	432	432	432	432	Celestinus I. . .	421	9	10	—
45	Leo I.	440	440	440	440	Sixtus III. . . .	432	8	—	—
46	Hilary	461	461	461	461	Leo I.	441	21	1	13
47	Simplicius	468	467	467	467	Hilarius I. . . .	461	6	3	10
48	Felix III.	483	483	483	483	Simplicius I. . .	467	16	1	7
	GREAT WESTERN SCHISM.									
49	Gelasius I. . . .	492	492	492	492	Felix III.	483	9	—	—
50	Anastasius II. . .	496	496	496	496	Gelasius I. . . .	492	4	8	17
	5th Schism.									
51	Symmachus, versus Laurentius	498	498	498	498	Anastasius II. . .	497	1	10	24
52	Hormisdas	514	514	514	514	Symmachus I. . .	498	16	6	22
53	John I.	523	523	523	523	Hormisdas I. . . .	514	9	—	18
54	Felix IV.	526	526	526	526	Johannes I.	523	3	8	—
	6th Schism.									
55	Boniface II., versus Dioscorus	530	530	529	529	Felix IV.	526	4	2	13

Ambitious.
Ambitious and Superstitious.
Saved Rome from the Huns.
Instituted the LITANY.
Arrogant and Ambitious—Assumed
the jurisdiction of the Church of *Ravenna*.
Opp. the union of the Eastern & W. Chhs.
Decided the Canon of Scripture.
An *Arian*.
Ambitious.
Condemned the Eutychians.
Learned and Devout.
{ Separated the *Chancel* from the Church,
{ and Instituted *Extreme Unction* for the
{ dead.

56	John II.	532	Bonifacius II.	530	2	—	2	Proud and Tyrannical.
57	Agapetus I.	535	John II.	532	3	4	—	[the death of Queen Amalasuntha.
	<i>7th Schism.</i>							Was sent to pacify the Emp. Justinian for
58	Silverius, <i>versus</i>	536	Agapetus I.	535	—	11	19	Died in Exile.
59	Vigilius	536	Silverius	539	1	5	12	Banished, but Recalled.
60	Pelagius I.	555	Vigilius I.	540	15	7	20	Punished Heretics with Death.
61	John III.	561	Pelagius I.	548	4	10	28	Made Pope by Narses.
62	Benedict I.	574	John III.	570	13	11	26	Died of trouble.
63	Pelagius II.	578	Benedictus I.	573	4	1	28	Made Pope by the Emperor.
64	GREGORY I.*	590	Pelagius II.	577	13	2	10	Sent AUGUSTINE to England.
65	Sabinus*	604	GREGORY I.	591	13	5	10	Rescinded the acts of Gregory.
66	Boniface III.	606	Sabinianus I.	605	1	5	9	Made UNIVERSAL BISHOP!
67	Boniface IV.	608	Boniface III.	606	—	9	—	Dedicated Pan. Temple to Virgin Mary.
68	Deusdedit	615	Boniface IV.	607	7	8	13	Avaricious.
69	Boniface V.	619	Deus Dedit	614	3	—	23	Proud, Ambitious and Profligate.
70	Honorius I.	625	Boniface V.	617	8	—	10	Lover of Pomp and Show.
71	Severinus	640	Honorius I.	627	12	11	17	Avaricious.
72	John IV.	640	Severinus I.	—	—	2	—	Favored the Oppressed.
73	Theodore.	642	Johannes IV.	641	2	—	—	Deposed Pyrrhus, Patriarch of Constan-
74	Martin I.	649	Theodorus I.	649	8	5	18	Instituted CLERICAL CELIBACY.
75	Eugenius I.	654	Martinus I.	655	6	1	26	Priests kept humble by Imprisonment.
76	Vitalian	657	Eugenius	655	—	6	—	Superstitious and impious.
77	Adeodatus	672	Vitalianus I.	669	14	6	—	Time of Earthquakes, etc.
78	Domnus	676	Adeodatus I.	676	7	2	5	Church of <i>Ravenna</i> . Subject to.
79	Agatho	678	Domnus I.	678	2	—	—	Placed the <i>Papal</i> acts on an equ. w. <i>Apos.</i>
80	Leo II.	682	Agatho I.	683	5	6	15	Inst. the kissing of the Pope's Slipper.
81	Benedict II.	684	Leo II.	683	—	10	—	

* This mark denotes that they were *deacons* at the time of their consecration.

CATALOGUE CONTINUED.

Names and Years of Consecration, according to

CHAPIN.		GAVIN.		LENGTH OF TERM.		HISTORICAL REMARKS (Referring to Gavin's List of the Popes).	
NO.	NAMES.	A.D.	NAMES.	A.D.	Y. M. D.		
82	John V.	685	Benedictus II.	684	10		Called "VICAR OF CHRIST."
83	Conon	686	Johannes V.	685	1		Was the first Pope consecrated by 3 Bishops.
84	Sergius I.	687	Conon I.	686	11		Sent Missions to Germany.
85	John VI.	701	Sergius I.	686	14	8	Was accused of Adultery.
86	John VII.	705	Johannes VI.†.	701	4	3	Was kind and beneficent.
87	Sissinnus	708	Johannes VII.	705	3	7 17	
88	Constantine	708	Sisenius I.	—	—	21	Supposed to have been poisoned.
89	Gregory II.	715	Constantius I.	714	6	—	His feet kissed by Justin II.
90	Gregory III.	731	Gregorius II.	731	7	9	Promoted <i>Image Worship</i> .
91	Zachary	741	Gregorius III.	741	10	—	Promoted <i>Image Worship</i> .
92	Stephen II.	—	Zacharius I.	751	10	3	Deposed 3 Kings, Chil., Caroloman, & Raches.
93	Stephen III.	—	Stephanus II.	756	5	1	Obtained Lombardy from Pepin.
94	Paul I.*	757	Paulus I.	766	10	1	Patron of Petronella, d. of St. Peter!
95	Stephen IV.	768	Stephanus III.	772	5	5	Promoted <i>Image Worship</i> .
96	Adrian I.	772	Adrianus I.	795	23	10	Constantinian Don. confirmed.
97	Leo III.	795	Leo III.	816	21	—	Scourged by the Romans, etc.
98	Stephen V.	816	Stephanus IV.	—	—	6	Dec. Pope's election by <i>Clergy</i> .

99	Paschal I.	817	Paschal I.	7	3	—	Instituted the Order of CARDINALS.
100	Eugenius II.	824	Eugenius II.	3	—	—	<i>Civil</i> power merged in that of the Church.
101	Valentine	827	Valentinus I.	—	1	10	Learned and exemplary.
102	Gregory IV.	827	Gregorius IV.	18	—	—	Attempts to <i>reform</i> the Clergy.
103	Sergius II.	844	Sergius II.	3	—	—	First Pope to change his Name.
104	Leo IV.	847	Leo IV.	7	3	6	Grant of Peter-pence by Ethelbert.
105	Benedict III.	855	JOAN	—	6	—	A WOMAN!!! Undenied for 6 or 7 centuries.
106	Nicholas I.	858	Benedictus III.	3	6	9	Affected great humility.
107	Adrian II.	867	Nicholas I.	9	13	—	Enjoined CELIBACY by <i>law</i> .
108	John VIII.	872	Adrianus II.	5	—	—	His election disputed.
109	Martin II.	882	Johannes VIII.	10	2	—	Crowned three Emperors.
110	Adrian III.	884	Martinus II.	1	5	—	A Frenchman.
111	Stephen VI.	885	Adrianus III.	—	2	—	Dec. Pope's election by <i>clergy</i> .
112	Formosus†	891	Stephanus V.	6	—	11	Punished Adulterers, etc.
113	Stephen VII.†	896	Formosus I.	5	5	—	Hated by Stephen VI. and Sergius III.
114	Romanus	898	Boniface VI.	—	—	26	—
115	Theodore II.	901	Stephanus VI.	3	—	—	Rescinded the acts of Formosus.
116	John IX.	901	Romanus I.	3	—	—	Rescinded the acts of Stephen VI.
117	Benedict IV.	900	Theodorus II.	—	—	20	Restored the acts of Formosus.
118	Leo V.	903	John IX.	3	—	—	Restored the acts of Formosus.
119	Christopher.	903	Benedict IV.	—	4	—	A humane and upright man.
120	Sergius III.	903	Leo V.	—	—	1	Supposed to have died of grief.
121	Anastasius III.	910	Christopher I.	—	7	—	Caused the Death of Leo V. A Usurper.
122	Landon	913	Sergius III.	3	4	—	Annulled the acts of Formosus.
123	John X.†	914	Anastasius III.	3	—	—	A man of integrity and modesty.
124	Leo VI.	928	Landus I.	—	5	19	From obscure life.
125	Stephen VIII.	929	Johannes X.	15	2	3	The bastard of Pope Sergius III.

* Denotes that they were *bishops* when consecrated.

† Denotes that they were *deacons* when consecrated.

‡ Denotes Martyrdom.

CATALOGUE CONTINUED.

Names, and Years of Consecration, according to

NO.	CHAPIN. NAMES.	A.D.	GAVIN. NAMES.	A.D.	LENGTH OF TERM.			HISTORICAL REMARKS (Referring to Gavin's List of the Popes).
					Y.	M.	D.	
126	John XI.	931	Leo VI.	928	—	6	15	A modest and honest man.
127	Leo VII.	936	Stephanus VII.	931	2	1	12	Meek and devout.
128	Stephen IX.	939	Johannes XI.	936	4	10	—	Poisoned Leo and Stephen, and 200 other persons!!!
129	Martin III.	943	Leo VII.	939	3	6	10	A wicked and libidinous man.
130	Agapetus II.	946	Stephanus VIII.	943	4	—	—	Lived in seditious times.
131	John XII.	956	Martin III.	946	4	—	—	A man of peace. Humane.
132	Benedict V.	964	Agapetus II.	955	10	—	—	Of great innocence of life.
133	John XIII.†	965	Johannes XII.	964	9	—	—	Slain in the act of Adultery.
134	Benedict VI.	972	Leo VIII.	964	1	—	—	Restores election of Popes to Emperors.
135	Domnus II.	974	Benedict V.	964	—	6	5	Died in Exile.
136	Benedict VII.†	975	Johannes XIII.	972	8	—	—	Instituted the baptizing of bells.
137	John XIV.†	984	Donus II.	972	—	9	—	A man of great modesty.
138	John XV.	985	Benedict VI.	975	2	—	—	Of questionable morals—was imprisoned and [strangled.
139	Gregory V.†	996	Boniface VII.	974	—	7	5	Guilty of <i>Sacrilege</i> , etc.
140	Sylvester II.†	999	Benedict VII.	984	10	—	—	Was a good man.
141	John XVII.	1003	Johannes XIV.	984	—	3	—	Died in prison of famine.
142	John XVIII.	1003	Johannes XV.	—	—	8	—	Hated the clergy, etc.

143	Sergius IV.†	1009	Johannes XVI.	996	11	—	Reputed a great Scholar.
144	Benedict VIII.†	1012	Gregorius V.	999	3	—	Having effected a change in the election of Emperors through the German princes, he so weakened the Roman Empire as finally to exalt POPES above KINGS.
	<i>versus</i>						
145	John XIX., <i>versus</i>	1024	RIVAL Sylvester II.	1003	3	10	A <i>Magician</i> .
146	Benedict IX., <i>versus</i>	1034	Johannes XVII. POPES!	1003	—	310	A <i>Magician</i> . Deprived the People of the [choice of their POPES.
147	Sylvester III.	1044	Johannes XVIII.	1009	7	—	Crowned the Emperor Conrad.
148	Gregory VI.	1046	Sergius IV.	1009	2	—	Conciliated princes by presenting them with consecrated swords, roses, etc.
	148 Clement II.,† or		RIVAL POPES!				
	Suidger, <i>versus</i>						
	Benedict IX.,						
	2d time, <i>versus</i>						
149	Damasus II.	1048	Benedict VIII.	1011	13	—	Great plague in his time.
150	Leo IX.†	1049	Johannes XIX.	1023	11	—	9 A <i>layman</i> when consecrated.
151	Victor II.†	1054	Benedict IX.	1035	10	4	9 A Conjuror, Invoked Devils.
152	Stephen X.	1057	Sylvester V.	—	2	7	His rival.
153	Nicholas II.†	1058	Gregorius VI.	1046	—	—	THREE OTHER POPES NOW LIVING.
154	Alexander II.†	1062	Climes II.	1047	—	9	Was poisoned.
155	Gregory VII.*	1073	Damasus II.	1048	—	23	A Usurper.
156	Victor III.	1086	Leo IX.	1049	5	2	6 Innocent, humane, and devout.
157	Urban II.†	1087	Victor II.	1051	3	—	Made Pope by the Emperor Henry.
158	Paschal II.	1099	Stephen IX.	1057	—	622	Church of <i>Milan</i> submits.
159	Gelasius II.	1118	Benedict X.	1057	—	820	Was banished.
160	Calixtus II.	1119	Nicholas II.	1058	3	—	TRANSUBSTANTIATION.
161	Honorius II.†	1124	Alexander II.	1061	12	6	Was poisoned.
162	Innocent II.	1130	Gregorius VII.	1073	12	—	Hildebrand. Died in exile.

* Denotes that they were *bishops* when consecrated.† Denotes that they were *deacons* when consecrated.

CATALOGUE CONTINUED.

Names, and Years of Consecration, according to

CHAPIN.		GAVIN.		LENGTH OF TERM.		HISTORICAL REMARKS (Referring to Gavin's List of the Popes).	
NO.	NAMES.	A.D.	NAMES.	A.D.	Y. M. D.		
163	Celestine II.	1143	Victor III.	1086	— 10 —	Was poisoned.	
164	Lucius II.	1144	Urbanus II.	1087	12 —	Was turbulent.	
165	Eugenius III.	1145	Paschalis II.	1099	19 —	Henry IV. stood <i>barefoot</i> at his door !	
166	Anastasius IV.†	1153	Gelasius II.	1118	1 —	Seditious times.	
167	Adrian IV.†	1154	Celestus II.	1124	5 10 6	Forbid Episcopal translations.	
168	Alexander III.	1159	Honorius II.	1130	6 2 —	Died lamented.	
169	Lucius II.†	1181	Innocent II.	1143	14 7 —	Opposed by Anacletus.	
170	Urban III.†	1185	Celestinus II.	—	— 5 —	Instituted cursing by <i>Book, Bell, and Candle</i> .	
171	Gregory VIII.	1187	Lucius II.	1145	— 11 4	Promoter of the Holy War.	
172	Clement III.†	1188	Eugenius III.	1153	8 4 —	Curtailed Romish privileges.	
173	Celestine III.*	1191	Anastasius IV.	1154	1 —	A general famine in Europe.	
174	Innocent III.	1199	Adrianus IV.	1159	5 10 —	Emperor Frederick holds his stirrup.	
175	Honorius III.	1216	Alexander III.	1181	22 —	Excommunicated Fred., and trod on his neck.	
176	Gregory IX.†	1227	Lucius III.	1185	4 2 —	Died in exile.	
177	Celestine IV.†	—	Urbanus III.	1186	1 10 —	Jerusalem taken by Salidan.	
178	Innocent IV.	1244	Gregorius VIII.	—	1 27		
179	Alexander IV.	1254	Clement III.	1191	4 —	Promotes <i>Clerical Celibacy</i> .	

180	Urban IV.†	.	.	1261	Celestinus III.	.	1198	7	—	Trampled on kings.
181	Clement IV.†	.	.	1265	Innocent III.	.	1216	18	—	Instituted AURICULAR CONFESSION.
182	Gregory X.*	.	.	1271	Honorius III.	.	1227	11	7	Persecutes the Waldenses.
183	Innocent V.†	.	.	1276	Gregory IX.	.	1241	14	3	Papal feuds commence.
184	Adrian V.	.	.	—	Celestinus IV.	.	—	—	18	Was poisoned.
185	John XX.†	.	.	1276	Innocent IV.	.	1253	11	6	Deposed the Emperor Frederick.
186	Nicholas III.*	.	.	1277	Alexander IV.	.	1260	7	—	Pillaged England.
187	Martin IV.	.	.	1281	Urbanus IV.	.	1264	3	1	Instituted feast of <i>Corpus Christi</i> .
188	Honorius IV.*	.	.	1285	Clement IV.	.	1268	4	—	Takes the value of English Church revenue.
189	Nicholas IV.†	.	.	1288	Gregory X.	.	1276	4	2	Instituted <i>Procession</i> of the HOLY GHOST.
190	Celestine V.	.	.	1294	Adrianus V.	.	—	—	1	Died before consecration.
191	Boniface VIII.	.	.	1294	Johannes XX.	.	1281	3	8	Learned, but unskillful.
192	Benedict XI.†	.	.	1303	Nicholas III.	.	1285	4	—	Massacred the Sicilian Vespers.
193	Clement V.†	.	.	1305	Martin IV.	.	1287	2	1	Kept the Concubine of his predecessor.
194	John XXI.†	.	.	1316	Honorius IV.	.	1292	4	1	Confirmed the <i>Augustine</i> friars.
195	Benedict XII.	.	.	1342	Nicholas IV.	.	—	—	5	Died of grief.
196	Clement VI.	.	.	1342	Celestinus V.	.	1303	9	—	An Imbecile. <i>Resigned</i> .
197	Innocent VI.†	.	.	1352	Bonifacius VIII.	.	1303	—	8	Set forth the Decretals.
198	Urban V.	.	.	1362	Benedictus X.	.	1315	8	—	Virtuous. Was poisoned. [to AVIGNON.
199	Gregory XI.	.	.	1371	Clement V.	.	1324	18	4	Inst. <i>sale of Indulgences</i> . Remvd. St. Peter's chair
200	Urban VI.†	.	.	1378	Johannes XXI.	.	1342	9	—	Claimed Supremacy over the Greeks.
201	Boniface IX.	.	.	1389	Benedictus XI.	.	1352	10	6	A man of integrity.
202	Innocent VII.†	.	.	1404	Clement VI.	.	1362	10	—	Great pestilence in Italy. [was ANTICHRIST.
203	Gregory XII.†	.	.	1406	Innocent VI.	.	1370	8	4	Burnt J. d Rus. Scessa for saying the <i>Popedom</i>
204	Alexander V.*	.	.	1409	Urbanus V.	.	1377	7	5	Superstitious. Was poisoned.
205	John XXII.	.	.	1410	Gregorius XI.	.	1389	11	8	Peter's chair restored to <i>Rome</i> .
206	Martin V.	.	.	1417	Urbanus VI.	.	—	—	—	Made 54 Cardinals.

† Denotes that they were *deacons* when consecrated.* Denotes that they were *bishops* when consecrated.

CATALOGUE CONTINUED.

Names, and Years of Consecration, according to

CHAPIN.		GAVIN.		LENGTH OF TERM.		HISTORICAL REMARKS (Referring to Gavin's List of the Popes).
NO.	NAMES.	A.D.	NAMES.	A.D.	Y. M. D.	
207	Eugenius IV. . .	1431	Boniface IX. . .	1403	14	Church livings sold. [England.
208	Nicholas V.† . .	1447	Innocent VII. . .	1406	2	Papal demands of Church money resisted in
209	Calixtus III.† . .	1450	Gregory XII. . .	1409	—	Resigned.
210	Pius II.† . . .	1458	Alexander V. . .	—	—	Learned and devout.
211	Paul II. . . .	1464	Johannes XXII. .	1414	3	Deposed. VACANCY 3 YEARS. [rome.
212	Sixtus IV. . . .	1471	Martin V. . . .	1431	14	Condemned Wickliffe. Burnt Huss and Je-
213	Innocent VIII. .	1484	Eugenius IV. . .	1447	16	Deposed for contumacy.
214	Alexander VI. .	1492	Nicholas V. . .	1456	8	He built the <i>Vatican</i> .
215	Pius III. . . .	1503	Celestus III. . .	1458	3	Wars with the Turks.
216	Julius II. . . .	1503	Pius II. . . .	1464	6	Opposes <i>Clerical Celibacy</i> .
217	Leo X.	1513	Paulus II. . . .	1471	7	Excelled all others in pomp.
218	Adrian VI. . . .	1522	Sixtus IV. . . .	1484	13	Instituted the <i>Rosary</i> .
219	Clement VII. .	1523	Innocent VIII. .	1492	13	Given to drunkenness, etc. [poisoned.
220	Paul III.† . . .	1534	Alexander VI. .	1503	11	Owned his natural sons—was incestuous—was
221	Julius III. . . .	1550	Pius III. . . .	—	—	Tried to expel the French from Italy.
222	Marcellus II. . .	1555	Julius II. . . .	1513	10	More a soldier than a prelate. [books.
223	Paul IV.	1555	Leo X.	1522	9	Pronounced LUTHER a Heretic, and burnt his

224	Pius IV.	1559	Adrian VI.	1523	2	—	Time-serving and irresolute.
225	Pius V.	1566	Clement VII.	1534	11	—	Papal Supremacy lost in England. [manoeuv.]
226	Gregory XIII.	1572	Paul III.	1549	15	—	Most corrupt—calls Council of Trent—a Necro-
227	Sixtus V.	1585	Julius III.	1555	6	—	Papacy restored in England.
228	Urban VII.	1590	Marcellus II.	—	—	23	Hated the Lutherans.
229	Gregory XIV.†	1590	Paul IV.	1566	1	—	Patron of the INQUISITION.
230	Innocent IX.	1591	Pius IV.	1569	3	—	Died of luxury and venery.
231	Clement VIII.	1592	Pius V.	1572	—	—	—
232	Leo XI.	1605	Gregorius XIII.	1585	13	—	Caused the Massacre in Paris.
233	Paul V.	1605	Sixtus V.	1590	5	—	Hypocritical. Imperious.
234	Gregory XV.	1621	Urban VII.	—	—	14	Died before his Inauguration.
235	Urban VIII.	1623	Gregory XIV.	—	10	—	Squandered the Church treasury.
236	Innocent X.	1644	Innocent IX.	1592	2	—	Four Popes in 1 year 4 months and 3 days.
237	Alexander VII.	1655	Clement VIII.	1604	12	—	Haughty and cruel.
238	Clement IX.	1667	Leo XI.	—	—	28	—
239	Clement X.	1670	Paul V.	1626	16	—	Promoted the Powder Plot.
240	Innocent XI.	1676	Gregory XV.	1642	2	—	Excited the French against Protestants.
241	Alexander VIII.	1689	Urban VIII.	1644	21	—	Favored his kindred.
242	Innocent XII.†	1691	Innocent X.	1655	11	—	Portugal against the Popes.
243	Clement XI.	1700	Alexander VII.	1667	12	—	The Pope against the Jansenists.
244	Innocent XIII.	1721	Clement IX.	1670	3	—	Pope's Infalli. denied in Fr. [Prot. to R.C. Chh.]
245	Benedict XIII.†	1724	Clement X.	1676	6	—	Pope & Portugal recon. Attempt to unite Ger.
246	Clement XII.†	1730	Innocent XI.	1689	13	—	Supported by James II.
247	Benedict XIV.	1740	Alexander VIII.	1691	2	—	Pope and France at variance.
248	Clement XIII.	1758	Innocent XII.	1699	8	3	The French clergy submit.
249	Clement XIV.	1769	Clement XI.	1721	21	—	Aims to restore Papal Dominions.
250	Pius VI.	1775	Innocent XIII.	1724	3	—	Excommunicated the Jansenist "Appellants."

† Denotes that they were *deacons* when consecrated.

CATALOGUE CONCLUDED.

Names, and Years of Consecration, according to

CHAPIN.		GAVIN.		LENGTH OF TERM.		HISTORICAL REMARKS (Referring to Gavin's List of the Popes).
NO.	NAMES.	A.D.	NAMES.	A.D.	Y. M. D.	
251	Pius VII. . . .	1800	Benedict XIII. .	1730	5 2	Jansenists persecuted.
252	Leo XII. . . .	1823	Clement XII. .	1740	2	Learned and liberal.
253	Pius VIII. . . .	1829	Benedict XIV. .	1758	18	Opposes the Jansenists.
254	Gregory XVI. . .	1831	Clement XIII. .	1769	1	Friend of the Jesuits.
255	PIUS IX. . . .	1846	Clement XIV. .	1775	6	Probably poisoned by the Ex-Jesuits.
256			Pius VI. . . .	1799	17	Died a prisoner to Bonaparte.
257			Pius VII.* . . .	1811	23	Crowned Bonaparte Emperor of the French,
258			Leo XII. . . .			Dec. 2, 1804; by whom he was deprived of
259			Pius VIII. . . .			all his territories in 1808, and made pris-
260			Gregory XVI. . .			oner in 1811.
261			PIUS IX. . . .			

* End of Gavin's List.

Now, in casting his eye over this exhibit of the Romish genealogical line,—and keeping in view the fact, that the theory of an unbroken apostolical succession (involving, as it does, the transfer, direct, of the grace, office, functions, apostolic, to those who, having been duly baptized, had been previously ordained deacons and priests,—“by the hands of the apostles” and their successors,—*three*, or at least *two*, consecrators, being requisite to the *validity* of each act) absolutely excludes the idea of an intervening space, as to time, in the *uniting* the consecutive links; we ask the reader to bear in mind in the first place, that the *authorities* from which are compiled the various catalogues of the Romish bishops, are originally derived from their own standard writers, respecting which “unbroken succession,” Bishop Purcell assures us, “It has been faithfully noticed and regularly perpetuated in an *unbroken chain of Pontiffs* down to the present chief pastor,” Pius IX., “auspiciously presiding over all the Church.”

We ask him in the next place, to weigh candidly the following facts, as presented on the face of the above catalogues, namely:

(1.) That, in addition to the ‘confusion worse confounded,’ presented in our exhibit of the eight examples of the *first five* links in the alleged chain, in the aggregate lines, the first four commence the sixth Pope with *Sixtus I.*, while Gavin, following Plautina, gives *Alexander*, the lines continuing to vary down to 95. Then, from 96 to 104, Chapin and Gavin run together. And, from 105 to the end of the two catalogues, the utmost confusion prevails, there being *no* correspondence either as to the *order* of the succession, or the *number* of the Popes,—Chapin making the whole number 255, Gavin, 261; while the Romish “register” gives 256 as the true amount.

(2.) Chapin, having informed us that Urban IV. the 180th, and Gregory XIII. the 203d, in his catalogue, were *archbishops* at the time of their consecration; and also that there were *fifty-one* who were *bishops* at the time of their election to the Pontificate, states also, that *eleven* were *deacons* only,* and that Fabian the 19th in the line, and John XIX. the 145th, are known to have been *laymen*. Query. What then, in reference to these last, becomes of the canon which enacts, that “that ordination has been judged *invalid*, where the person ordained bishop had not been *PREVIOUSLY ORDAINED* a *deacon* AND a *priest*, that is, ordination *per saltum* does not convey the grace?” Then again. What were the other 189 at the time of their consecration? For example, Benedict IX. the 146th in his list, and whom Barronius says was only 12 years old at the time of his consecration? Then further:

(3.) It may occur to the reader, after our exhibit of the *numerous schisms* in the popedom,† as not a little singular, that Chapin

* The Primitive Church, pp. 354, 346.

† See pp. 293–295.

studiously avoids in his catalogue, *the least* recognition of them. Once more.

(4.) Why does Mr. Chapin omit Pope JOAN, the 105th in Gavin's list, from his catalogue? The fact that this pope was a *woman*, remained undisputed for six or seven centuries after her occupancy of the papal chair. Marianus Scotus was the first writer to authenticate the following circumstances respecting her, to wit: that she was born in Mentz, and having disguised her sex, traveled to Athens and throughout Greece, and having acquired a competent knowledge of literature, she came to Rome, was admitted to holy orders, and at length, by unanimous consent, on account of her excellent conduct, and great learning, was elected pope. She became pregnant by a servant, and died in child-birth when going to the Lateran. To prevent the recurrence of a similar disgrace, the *porphyry chair* was ordained, to determine the sex of a newly elected pontiff. It was not until *since the Reformation*, that this fact has been disputed. And, in the controversy which it has elicited, *Protestant* prelatists have exhibited as much zeal as the Romanists themselves, in bringing it into discredit.* Again,

(5.) In regard to the "*register*" itself. We submit, that it totally fails *at the very point where*, to entitle it to our confidence, all should be explicit, clear and complete. Prelatists admit the necessity of such a fullness of detail, to this end, by their mode of exhibiting the fragmentary catalogues of *modern* successions. Take in illustration, the following, in the Anglican line—

<i>Name of Bishop.</i>	<i>Diocese.</i>	<i>Consecrators.</i>
1. HENRY STANDISH,	St. Asaph,	July 6, 1715.
War. Reg. 21.		WARHAM, Canterbury,
		Sherborn, Chichester,
		John Young, Titular Bishop.
2. John Voysey,	Exeter,	Nov. 6, 1715.
War. Reg. 22.		WARHAM,
		John Rochester,
		Thomas Leighlin.
3. John Longland,	Lincoln.	March 5, 1721.
War. Reg. 23.		WARHAM,
		Fisher (Cardinal),
		John Exeter, 2.
4. THOMAS CRANMER,	Canterbury,	March 30, 1533.
Cran. Reg. 4.		John Lincoln, 2,
		John Exeter, 2,
		Henry St. Asaph, 1.

* See Spanheim's Ecclesiastical History, p. 350. See also further on this subject, Appendix, E.

Now, this principle, applied to THE FIRST LINKS in that chain which, "at its beginning" is alleged to be "fastened to the throne of God," would place the evidence in its behalf *as a fact*, beyond the power of resistance. But, as we have said, where such fullness of detail in the "register of those who are counted by genealogy" is indispensable to authenticate its truth, *there is a total blank*. This is true of all the so-called catalogues of the primitive age—*Jerusalem, Alexandria, Antioch, Ephesus, and Rome*. The chasm of which we have spoken in reference to this *the most important period of all*, has never been and can never be, bridged over. But we find that, just at that point of time when the predicted "falling away" from the New Testament faith and order of the Gospel mentioned by Paul, had sufficiently developed itself in the aspirations of ecclesiastics after "*the pre-eminence*," to give form and consistency to a hierarchy yet in embryo, commenced the entry, into the *newly opened* "register," of

Bishops of Rome.

- 18. Anterus,
- 19. Fabian,
- 20. Cornelius,
- etc.

Consecrated.

- Nov. 21, A.D. 235.
- Jan. 11, " 236.
- May 24, " 251.*
- etc.

But even here, it will be observed, there is yet one grand defect. There is no record of the three canonical consecrators, without whose agency the links cannot be joined. Indeed, so far from this being the order observed in the consecration of the Popes, the *first* recorded instance of a consecration by THREE BISHOPS, is that of Pope John V., marked as the 82d in Chapin's list, A.D. 685, on which occasion officiated the three bishops of *Ostium, Portus, and Valiturnum*, which practice was subsequently adopted by his successors.

As the next chapter will treat of the *Anglican* Succession, we shall append, as a suitable introduction thereto, in the first section, an historical sketch of the rise and development of the theory of Episcopacy, as erected on the platform of *Expediency* alone.

* See Chapin's Catalogues, Primitive Church, etc., pp. 284, 291+295, etc.

CHAPTER VI.

THE ANGLICAN LINE OF THE ALLEGED UNBROKEN SUCCESSION.

SECTION I.

EPISCOPACY, as founded in expediency alone.—Recognized the perfect equality of Bishops and Presbyters.—Was adopted as an ecclesiastical arrangement only.—Jerome on.—An unwarrantable innovation of the New Testament ministry.—Jerome.—Originated the distinction in ecclesiastical titles.—Amalarius, Theodoret, Bingham, etc.—A mere human device.—Formed the germ of Prelacy and the Papacy.—Prelatical denial of primitive parity.—Answer.—Jerome.—Bingham.—Diocesan Episcopacy.—Archbishop Whately on.—Ministerial parity affirmed by Bishop McIlvaine to be unknown to the Church till the sixteenth century.—Answer.—Proof of its New Testament origin and primitive prevalence.—Was adopted by the first Anglican Reformers.—Principles on which it may be adopted or retained.—Appeal to those who are really Low Church.

HAVING had occasion in the preceding pages, to advert incidentally to that theory of Episcopacy which is founded in EXPEDIENCY only, and a proper understanding of it, in contrast with the various forms of development of the system of prelacy being indispensable to an elucidation of what is to follow, we shall appropriate the present section to an exhibit of its historic rise, progress, results, etc.

We remark then, first, that this theory of Episcopacy is a totally different affair from that which claims for it an apostolic origin, *jure divino*. It is conceded by anti-prelatists, that the former theory was brought into practical operation at an early period of the *post-apostolic age*. It originated in the always plausible plea of *necessity*. The exigencies of the Church, it was argued, demanded it, as better adapted to good government, the eradication of heresy, etc., but that it fully recognized the fraternal character or PERFECT EQUALITY of the office and functions of the *elders*, *πρεσβυτεροι*, and *bishops*, *επισκοποι*, of the New Testament age, and that, primitively, it was held to be a purely *ecclesiastical* arrangement, I have shown, not only from the interchangeable use of the above titles as applied to the same person, but also from the declarations of prelatists themselves, confirmed by the writings of the purest ages of early antiquity, and the testimony of all the Christian churches in the world. The learned Jerome, who attained the zenith of his great-

ness in the early part of the *fifth* century, having thoroughly canvassed the writings of the early fathers on this subject, holds the following language: "If any suppose that it is merely *our* opinion, and not that of the Scriptures, that bishop and presbyter are the same, and that one is the name of *age*, and the other of *office*, let him read the words of the apostles to the Philippians," etc., and, having argued the point from this and other passages, he adds:—"These things I have written, to show that *among the ancients*, presbyters and bishops were the same; but, BY LITTLE AND LITTLE," says he, "that all the seeds of dissension might be plucked up, the whole care was devolved on *one*; as therefore, the *presbyters* know that BY THE CUSTOM OF THE CHURCH they are subject to him who is their *president*, so let the *bishops* know that they are above presbyters *more by the custom of the Church* than by the true dispensation of Christ, and that they ought to rule the Church *in common*, imitating Moses, who, when he might *alone* rule the people of Israel, chose *seventy* with whom he might judge the people."^{*}

But, the histrionic sequel of this arrangement, however pure the motives of those with whom it originated, carries with it the evidence, that it was an *unwarrantable innovation* upon that divinely appointed order of things designed by Christ and his apostles for the permanent and ordinary upbuilding and edification of the Church, till the end of time. I affirm of it, that it formed the *first step* of departure from that platform apostolic, which, while it wisely provides for a diversity in the *functions*, yet stands so unmistakably antagonistic to any the least *diversity of rank*, in the ministry of Christ's Church. "The *elders* that RULE WELL are counted worthy of double honor, *especially* they (that is, of the elders,) who labor in word and doctrine." Here, a *diversity of functions* is declared to be entirely consistent with *identity of office*. Wherefore, then, depart from that system of *ecclesiastical regimen* in which inhered ALL the powers and functions commensurate with the utmost exigencies of the Church through all time, and every where? It provided for the inculcation and defense of scriptural "doctrine," for the interpretation of the "word," for general edification, and for the good government and discipline of the Church: in a word, as "built" upon that "foundation of the apostles and prophets," of which "Jesus Christ himself is the chief corner-stone;" it was "profitable for doctrine, for reproof, and for correction and instruction in righteousness;" "the man of God" required nothing more to make him "*perfect, thoroughly furnished unto all good works*." Since, then, *no* necessity existed therefor, there is *no* principle which could justify a departure from such a regimen. Jerome tells us in what *that* regimen consisted. "*Presbyters*," says he, "*ruled the Church in common*;" the only other Church officer was that of *deacon*. Thus, Clements Romanus: "The apostles," he writes, "preaching through countries and cities,

* See Treatise, Part III., Chap. X.

appointed the first fruits of their conversion to be *bishops* and *deacons* over such as should afterwards believe, having first proved them by the spirit; nor was this anything new, seeing that LONG BEFORE, it was written concerning bishops and deacons: For thus saith the Scriptures, in a certain place, I will appoint their *overseers* (bishops) in righteousness, and their *ministers* (deacons) in faith."

But, the fell spirit of innovation having been evoked, the establishment, as above, of a system of Episcopacy on the ground of expediency, I affirm, *was but the laying of the corner-stone* of that foundation on which was subsequently erected the hierarchy of Rome! "BY LITTLE AND LITTLE," as Jerome hath it, the stealthy footsteps of ecclesiastical aspirants after "*the pre-eminence*," continued their aggressions on the New Testament and early post-apostolic constitution of the ministry etc. of the Church, until Episcopacy, at first founded on the principle of *expediency* alone, was exchanged for Episcopacy by DIVINE RIGHT; the bishop, at first chosen by his *compeers*, the presbyters, and appointed by them to preside over ministers and people as their superintendent—called by St. Ambrose, "*inter Presbyteros primus*,"* or "*primus Presbyter*,"† and which arrangement Jerome tells us was adopted, not on the ground of *Divine appointment*, but "BY THE CUSTOM OF THE CHURCH"—an arrangement which the early fathers contended to be in no way inconsistent with the PERFECT EQUALITY OF DIVINE RIGHT between him who superintends, and those who are superintended—this *bishop* soon came to arrogate to himself a superiority of *official rank* over those of his compeers of the presbyterate, as, by *divine right above, and entirely separate and distinct from, that of the presbyterate*.

Hence the origin, in early antiquity, in accommodation to the order of things in this newly fledged hierarchy, *of a distinction of ecclesiastical titles*. This circumstance is thus alluded to by Amalarius, in a citation from Ambrose: "They," says he, "who are now called bishops, were originally called apostles; but the *holy apostles being DEAD*, they who were ordained after them to govern the churches, could not arrive to the excellency of those first, nor had they the testimony of miracles, but were in many respects inferior to them; therefore, they thought it not decent to assume to themselves the name of apostles, *but dividing* the names, they left to presbyters the name of the presbytery, and they themselves were called bishops."‡ To the same effect writes Theodoret, a contemporary of Ambrose, as quoted by Bingham. "The same persons were anciently called, promiscuously, both bishops and presbyters, whilst those who are NOW called bishops, were" (then) "called apostles; but *shortly after*, the name of apostles was appropriated to such *only* as were *apostles INDEED*;"—that is, "the

* Comment. on 1 Timothy 3.

† Comment. on Ephesians 4.

‡ Ambrose flourished in the fourth century.

twelve"—"and then the name *bishop* was given to those who before were called apostles," etc.

A remark or two, in passing, regarding the above. Bingham, on the authority of Theodoret, says, that during the apostles's days, "the appropriate name of *bishops*, to distinguish them from mere presbyters, was that of APOSTLES." But where, I ask, is the authority for this? Certainly, not in the New Testament. The "apostles" are there sometimes called *presbyters*, BUT NEVER BISHOP! It is a bold fabrication, *now* intended, as it was by the early ecclesiastical writers, to bolster up a system of purely human origin, under the pretext of a claim in its behalf, founded in divine right.

I repeat, a system of purely *human* origin. This is demonstrable from the statements themselves as made by Ambrose and Theodoret. For how, it may be demanded, on the modern prelatial hypothesis of an alleged unbroken apostolical succession, could *the hands* of the apostles be employed in the transmission, either in whole or in part, of *their* functions to others, *when they were* "DEAD"? Clearly then, the authority apostolic as claimed by their so-called "successors," is a USURPATION, and hence, HUMAN! Thus much for the testimony of Ambrose. Take now that of Theodoret: "The *same persons* were anciently called promiscuously both *bishops* and *presbyters*." Let us admit then, for the sake of argument, that the *apostles* were anciently *bishops*. Theodoret says: "Those who are *NOW* called bishops, were" (THEN) "called apostles." This change of title, it is alleged, transpired "*shortly after*" the apostles were "DEAD." Whether the interval, therefore, were six months, or six years, or six centuries, it matters not. The clear inference is, that the *NOW-BISHOPS* were not the *THEN-BISHOPS*; *modern bishops ARE NOT THE SAME AS ancient bishops*; therefore, they *are not*, and *cannot be*, bishops by DIVINE RIGHT.*

As an incident of those early times, I now remark, the change of ecclesiastical titles above alluded to, having transpired *subsequently* to the introduction of the superintendency of one presbyter over the others as a human arrangement, serves, *of itself*, to illustrate the nature and tendency of the theory which originated it. And now, the work of aggression having been thus commenced by these early innovators upon the primitive constitution and ministry of the Church, the *precedent* of an Episcopacy of THREE ORDERS, *bishops, priests, and deacons*, at first established, as we have said, on the principle of *expediency* alone, served but as a stepping stone for others which followed in rapid succession until, under the plea of a "prescriptive" or DIVINE RIGHT, there were finally added to the above, *archbishops, primates, patriarchs, metropolitans, popes, cardinals, archdeacons, monks, friars, nuns, exorcists, acolytes*, etc., teaching and preaching the doctrine of *priestly absolution*,

* For a more elaborate statement of this argument, see Powell on Apostolical Succession, pp. 14-16. London, 1838.

auricular confession, purgatory, transubstantiation, extreme unction, a system of Christianized demonolatry or image-worship, etc., and a belief in, and obedience to, and practice of, one and all, enforced by the thunders of the Vatican in the infliction of penalties by imprisonment, confiscation, banishment, fire and fagot, the gibbet and the sword, excommunication, and, finally, eternal damnation, against all the disobedient, whether sovereigns or subjects, rich or poor, learned or ignorant, bond or free! The acme of this fearful power of the POPEDOM, arrogating to itself the attributes of infallibility, and universal and absolute supremacy, spiritual and temporal, and beneath which emperors, sovereigns, kings and nobles trembled, may be seen in the decrees of the canon of Boniface VIII., in the words following:

"Subesse Romano Pontifici, omnis humanæ creaturæ declaramus, dicimus, definimus, et pronunciamus omnino esse necessitate salutis."

*"Moreover, we declare, and say, and define, and pronounce to every human creature, that it is altogether necessary to salvation to be subject to the Roman pontiff."**

Summarily, then, what I affirm of the theory of Episcopacy, as founded on the principle of *expediency*, is, that it forms the *leaven* of that PRELITICAL system of which the Papacy is the *lump*. With all deference to the sentiment as expressed by a recent learned anti-prelatical controvertist, I submit that the Church of Rome is *not* "the mother of Episcopacy."† Nor "did Episcopacy spring from Presbyterianism."‡ "The mother of Episcopacy" was rather that "*evil spirit*" which, actuated by a love of "THE PRE-EMINENCE," and of which "Diotrephes" is the New Testament type,—sowed broad-cast on primitive Presbyterian ground the seed of its prelatical rival, which, taking root downward, "BY LITTLE AND LITTLE," produced at length that mighty Upas, THE PAPACY, upon whose wide-spread branches have lodged all those various broods—"the fowls of the air"—of the great antichristian apostasy, both of the past and the present age. As in nature, so in the matters under consideration. Presbyterianism, originally sown on apostolic ground by apostolic hands,§ continued to flourish like "wheat" in the midst of "tares." No period since the New Testament age has elapsed, when they ceased to "grow together." And they will and *must* so continue to "grow together until the harvest" of the great day.

But to the historic fact, as stated by Jerome and the writers who

(1) 3 John v. 9.

* Roman Catholic Debate, Cincinnati, Ohio, p. 93. 1837. For a truly graphic portrait of the Papacy, by an able and eloquent pen, the reader is referred to Part III. p. 177. of this Treatise.

† The Position of the Evangelical Party in the Episcopal Church, by Albert Barnes. Philadelphia, 1844. p. 34.

‡ Remarks on the above from the *Episcopal Recorder*. R. S. George. Philadelphia, 1844, p. 16.

§ See Part II. of this Treatise.

preceded him, that in the first age after the apostles "PRESBYTERS RULED IN COMMON," the modern advocates of prelacy of all sects and grades object that "there is not a trace of it"—that is, of ministerial parity—"to be found." That "it is impossible" that "such an office as was held by the apostles, and afterwards by the bishops their successors," should "ever arise in the Church, without it had been fully sanctioned by the great Head of the Church." That it is marvelously "strange that it"—that is, ministerial parity—"should have been considered so unfitted for the Church of Christ, as to be banished from it before the close of the first century." And, finally, it is contended that if such a change did occur, "this immensely important mistake must have spread so rapidly and powerfully as to have revolutionized the government of the Church of all lands, in the course of some *sixty years* after the death of St. John, and so silently that history has preserved not the slightest trace of its beginning and progress, and so perfectly and universally, that though the Scriptures were daily read in the Churches, and presbyters and laity were made of the same materials as they are now, none perceived the usurpation; but all took it for granted, without a question, that such had been the government of the Church from the beginning, and was to be, to the end of the world; and this mistake, so permanent, that without a dream of its being else than the most unquestionable truth, it continued till the sixteenth century entirely unsuspected,"* etc.

Now, all this is plausible, very. But, let it be conceded that the *regimen* of the Church was changed from *parity* to *prelacy*—from a system of *parochial* to that of *diocesan* Episcopacy—*before the close of the second century*. Surely, the most ample scope, *as to time*, was afforded for precisely such a revolution as is here contemplated. Its *silent* accomplishment holds an exact analogy to those numerous instances in civil, political and ecclesiastical affairs, "where men have yielded their rights without a struggle." All history attests, that such revolutions have been achieved "more by art and deception, than by war and bloodshed." It is the very character of such "encroachments," to forge *in silence* those chains which, when imposed, cannot be resisted. The histories both of Imperial and of Christianized Rome, may be taken in illustration. Thus, in the instance before us: It was not by commotion, not by fire and sword, but by a *mere change of ecclesiastical titles*, adapted to that system, for the establishment of which the way had been, for the space of *nearly a century*, gradually and imperceptibly preparing the Church, that prelacy first attained a foothold on primitive soil. And, that nothing but ignorance, or a purposed intention to deceive, could have betrayed any writer into the declaration, as above, "that history has preserved not the slightest trace of the *beginning and progress*" of such a change, we shall now prove from the

* The Argument for the Apost. Succ., Bishop McIlvaine, p. 14.

account which JEROME, whom prelatists claim in support of *their* theory, gives of this very matter. His words are as follows:—

“Presbyters and Bishops WERE FORMERLY THE SAME. *And before the Devil incited men to make divisions in religion*, and one was led to say, ‘I am of Paul, and I of Apollos,’ churches were governed BY THE COMMON COUNCIL OF THE PRESBYTERY. But AFTERWARDS, when every one in baptizing rather made proselytes to himself than to Christ, it was everywhere decreed that *one* person, elected from the rest of the presbyters of each church, should be placed over the others,” etc. Again. “But that the roots of dissention might be plucked up, A USAGE GRADUALLY” (or “*silently*,” “*by little and little*,”) took place, that the *chief care* should devolve upon one,” etc.

The learned Bingham, a standard authority with Churchmen, tells us, “St. Jerome will be allowed to *speak the sense of the ancients*.”

Again. It is said, the early fathers speak of the existence of Diocesan Episcopacy in their day. Granted. But this does not prove that it existed in *the apostolic age*. On this subject, the learned and acute Archbishop Whately says: “It seems plainly to have been at least the general, if not *the universal* practice of the apostles to appoint over *each separate church*, a SINGLE individual, as a chief governor, under the title of *angel* or ‘BISHOP.’ A CHURCH and a DIOCESE seem to have been for a considerable time” (*sixty years* will answer our purpose*) “*co-extensive and identical*.”† Nor, we add, does the mention of the above fact by the early fathers, prove that diocesan episcopacy was by *divine right*. Jerome says,—“Let the *bishops* know, that they are above *presbyters* more BY THE CUSTOM OF THE CHURCH, than by the true dispensation of Christ.”‡

Once more. If, as is asserted above, “*bishops*” could not have risen “in the Church,” unless “fully sanctioned” by Christ; then, query: why cannot the whole troop of high dignitaries up to His Holiness “the Lord God the Pope,” “Vicar General of Jesus Christ on earth” “and Minister Plenipotentiary of Heaven,” who *subsequently* arose “in the Church,” plead a *similar* sanction?

And so, finally, of the pretense, that prelacy was “*the government of the Church from the beginning, and was to be, to the end of the world*,” etc.; and that, “*without a dream of its being else than the most unquestionable truth, it continued till the sixteenth century entirely unsuspected*.” In refutation of this statement, and in proof of the uninterrupted existence of ministerial parity “from the beginning” down to the Reformation in the “sixteenth century;” the reader is referred to the numerous quotations from the early fathers, etc. (see Chapter X., Sections II. and III., etc. etc., in-

* The Argument for the Apostolic Succession, Bishop McIlvaine, p. 14, *Note*.

† Whately's Kingdom of Christ.

‡ S. Hieron, in Tit. C. I.

clusive, of this Treatise. And I now remark, that, of all the acts of imposition practiced upon the "unlearned" in these matters in support of a favorite theory, that stands first and foremost, which assigns to the system of ministerial parity, *alias*, PRESBYTERIANISM, an origin *subsequent* to the Anglican Reformation. So far from it, we refer the reader to the historical evidence furnished in this Treatise, (Chapter X. Section IV.) that "the Reformed Church of England as by law established," though adopting the episcopacy of three orders, bishops, priests, and deacons, nevertheless placed it, not on the basis of prescriptive or divine right; but, throwing herself back upon the primitive *post-apostolic* platform of the second century, adopted it on the ground of EXPEDIENCY only, the first English Reformers—Cranmer and his coadjutors, backed by Royal authority, affirming, and that in the most positive terms, that *bishops* and *presbyters* were, by DIVINE APPOINTMENT, ONE AND THE SAME ORDER, and that to them belongs, EQUALLY, the right to ordain. Nor this only. This theory of ministerial parity, *alias* PRESBYTERIANISM, continued to be the ruling principle of the Anglican Church down to the time of Archbishop Laud, A.D. 1664. During this interval—a period of over one hundred years—"all the eminent Archbishops of Canterbury, with but two exceptions"—(I quote from a recent *Episcopal* writer) recognized "the Church character of *non-Episcopal* communions," and have sealed that recognition with the fact, "that ministers *not Episcopally ordained* held livings in the Church of England for *more than one hundred years* after the Reformation."*

In conclusion, then, on this subject of Episcopacy as adopted on the ground of *expediency* alone, though, as we have said, having originated in the early age of the Christian Church, it formed (at least in our view) the first stepping stone towards the erection of that stupendous spiritual hierarchy, *the Papacy*; and though, since the time of Laud, the *original Low Church* platform has been displaced by the unscriptural substitution therefor of *prelacy* by *divine right*; yet, where it is, or may be adopted or retained on the *same principles* with those of its primitive and more modern Anglican forms; with the experience of its past abuses operating as a beacon to guard against the rocks and shoals which lie beneath its surface, it being entirely free from the unchurching, denunciatory, and schismatical consequences of the opposite theory, there can be no insuperable objection urged against its continuance. A *return* to these original principles, on the part of the Anglican and American Episcopal Church, I affirm to be *the only* effectual antidote to the distracting contentions and divisions which now disturb her peace. At least, the *really* Low Church portion in that body, now that we have removed the superincumbent debris, with which prelatists have concealed from view the above historic

* "True Churchmanship Vindicated," etc. By Rev. Mason Gallagher, Rector of Trinity Church, Covington, Ky. 1851.

facts for the last two hundred years, are forced to a choice between two alternatives: either to adopt the above theory on the basis of its primitive and Anglican reformed principles, as their *stand-point* against the Babel-tongued theories of their Romish, Tractarian, Hobartian, and so-called Low Church antagonists, and insist on the *restoration* to the Church of its original and only legitimate landmarks; or, to secede.

SECTION II.

The alleged Anglican Succession.—Aspect, etc., of England at the time of Henry VIII.

REVIEW OF REV. A. B. CHAPIN'S WORK ON "THE ORGANIZATION OF THE PRIMITIVE CHURCH," etc.

Proposes to trace the English Succession in several different ways.—Remarks.

Proceed we now to an examination,

II.—OF THE ANGLICAN LINE OF SUCCESSION.

We have already taken a brief survey of the ecclesiastical aspect of England, on the accession of Henry VIII. to the British throne, A.D. 1509. England, now under the dominion of the Papacy, finds in her monarch a zealous advocate of Papal supremacy, and the recipient of pontifical honors. Then, growing impatient under the restraints, and indignant at the attempted dictation and control of a foreign spiritual court in the matter of his divorce from his affianced queen, the proud king throws off the Papal yoke, and *himself* is constituted "the only supreme head of the Church in England and Ireland," and that, as we have seen from the statute, in things spiritual as well as temporal.* No. Passionately fond of the process of *divorce* from his wives,† and of that of his kingdom from Papal Rome, as was this capricious monarch, it seemed never to have entered his head, that the Church might have been immeasurably benefited by *its* divorce from the *State*.

But, to return to the subject of our present remark:—the alleged Anglican "unbroken succession." The Rev. Mr. Chapin proposes to "give the English succession in *several different ways*."‡ A labor, this, we submit, of supererogation; ONE

* See pp. 230, 232.

† Henry VIII. had *six wives*—Katharine, Anne Boleyn, Jane Seymour, Anne of Cleves, Katharine Howard, and Katharine Parr. He was divorced from *three* of them—Katharine, Anne Boleyn, and Anne of Cleves. Two were *beheaded*—Anne Boleyn, and Katharine Howard.

‡ The Primitive Church, p. 291. The *italics* are our own.

clearly authenticated "way" being quite sufficient for all practical purposes. Still, where this author leads; we must follow.*

It will be well, however, in the first place, to examine a little into the *source of information* whence our author derives his materials for his work. Having attended elsewhere to the argument for prelacy as alleged to be founded on "Holy Scripture," we shall pass over the portion of Mr. Chapin's book devoted to that department, and confine ourselves to his treatment of the subject on the authority of "ancient authors."

What, then, is Mr. Chapin's testimony regarding these "ancient authors," *alias*, Tradition. Speaking of them in the matter of the light reflected on the subject of the early links in the chain, commencing, for example, with the "succession from Ephesus," he says: "We are not able to consult the *original* records, being kept in a different portion of country, and these at present are imperfect, many of the early records of the churches having been destroyed when the south of Europe was overrun by the northern barbarians. Since the *fourth century*, however, we are able to give the dates of the several successions, and enough has been preserved to give us the exact order of the succession up to the most primitive times. We copy from the great work of the Benedictines,† entitled *Gallia Christiana*, in eleven folio volumes, and which was above thirty-five years going through the press."‡ Wonderful!

It is here, however, to be borne in mind, that these Benedictine monks were the *stanch advocates of the papacy*. Between the sixth and fourteenth centuries, the order embraced 24 popes, 200 cardinals, 7,000 archbishops, 15,000 bishops, 15,000 abbots, 4,000 saints, and 37,000 monasteries, besides many emperors, empresses, kings, queens, princes, princesses, etc.§ They are, therefore, to say the least, an *interested party* in this matter. Then, too, their "eleven" ponderous folios, considering the sources whence their contents were gleaned—the "imperfect" fragments which escaped the destructive hands of the northern barbarians of earlier times, how idle the pretense, that "enough has been preserved to give us the exact order of the succession up to the most primitive times." But this is not all. Mr. Chapin has himself furnished us with the *material* out of which to construct a canon on the subject of traditional testimony, somewhat to the following effect: "The statements of 'ancient authors' become valueless, just in proportion as they *recede*, in point of time, from the apostolic age." For exam-

* We speak advisedly when we say, that the work of the Rev. A. B. Chapin from which we here quote, is received as of *standard authority* by the Protestant Episcopal Church in this country.

† The celebrated order of the *Benedictines*, the most ancient among the Latins, was formed about the middle of the sixth century, by Benedict Nursinus, of Umbria in Italy, who was first a soldier, then a hermit, and finally a monk. The order soon covered the whole face of Europe. (Spanheim's *Ecclesiastical History*, p. 299.)

‡ The *Primitive Church*, p. 294.

§ See Spanheim's *Ecclesiastical History*, p. 300.

ple: speaking of the prelatical theory, he claims for its support "the whole current of ancient authorities," by which he means the apostolical fathers, and affirms, "that no one has pretended to find a single opposing authority, until more than two hundred and fifty years after the death of St. John, A.D. 100; that is, not before A.D. 350;"* and he then refers us to Jerome, as quoted by Presbyterians against prelacy, and says: "Such a person cannot be authority." Pray, wherefore? Answer: "*Because he did not live at the time.*"† But, did the Benedictines, from whose "*Gallia Christiana*" he compiles his "Succession from Ephesus," "live at the time" of the commencement of that chain? If Jerome's testimony, A.D. 350, "cannot be authority," how comes it to pass that the Benedictine folios, written several centuries after that period, are referred to as authoritative in determining "the exact order of the succession up to the most primitive times;" or are we to understand, that "ancient authors" are unauthoritative, *only* when quoted in support of Presbyterianism?

Indeed, considering the bulk of these "eleven folios," compared with what Mr. Chapin declares to have been the "imperfect" remains of "the early records of the churches" on which they had to depend in filling them, we cannot suppress the suspicion, that the spirit of an earlier age, when, according to Du Pin, in order to "keep up the piety of the faithful," the "Catholics were carried so far as to *invent false histories*," etc., had descended upon these Benedictine monks.‡

In conclusion on this subject, we *deny*, "that no one has pretended to find a single opposing authority" to prelacy, until "A.D. 350." As we shall presently show, Mr. Chapin is either criminally ignorant of the *earlier* "opposing authority" to that theory adduced by Presbyterians, and which, in a writer of his pretensions, is quite unpardonable, or he has attempted to palm upon the uninformed reader what he knows to be untrue.

Now then, for the "several different ways" in which Mr. Chapin proposes to give "the *English* succession," preliminary to which, however, we must "consider two points connected with the succession of bishops in the English Church, which," this writer tells us, "are often confounded." He explains himself thus: "If we wish to trace back the *authority* of the present bishops, we must go, not in the line of bishops occupying a particular See, but in the line of their *consecrators*;" the former, he calls "the succession of Episcopal governors;" the latter, "the apostolical succession," "on which," he says, "*all Episcopal power depends.*" He then furnishes the following example in illustration: "All the colonies [American] were originally attached to the bishop of London, and hence each of the dioceses in this country, where there was an Episcopal Church before the Revolution, would trace the succession

* The Primitive Church, p. 198.

† Ib., —.

‡ See Part I., p. 61.

of Episcopal governors back to the bishops of London; but the *apostolic succession* is traced back through the *archbishops of Canterbury*," etc., "or through the *archbishops of York*,"* as they *assisted* at the consecration of our first bishops."†

SECTION III.

The subject continued.—Mr. Chapin's sources of instruction.—Tradition.—His testimony regarding them.—Benedictine monks, etc.—The "Gallia Christiana."—A mistake of Mr. C.—His singular mode of tracing the apostolical succession.—Alleges the English succession to come from Ephesus, etc.—Claims Augustine as the first Saxon Bishop, and the first Archbishop of Canterbury.—Design of this theory, to avoid its derivation from Rome.—Two difficulties for Mr. C.—First: With those prelatists who admit said succession from Rome.—Second: With himself.—(1.) His authorities in support of his new line.—(2.) His error regarding Polycarp's alleged consecration by the apostle John.—Eusebius, Gallia Christiana, Bede, Barronius.—Their statements irreconcilable with authentic data.—Dr. Cook, Bishop Pearson, Bishop Purcell, etc.—Tabular view, etc.

With these instructions as our polar star, we are then told that the English succession is to be traced, *not* through *Rome*, but from the See of *Ephesus*, founded by *St. John*, through "*Augustine*, the first *Saxon bishop*," as well as the FIRST ARCHBISHOP OF CANTERBURY," he having been consecrated, "very providentially," at Arles, "by Virgilius, 24th bishop of Arles, assisted by Ætherius, 31st bishop of Lyons, A.D. 596."‡ The reader will please put his thumb on these stand-points of Mr. C.'s theory.

Consecrated, "*very providentially*," at "*Arles*," etc. Wherefore? Answer: Because "the ancients themselves traced back" their "episcopate and ecclesiastical rites" of "the Gallic churches," "to St. John;"§ hence, the English Church, deriving her succession from St. John, instead of St. Peter, through the pious, humane, and zealous Augustine, as the first archbishop of Canterbury, *if true*, escapes, on the one hand, the guilt of *schism* imputed to her by her Romish and Presbyterian opponents, on the ground, as Mr. C. affirms, that she has "ever been legally and canonically independent of"|| that Church; and, on the other, the *opprobrium* of having derived her Episcopacy through that *corrupt* channel. Indeed, the construction of Mr. C.'s argument throughout his whole book of 408 duodecimo pages, hinges on the deeply seated conviction, that *the salvation of PROTESTANT prelacy* depends on his sustaining

* The custom was, for the Archbishop of Canterbury to consecrate those of York, except when overruled by the popes.—(Vide Howell's *Pontif.*, p. 288, etc., and Bishop Godwin, p. 668.)

† The Primitive Church, pp. 285, 286.

‡ Ib., pp. 291, 292.

§ Ib., p. 292.

|| Ib., p. 359.

these two points; a failure here, and there remains no redemption for her; she must otherwise remain forever indelibly branded as a schismatical and semi-papal Church.

But, in order to do this, there are, we respectfully submit, *a number of difficulties in the way*, which it will be incumbent on Mr. C. to remove. There is the difficulty,

1. With those advocates of prelacy, who, admitting the derivation of the *English* succession through the *Romish* line, contend, against their Presbyterian opponents, that no amount of moral delinquency can invalidate the links or break the chain.* Then, there are several difficulties,

2. With Mr. C. himself.

(1.) The first relates to *the authorities* on which he relies for the support of his *new* line. He admits that the evidence relied upon to prove that the Gallic Churches "derived their Episcopate," etc., from "St. John," "has been somewhat disputed,"† whether "without any sufficient reason," as he affirms, we leave the reader to decide, when he shall have compared Mr. C.'s canon on the subject of "ancient authors," with the dates of his authorities, viz., the Benedictine Gallia Christiana,‡ Spel. Concil.,§ Bede, etc. And, mark: The question at issue regards, not the genuineness of these several productions, but the authenticity of the alleged facts therein set forth. Is it, we demand, sufficiently authenticated by these writers, that the apostle John founded the See of Ephesus, and established a succession of bishops, of which he was the first link, through the bishopric of Arles, in twenty-four successive links, from Trophimus to Virgilius, the consecrator of Augustin? Look at his own list of that succession. It makes the third in the line, viz., Martin I., to have been consecrated A.D. 254, leaving but *two* intervening links to fill up a gap of 154 years, from the death of that apostle! Then, again: How is it that Arles, "the whole province" of which was at first "reckoned as the archdiocese of Lyons, a name it still retains," though at a later period it was reckoned as belonging to that of "Venice;" and, "from the time of the Emperor Honorius," A.D. 424, it "had been ranked as the metropolitan city of Gall," and which, as Mr. C. informs us, was "the reason why Augustine was consecrated at Arles;"|| how is it, we repeat, from this showing, that *its* succession of bishops, in point of historical completeness, falls so far below that of the See of Lyons? Here the line, commencing with "St. John," is continued regularly through *Poly carp*, Pothinus, etc., down to Ætherius, who, A.D. 596, assisted Virgilius the Bishop of Arles in consecrating Augustine.¶ Nor is this all.

(2.) Mr. C. starts this line with the positive affirmation, that

* See pp. 218, 219. With which compare pp. 102–105.

† The Primitive Church, p. 292.

‡ See pp. 333, 334. § Old manuscript of Sir H. Spelman (*Concilia*).

|| The Primitive Church, pp. 291, 292.

¶ *Ib.*, pp. 294, 295.

"Polycarp himself" was "ordained Bishop of Smyrna, by St. John."* Now here, we again repeat, is something tangible, *if true*. We ask, then: Is Mr. C. borne out in this affirmation by Eusebius? That writer distinctly tells us, that "Polycarp received his Episcopate of the Church at Smyrna, at the hands of the eye-witnesses and servants of the Lord."† Now, supposing that Eusebius here refers to some three or more of "the twelve,"—and we admit that he does,—what right has Mr. C., on the authority of the "eleven" huge folios of the Benedictine Monks, or Bede, or any other, to substitute in their place as the consecrators of Polycarp, the single name of St. John? Nor will it avail that Baronius, following the same authorities, affirms the consecration of Polycarp by St. John, A.D. 82.‡ Indeed, and in conclusion on this subject, we re-affirm§ that these authorities, one and all, are totally irreconcilable with admitted authentic historical data in these premises. Polycarp, at the time of his death, was above one hundred years old."|| Dr. Cook, M.D., the most distinguished lay advocate of prelacy of modern times, speaking of the date of Polycarp's martyrdom, though he quotes Bishop Pearson as placing it A.D. 148, says that he stands alone in that opinion, and that "many learned men place it in 167, or thereabouts."¶ Others place it at A.D. 169 and 175. We shall adopt A.D. 167 as the reliable date.** Now, the Romish Bishop Purcell places the date of Polycarp's conversion at A. D. 80. This gives between his conversion and death 87 years. Then, supposing that the "eighty-six (86) years, during which, according to Eusebius, Polycarp declared to the Proconsular of Asia he had served Christ,†† to be understood as the length of his bishopric at Smyrna (but which no one pretends), he must have been consecrated A.D. 81. But it is generally conceded that he was bishop of that See only fifty (50) years, which will place his consecration at A.D. 117.

We will now give the dates of the *deaths* of "the twelve apostles," adopting Echard as the standard.‡‡ Of *Lebbeus* no account is given. Iscariot is excluded. Of the remaining eleven, including Paul, Echard gives,

* The Prim. Church, p. 292.

† Eusebius's Ecclesiastical History, B. III., c. 36, p. 120.

‡ Spanheim's Ecclesiastical History, p. 192.

§ See p. 290-292.

|| Spanheim's Ecclesiastical History, p. 192.

¶ Cook on the Inval. of Presb. Ord., Works on Episc., Vol. II., p. 256, sec. 127. 1831.

** Cook, as above. Lardner (Lit. Hist. New Testament. London, pp. 533.) Ridley's Eccles. Chron. London, p. 25. Vater's "Syn. Chronistischen Tafeln." Cent. II.

†† Eusebius's Ecclesiastical History, B. IV., c. 15, p. 146.

‡‡ "A General Ecclesiastical History, etc., from the Nativity to Constantine the Great. By Lawrence Echard, A.M., Archdeacon of Stowe. London, 1729."

<i>Names.</i>	<i>Mtdm. etc.</i>	<i>Names.</i>	<i>Mtdm. etc.</i>
	A.D.		A.D.
1. James, son of Zebedee,	44	6. Peter, - - - -	68
2. Philip, - - - -	52	7. Paul, - - - -	68
3. Matthew, - - - -	60	8. Bartholomew, - -	72
4. James, son of Alpheus,	62	9. Thomas, - - - -	73
5. Andrew, - - - -	64	10. Simon, - - - -	74
11. JOHN, - - - -	100		

Allowing, therefore, that Polycarp's consecration took place A.D. 81, it could not have been at the hands of the *first ten* of the above named apostles, for they were all in their graves *seven* years before that event! and if, as is generally conceded, he was but fifty years bishop of Smyrna, he could not have been consecrated by "St. John," he having died *seventeen years* before!

So much for the boasted "succession from Ephesus," so far as it relates to the links of the line between "St. John" and "Augustine."

SECTION IV.

The subject continued.—The English succession from Augustine to the present Archbishop of Canterbury.—Cardinal Pole.—The English succession from Paul.—Bishop McCoskrey.—His authorities, etc.—Bishop Stillingfleet, Rev. H. Carey, Mr. E. Churton, etc.—A bird's-eye view of the relation of old Britain to Rome, about A.D. 595.—Favorable to the establishment of a universal spiritual empire.—Gregory I.—John, Bishop of Constantinople—Augustine's mission to Kent, England.—Romish.—His authority over the Anglican Bishops.—Proof, that England was not independent of Rome at this time.—Dilemma of Mr. C.—Double dilemma of Bishop McCoskrey and Mr. C. regarding the old British and the Anglo-English bishops.

Let us, in the next place, examine this line from Augustine downward.

AUGUSTINE, then, according to Mr. Chapin, having received his consecration at 'Arles,' by the purer hands of Virgilius, bishop of Arles, and Ætherius, bishop of Lyons, as "the first Saxon bishop," and "the first archbishop of Canterbury," forms the *connecting link* between "*St. John*," and the *present incumbent* of that See; and, in proof of the alleged uncorrupt and uninterrupted continuance of that Canterberian succession from Augustine, as entirely independent of the Romish line, referring to his list, he says: "It will be seen from this list, that we do not trace our succession through Cranmer's successor, *Cardinal Pole*."* The succession of Canterbury continued unbroken, with one of the links, because

* The Primitive Church, p. 304.

added by *Romish* hands, THROWN OUT. But, was this the *only* addition thereto, made by the same hands? We shall see.

But we must premise, in the first place, that Mr. Chapin, as an advocate of *Protestant* prelacy, is not alone in his eagerness to trace the Anglican succession through another than that of "the corrupt and vitiated channel of the *Romish Church*." Thus, Bishop McCoskrey, speaking of the early introduction of the Gospel into "Great Britain," says, "the first records of the Church established there, show that it was organized, as all the churches were, by the apostle, [Paul,] and in three orders, with the bishop as supreme; that the succession was carried there by St. Paul, and continued uninterrupted in the Church."

"*The first records of the Church*." Bishop Stillingfleet, speaking of these "records," says, "that by the loss of records of the *British* churches, we cannot draw down the succession of bishops from the apostles's times."* The Rev. Henry Carey says, "We have *no* mention of bishops in the British Church, nor do we find any further information on the subject at all, until the year 314;"† and even the latest historian on this subject, Mr. E. Churton, and highly lauded by Bishop Ives of North Carolina, does not adventure further than to say, it is a mere supposition, that either Paul "was himself in Britain, or that he sent some of the companions of his travels to make known on these shores the name of Christ," and adds, that "the woes and persecutions which followed the first preaching of the Gospel in Britain, have *destroyed all certain records* of Christianity in these early times."‡ It is not surprising, therefore, that "the first introduction of the Gospel to Britain has been attributed to James, the son of Zebedee, to Simon Zelotes, to Peter, to Joseph of Arimathea, as well as to Paul."

A bird's-eye view of the political and ecclesiastical affairs of ancient Britain in her relations to old Rome, is indispensable to a proper understanding of the subject in hand. The Roman empire, having *Rome* in Italy as its metropolis, was founded B.C. 753. Prophecy had marked it out as a Gentile power which was to attain to universal dominion, and which should rule the nations with a rod of iron.¹ At the time of the Nativity, it had grasped the richest portions of the earth, extending in length three thousand, and in breadth two thousand miles; and in the time of Augustus Cæsar, was denominated "*the whole world*."² The Jews were at this time tributary to that power, and in A.D. 70, found themselves, as was predicted of them, without either "place" or "nation."³

Britain formed the farthest *western* province known to the Romans, but no circumstances, either of distance or peril, could save that province from her rapacious grasp. And though, B.C. 55,

(1) Dan. 7 : 7, 19. (2) Luke 2 : 1. (3) Compare Luke 2 : 1 with John 11 : 48.

* Origines Brit., pp. 81-83.

† The Apostolical Succession of the Church of England, p. 8.

‡ The Early English Church, pp. 17, 19.

Cæsar, having subdued France, met with severe repulses from the valorous Britains, yet, subsequently to A.D. 43, the Roman army, after nine years resistance under Caractacus, subdued them to the Roman yoke; nor did the valor of their heroine, Queen Boadicea, A.D. 61, together with the forty years war which ensued, succeed in the expulsion of the invaders from the island.

Imperial Rome, however, now the mistress of the nations *politically*, was destined to conflict with a foe clothed with a power other than that of Briton arms. The religion of the cross, during the first three centuries, had become co-extensive with the Roman dominions. When this latter power, therefore, with its paganism incorporated with, and inseparable from, its national and political institutions, was brought into antagonism with CHRISTIANITY towards the close of the fourth century, Rome "saw her glories star by star expire," and the year A.D. 410, found Britain disen- thrallled from her iron yoke.

But, we have now to turn over the other side of this historic page. "While Rome saw her *Emperor* gradually falling from his throne, she saw her *Bishop* clothing himself in purple and scarlet, and (gradually) ascending the steps of the same throne." Let us look into this matter a little in detail.

It is, then, conceded that Christianity was introduced into the island of Great Britain at a very early period. We are willing to admit the testimony of Tertullian of the second century, that "all nations have believed, . . . and those places of the British isles, which were unapproachable to the Romans, are altogether subject to Christ."* Also that of Bede, who, in speaking of the tenth persecution under the bloody Diocletian early in the fourth century, says: "At length it reached *Britain* also, and many persons, with the constancy of martyrs, died in the confession of their faith."† More: We will even admit as authentic the testimony of Gildas, the earliest British Christian whose works are preserved, that "the Sun of righteousness shone out upon this frozen isle a little before the defeat of Boadicea by the Roman legions," A.D. 61.‡ Still, it by no means follows that the British bishops, who, it is affirmed, were present at the Council of Arles, A.D. 315, were *prelatical* bishops, continued in an uninterrupted line of succession from (St. Paul or?) St. John. Indeed, if we may rely upon Churton's testimony regarding this period, it is more than doubtful whether any Christian churches could be found in England at this time. Speaking of the period between A.D. 303 and 314, he says: "In the time of Diocletian, it pleased the Almighty to permit the cause of truth, for the space of ten years (A.D. 303, up to 314), to undergo the most severe trial which the world had ever

* Adv. Jud., c. 7.

† Bede, B. I., c. 6.

‡ Gildas de Excid. Gent. Brittanica, p. 9. Ed. Joss. Evan's Prim. Ages. Gildas wrote about A. D. 560.

known. Gildas, the earliest British historian, tells us that *at this time* the Christian churches throughout the world were leveled with the ground; all the copies of the Scriptures which could any where be found were burnt in the public streets, and the priests and bishops of the Lord's house were *slaughtered*, together with their charge; so that in some provinces not even a trace of Christianity remained."*

But, even admitting that the above persecution did not take effect in the province of Britain as elsewhere; or, that the expatriated bishops subsequently returned, yet its inhabitants had breathed but a short time in freedom and independence, after the expulsion of the Romans. For although the Romans, up to A. D. 426, sent troops into Britain and assisted the natives "to build again the wall of the Emp. Severus, which extended from the mouth of the Tyne to that of the Esk, beyond Newcastle and Carlisle, as a protection against the Picts and Scots;" yet, the Saxons, A. D. 449, made a descent upon, and violently seized on, the eastern parts of the island, and, pushing on in savage war, they drove great numbers of the Britons *westward, even into Wales*, where their posterity and language are preserved even to the present day. Speaking of Britain in reference to these calamitous times, Mr. Churton says: "It is impossible to find anything more disastrous than the state of Britain at this time. A famine had followed the ravages of the Picts and Scots; then arose a bloody war among the native chiefs, and the Roman Britons; those who had lived with the Romans in their cities, and learnt their language, were cut off almost to a man." . . . "From this time," he continues, "Christianity began to disappear from the most important and fruitful provinces of Britain. As the Saxons founded, one after another, their petty kingdoms, they *destroyed the churches, and the priests fled before them.*"†

Now, some of these refugees found their way to *France*, and settled in that part "called Brittany or Bretagne (*alias*, ARLES), from whom it received its name." While, on the other hand, Britain was occupied by two peoples totally distinct in language, in religion, and in laws, viz., the old Britons, who, with their flocks, had fled to *Wales*, and the Saxon invaders of their once peaceful homes. A long interval of one hundred and fifty years of heathen darkness, together with the most rancorous hatred and deadly wars, ensue, till A. D. 596, *when Pope Gregory the Great sent Augustine, with other monks, to convert the SAXONS to Christianity.*

The circumstances connected with the origin of Augustine's mission, the source of that mission, its object, the sphere of its operations, its character and its results, each require a passing remark.

And first: Of *Gregory the Great*. Of the period of which we

* Churton's Early English Church, p. 20.

† The Early English Church, p. 32.

now speak, the once mighty empire of Rome was a mere wreck, forlorn and powerless. And yet, marvelous as it may seem, at this very time, the mind of Gregory conceived the gigantic project of making *Rome* the center of an *universal spiritual kingdom*. It was the offspring of that ambition which often survives the wreck of fortune. The political state of the world, and the aspirations of ecclesiastics after "the pre-eminence," were maturing the way for the extension and establishment of the office of "universal bishop." That title was now actually assumed by Gregory's cotemporary and rival, John, the patriarch of Constantinople, whose "strange daring and arrogance" that pope denounced as indicating "that the times of Antichrist were at hand."* And yet, the Roman Breviary tells us that Gregory "crushed the audacity of John"!† Gibbon says of him, that "his virtues, and even his faults, a singular mixture of simplicity and cunning, of pride and humility, of sense and superstition, were happily suited to his station, and the temper of the times. In his rival, the patriarch of Constantinople, he contemned the antichristian title of UNIVERSAL BISHOP, which the successor of St. Peter was too haughty to concede, and too feeble to assume."‡

The *idea* of the conversion of the Saxons was conceived by Gregory before his election to the popedom. Bede§ informs us, that being one day at Rome in the market-place, among other articles of merchandise exposed to sale were "some boys, their bodies white, their countenances beautiful, and their hair very fine." Having asked what was their country and their religion, he was told that they were "Pagans," "from the island of *Britain*." . . . "He therefore asked again, what was the name of the nation?" And it was answered that they were called Angles. "Right," said he, "for they have an *angelic* face, and it becomes such to be co-heirs with the angels in heaven." "What is the name," proceeded he, "of the province from which they are brought?" It was replied, that the natives of that province were called Deira. "Truly are they *De ira*," said he, "withdrawn from wrath and called to the mercy of Christ. How is the king of that province called?" They told him his name was Ælla; and he, alluding to the name, said, "*allelujah*, the praise of God the Creator must be sung in those parts."||

Under these circumstances it was, that Gregory I., the 64th Pope¶ in the alleged line of succession from Peter, A.D. 596, 'sent

* Bede's Epist. Lib. IV. : 78.

† Die XII. Martii. In festo Sancti Gregorii.

‡ Gibbon's Decline and Fall.

§ Called "the venerable Bede;" he was a monk, and, though a *native* historian of the eighth century, yet he paid unreserved obedience to the Pope of Rome; and so highly are his works esteemed by the Romish Church, that they are referred to as evidence in the Catechism of the Council of Trent, and quoted for edification in the Romish Breviary.

|| Bede, Book II., c. 1.

¶ See the Catalogue of the Popes.

AUGUSTINE, with other monks, to preach to the English,' or Saxons, the Pope having appointed that Augustine should 'be consecrated *bishop*, in case they were received by the English.* The whole company, at first intimidated by fear of the fierce and barbarous character of the Saxons, and from their ignorance of their language, returned home.† But 'Augustine, being strengthened by the confirmation of the blessed Father Gregory, returned to the work of the word of God, with the servants of Christ,' *i.e.*, the monks, about forty in number, 'and arrived in Britain.' They landed on 'the large island of Thanet on the east of Kent,' of which 'ETHELBERT was at that time the most powerful king.' Through 'interpreters of the nation of the Franks,' furnished 'by the order of the blessed Pope Gregory,‡ they were admitted to hold audience with the king, who, though at first influenced by a superstitious fear of an exposure to 'magical arts,' yet, 'bearing a silver cross for a banner, and the image of our Lord and Savior painted on a board,§ 'Augustine,' says Bede, 'by God's assistance, *supported with miracles*,' (though not possessed of "the signs of an apostle," the miraculous gift of tongues,) 'reduced King Ethelbert and his nation from the worship of idols to the faith of Christ.¶ Bede then informs us, that the king 'permitted them to reside in CANTERBURY, which was the metropolis of all his dominions.'¶ And from thence, Bede tells us, Augustine sent Laurentius the priest, and Peter the monk, to Rome, to acquaint Pope Gregory that the nation of the English' (the Saxons) 'had received the faith of Christ, and that he was himself made their bishop.'

* Bede, B. I., c. 23.
 ¶ Ib., Book II., c. 3.

† Ib.
 ¶ Ib.

‡ Ib., c. 24.

§ Ib.

SECTION V.

Proof positive, that, in the time of Augustine, and for nearly one hundred years after, no ecclesiastical connection existed between the former and the latter bishops.—Mr.

E. Churton, Bede, etc.—

This, the most important point of the Historico-Prelatical Controversy.—Involves the necessity to show,

I.—How the succession through Canterbury is derived from the “Old British Church.”

—Mr. C. here compared with himself.—“The Culdees.”—Mr. E. Churton.—Bede.

—Aidan.—His ordination *Presbyterial*.—Inference fatal to Mr. C.’s theory.—

II.—Must demonstrate the *total exemption* of the English Church from all subjection to, or connection with, the SEE OF ROME.—“The Old British Bishops” subdued to the obedience of Rome, A.D. 668.—Persecution of.—Bede charges it on *Augustine*.—

Lauded by Mr. E. Churton.

Thus, then, as we have seen, Augustine’s mission originated with, and was appointed by, Pope Gregory I. That its object was, the conversion of the pagan Saxons. And, that its sphere of operations was, Kent in England, of which Canterbury was the metropolis, and of which Augustine was made the first English archbishop.

Hence, the *radical point* on which we are at issue with Protestant prelatists generally, and with the Rev. Mr. Chapin in particular. The question is, was Augustine a popish or an anti-popish prelate? If the former, then it follows, that the *ANGLICAN SUCCESSION IS DERIVED FROM ROME*. If the latter, and it can be made to appear that *the English Church has “EVER BEEN legally and canonically independent of,”* the Bishop of Rome*, then, vice versa.

If there is any meaning in language, Mr. Chapin affirms that Augustine’s Archbishopric at Canterbury in Kent, England, was not of Rome: in other words, that it was *anti-popish*. Augustine was consecrated by the Archbishops of Arles and of Lyons in Gall, (France,) and “the Gallic Churches derived their episcopate” according to “the ancients themselves” from “St. John;” and Augustine, being “the *first Saxon bishop*, as well as the *first archbishop of Canterbury*,” therefore, “the *ENGLISH bishops* received their succession, *not*, as is often said, from Rome, but from *Arles*,”† etc.

Now, by turning over to page 360 of Mr. C.’s book, we find the following. “In 598, he (Augustine) wrote to Gregory, *Bishop of Rome*, for advice touching certain points of inquiry. One of the questions was, In what manner he ought to deal with the bishops of Gall and Britain? . . . In answer, Gregory tells him, that he has nothing to do with the Bishops of Gall, who were subject to

* The Primitive Church, p. 359.

† Ib. pp. 291, 292.

the Bishop of *Arles* as their metropolitan;" but, "that he ought to have authority over the *British bishops*," etc. From the above, Mr. C. infers, "that there were canonical and lawful bishops in Britain *before* Augustine went there;" "and consequently," he adds, "HE (Augustine) OWED SUBMISSION TO THE METROPOLITAN OF BRITAIN, (!) according to the then existing canons of the Church," namely: "the sixth canon of the Council of Nice, A.D. 325," which enacts, "that the ancient customs and rights of the Church should not be changed."

It turns out, then, after all, that AUGUSTINE, through whom, as the connecting link between the *English* succession and that of *Ephesus* through the lines of Lyons and Arles, and who is declared to be "the first Saxon bishop," and "the first archbishop of Canterbury," was a USURPER of the rights of the metropolitan of the *British Church*. Query. What has Mr. C. to offer in reply?

But, no. For, on the one hand, authentic history shows how totally at variance with the fact is the pretense of Augustine's *schismatical* infringement of the rights of a pre-existing metropolitanship in the old British Church. That no such order existed in that part of the dominion of Ethelbert where Augustine was established as Archbishop of Canterbury, is evident from the fact already alluded to, namely: that "the old British churches, existing anterior to the Anglo-Saxon invasion, had been *utterly swept* from North Britain." Mr. Churton says: "The last British bishops, Theonas of London, and Thadioc of York, retreated with the remnant of their flocks into Wales."* From WALES, therefore, and not from Old Britain, came those bishops, who, under Augustine's Oak on the bank of the Severn rejected his overtures to submit to the papal yoke. Such were the so-called seven bishops, whom Augustine endeavored to bring over to the See of Rome. We repeat: the *so-called* bishops. Otherwise, why are we not furnished with the *unbroken chain* through said bishopric from St. Paul, who, Mr. C. informs us, "about A.D. 63, appears to have visited Britain,"† where there has been "at all times since, a Church of the living God" based on the prelatial platform, having derived her "ecclesiastical rites" from "the eastern churches" through "Aristobulus, a Greek, and the disciple of St. Paul;"‡ which, with other "facts, proves, beyond all cavil," says Mr. C., "that *before* Augustine came to England, there was a church established there, duly organized upon apostolical principles,—with bishops owning and acknowledging no subjection to the pope."

Yes, proved, "*beyond all cavil*," though Mr. C. assures us that "the earliest history of the British Church has been involved in much obscurity, by the destruction of the records of that Church;"

* The Early English Church, p. 33.

† The Primitive Church, p. 363.

‡ Ib. p. 364.

and, that "much doubt and uncertainty has been thrown over it, by the manner in which it has been treated by the *later* monkish historians, to whom we are indebted for very much of the history of those times." Hence, "the number of bishops in England *at that time*," (the time of Augustine's mission there,) he says, "*we do not know*."^{*}

We must, therefore, in this instance, content ourselves to forego the benefits of the genealogical register, the entire validity of the English Succession being made to depend on the uninterrupted spiritual descent from St. Paul, of the seven above named protesting bishops against the attempted usurpations of Augustine, to the contrary notwithstanding.

In regard to "the *number* of bishops in England" in the time of Augustine, however, we would respectfully inform Mr. C. that Bede makes mention of *one*,—"the Bishop of Luidhard, whom the pagan king, Ethelbert of Kent, had agreed (as the condition exacted by her parents) should accompany his wife Bertha, a Christian lady of the royal family of the Franks,† to preserve her faith. Beyond this *one* bishop,—and who doubtless sympathized with Augustine, *there was none other in England* "*at this time*." Those who met Augustine in the conference held on the banks of the Severn, were the *expatriated bishops of the old British churches*, existing *anterior* to the Anglo-Saxon invasion, and who had fled for refuge, some to Brittany in France, and some in Wales. Bede tells us, that 'the bishops, or doctors,' whom Augustine, with the assistance of King Ethelbert, drew together to confer with him at a place which is to this day called 'Augustine's Ae' (Oak), were 'of the *next province* of the Britons,'‡ *i.e.*, Wales. The first effort of Augustine having failed, a second conference was appointed, which brought together *seven* of the above expatriated bishops, and many of their most learned men from the monastery of Baucornaburg, or Bangor, over which the Abbot Binooth, who bore a prominent part in the debates with Augustine, is said to have presided at that time.§

Now, it is by a *confounding* of things which thus plainly differ—it is by identifying the English succession with the *old British churches*, (which are entirely separate and distinct,) by which Mr. C. and the advocates of Protestant prelacy of the same school with him, labor to blind the minds of the "unlearned in these matters,"|| to a perception of the real points at issue. For, to prove that the English succession is derived through a channel *independent* of all connection with that of Rome, they must show,

First, in what way the line of bishops through the *See of Can-*

* The Primitive Church, p. 362.

† Bede, Book XXV., c. 25.

‡ Ib., Book II., c. 2.

§ Ib. See also Chapin's Primitive Church, p. 361.

|| The Primitive Church, p. 355.

terbury, is derived from that of the expatriated bishops of *the old British Church*; and,

Second, having done this, they must demonstrate *the total exemption of that See* from all subjection to or connection with, *the Church of Rome*.

I. In regard to the first, we are not aware that even the learned ecclesiastical genealogist, Mr. Chapin himself, has ventured to offer any thing on the subject. True, on pages 356-358, under the head of "Province of Canterbury," he gives us a list of twenty-nine bishops in nine different dioceses, between A.D. 635 and 668. He then affirms, that "there were certainly *seven** bishops living in England at the time of Aidan's consecration as bishop of "Lindisfarne, or Durham,"† A.D. 635, from which statements, nothing is more natural than for those "unlearned in these matters" to infer, not only that there was *no* "scarcity of bishops in England" *at the time* of Augustine's mission, but, as *one* of the "seven" above named "bishops living in England" was "the metropolitan of his own province,"‡ that that province was CANTERBURY! whereas, according to his own dates of consecrations, the earliest in his list leaves an interval between Augustine's mission and it, of at least *twenty-eight years*! nor will the reader pass over this fact as of trivial moment, when he reflects that Mr. C.'s statements, when stripped of their—we hope, unintentional—ambiguity, he discovers that there is, between Mr. C.'s seven *English* bishops, and the *old British* bishops of Wales who met Augustine on the banks of the Severn, A GULF, which no prelatical sophistry can pass.

Thus severed, then, from the old British churches, there remain two other alternatives to the *English* successionists—either to admit their spiritual descent from *Rome*, whose alleged unbroken succession Stillingfleet says: "is as muddy as the Tiber itself," or to derive it from "the churches of *South Britain*," through "the Culdees."

"The CULDEES." Who were they? Answer: *Scotch presbyters*, or monks, belonging to the monastery of St. Columba, himself "an *Irish presbyter*, abbot, and monk," and under whom, A.D. 505, the *Picts* were converted to Christianity, and among others their king, Bridius. We quote from Mr. Chapin. "In return for his eminence, his piety, and his labors, Bridius gave to Columb the island of Hii, or Iona, and conferred upon him the government of the island. Bede's account of this island is: 'That island hath for its ruler an abbot, [meaning Columb,] who is only a presbyter, to whose government all the provinces, and even the bishops (contrary to the usual custom) are subject, after the example of their

* From Mr. C.'s own lists, as we shall presently show, *not one* such bishop was present in England at that time.

† The Primitive Church, p. 358.

‡ *Ib.*, p. 358.

first doctor, [meaning Columb,] who was not a bishop, but a *presbyter*, and a monk.' ")*

But a revolution transpired in Northumbria, *England*, which placed Oswald on the throne; and in the year A.D. 635, this king sent to the *Scotch churches* for a bishop, who, on his arrival, was established, says Mr. Churton, on "the island of Lindisfarne, on the coast of Northumberland, near to Bambrough, his own royal seat," which, Mr. Churton adds, "was the first foundation of the bishopric of Durham."† "The monastery of St. Columba" responded to the call, by sending to Oswald the "Scottish missionary Aidan," who was also "followed by many other Scottish monks and priests, who were called Culdees, (quasi Cultores dei,) from their great piety and devotion."

Now, true, the fifth chapter of Bede is entitled, the "Life of Bishop Aidan;" and it is said, "from this monastery [in the island of Hii] Aidan was sent, having received the office of a bishop." And again, under date 652, he says: "Finnan succeeded him [Aidan] in the Episcopate, being also sent from the monastery of Hii, in the Scottish island, and remained a long time in the Episcopate, (Episcopate.)"‡

But, by *whom* was Aidan, for example, consecrated? Speaking of their proceedings in his case, Bede says, "Thus making him bishop, they (the *Culdee* PRESBYTERS of the monastery of St. Columba) sent him forth to preach."§ To prove, therefore, that the consecration of Aidan was any other than *Presbyterial*, it is incumbent on the advocates of prelacy to show when and by whom St. Columba and the Presbyters of his monastery were made prelates. This, we affirm, neither Bede, nor Bishop Lloyd, who has attempted it, nor Mr. C., either have done or can do. Will prelatists condescend to inform us how it came to pass, that "the council of Cealehythe, held A.D. 816, decreed "that no Scotch priest should perform any function in England?" We can inform them that it was "their *want of metropolitan bishops, their contempt of other orders*, and the council's ignorance of the *nature of their ordination*."||

Now, had the fact presented itself in any other book but one written ostensibly to demonstrate that the English succession *was not* derived from Rome, it had not appeared so extraordinary, that Mr. Chapin's "Chapter XXVII.," under the head of "alleged breaks in our succession," and which he pronounces "absurd," and "next to an impossibility," comes *next* after his exhibit of the tabular view of the *Romish line* from Peter to Gregory XVI. One would suppose that these "alleged breaks," from this circumstance, related to that line. But so far from it, we are at once

* The Primitive Church, pp. 355, 356, Bede, Book III., c. 4.

† Early English Church, p. 65.

‡ The Primitive Church, pp. 352, 356, Bede, Book III., c. 6, 17.

§ Bede, B. III., c. 3.

|| See Ree's Encyclopædia, Art. *Culdees*.

ferred to the *objection* against the English succession, that from A.D. 668, "by far the greatest part of their bishops were of *Scottish* ordination by Aidan and Finnan," etc., which objection, on the authority of Bede, as above, he labors to prove *fallacious*. The fair inference therefore is, that the boasted English succession is derived, not from Rome, not from Canterbury, but from the *Culdee monk, Aidan*, the first bishop of the diocese of Landisfarne or Durham, whose consecration, as we have shown, was PRESBYTERIAL!

With prelatists, if we mistake not, such a derivation, to use the language of Stillingfleet, must be esteemed quite "as muddy" as that of Rome.

Nor should it be forgotten in this connection, that, even admitting that Aidan was a bishop in the prelatical sense, yet, being no more than an "*Episcopal governor*," he could not transmit the "*apostolic succession*, on which all Episcopal power depends," "that apostolical succession" being only traceable "back through the Archbishops of Canterbury or York."*

Thus, patient reader, after having been compelled to "box the compass," in our perambulations of the meanderings of Mr. Chapin in his attempts to dodge "Old Rome" by way of "*Ephesus*," through ST. JOHN; of *Britain*, through ST. PAUL; of *Scotland*, through AIDAN; and of *Ireland*, through ST. COLUMBA; we are actually brought back again to "AUGUSTINE, the first Saxon bishop, and the first archbishop of Canterbury." For,

II. Second, we proceed to the evidence in proof that so far from it being true of the English bishops, as Mr. C. affirms, that "they have ever been legally and canonically independent" of Rome, the comparatively brief intervals of such independence as mark their history, is but the measure of their schismatical rebellion against their only legal and ecclesiastical ancestor, Rome!

True, the *old British bishops* of Wales, whom, on the banks of the Severn, Augustine *failed* to subdue to the obedience of the Roman See, were not subjected to that yoke till about A.D. 668. Under Theodore, the pope's primate, in the See of Canterbury, England, "Rome triumphed." This triumph was signalized on the one hand by Wilfred's refusal, on his appointment to the bishopric of York, to receive consecration at the hands of the *Scottish* bishops of Lindisfarne or Durham, and Litchfield, and his repairing to Paris, where he obtained it from Agilbert, the Archbishop; and on the other, from the *re-ordination* of Chad, at the instigation of Theodore, he having been previously ordained bishop of York, on which occasion *two Welch bishops* were present and assisted."† Nor are we to overlook the *agencies* employed by Rome in the accomplishment of this work. In reply to their re-

* The Primitive Church, pp. 285, 286.

† Churton's Early English Church, pp. 75-86.

fusal to accede to Augustine's demands, "that they would do none of those things, nor receive him as their archbishop;" Bede reports him "in a threatening manner to have foretold, that in case they would not join in unity with their brethren, they should be *warred upon* by their enemies; and if they would not preach the way of life to the English nation, they should, at *their hands*, *undergo the vengeance of death*. All which, through the dispensation of the divine judgment, *fell out exactly as he had predicted*."*

Yea, verily. For, "under Theodore and Wilfrid, the *Welsh* Christians were not even allowed to receive the sacrament with the *English*, unless they conformed." Bede relates, that at one time "there were slain of them who came to pray (presbyters) about a thousand and two hundred men, and only *fifty* escaped by flight"†

Thus, says Mr. Churton, speaking of Theodore, "he found the Church (English) divided, he left it united; he found it a missionary Church, scarcely fixed in more than two principal provinces; he left it, what it ever will be, while the country remains in happiness and freedom, *the Established Church of England*."‡

Protestant Episcopalians, what think ye? "The Established Church of England," with its foundation, according to Bede, soaked in the purest *anti-papal* blood that was ever spilt at the hands of Old Rome's sanguinary vassals, and that deed of persecution and of blood *lauded* by one of your very last and most distinguished advocates.

SECTION VI.

Distinction between the *British* Church and the *Anglo-English*, admitted by Mr. C.

His disingenuousness, and glaring sophistry.—Effect of.—Mr. C. further compared with himself in regard to Augustine.—Fallacy of the plea of his "very providential" (*alias*) Protestant (!) ordination, by the Archbishops of Arles and of Lyons.—Gregory's reply to Augustine's seventh of the nine questions proposed to him.—Legate of Leo I. at the Council of Chalcedon, A.D. 455.—Decree of the Emperor Justinian III.—Not annulled between A.D. 440 and 590.—Romanism of Augustine.—Mr. Turner and Archdeacon Mason on.—Mr. C.'s admission, that the *Anglo-Saxons* were converted by Augustine.—10,000 baptized in one day.—The present Cathedral of Canterbury identical with that erected for Augustine by his first royal convert, Ethelbert, King of Kent.—Hence the Romish origin and descent of the English line of archbishops.—Proved from Mr. C.'s own book.—Vide his Catalogue of the Succession, divided into four parts; for which, see next Section.

The reader will now, doubtless, be not a little surprised, to find that Mr. Chapin himself recognizes a *distinction*, between the old

* Bede, Book II., c. 2.

† Ib., Book II., c. 2.

‡ Early English Church, pp. 75, 76.

British Church of Wales, and the Anglo-Saxon. Of the former, he says, "We have shown conclusively, that the *British Church* was not originally a branch of the Roman Church."* Surely, Mr. C. might well have spared himself the toil of compiling some fifteen pages of matter, in proving what no one on earth denies. Of the latter, he says, "the *Anglo-Saxon* portion of it, though converted by missionaries *from Rome*, practically denied from the very outset, the supremacy of the Pope, as it is now claimed,"† etc. This, in every particular, we positively deny.

First, Mr. C.'s assertion, "That there were at least *one* archbishop and *seven* bishops in England when Augustine landed there," as I have shown, is a sheer imposition upon those "unlearned in these matters." The paragraph, taken as a whole, is so framed, as to make "the Arch-Episcopate of *Caerleon*,"‡ to which, he says, these bishops belonged, *identical* with what he alleges to "be the *Anglo-Saxon* portion of it" in Kent, England, "when Augustine landed there." But we ask, what "portion" of the old "British Church" could that have been, when Mr. Churton tells us, that "*the last* British bishops, Theonas of London and Thadioc of York, retreated with the remnant of their flocks into *Wales*,"§ and that, according to Mr. Chapin's own showing, *six years before* the conference between Augustine and Dinooth, they having fixed their seat at "Kaerllion ar Wye—*Caer-leon upon Wiske*."||

But even granting that there was a "portion" of the old British Church in Kent "when Augustine landed there," Mr. C. tells us that they were "*converted by missionaries from Rome*."¶ So then, after all, that "portion," whether large or small, became ROMAN.

But, says Mr. C., they "practically denied from the very outset, the supremacy of the pope, as it is now claimed." The structure of this sentence is glaringly absurd and sophistical. Mr. C.'s ordinary sagacity, in giving it a place in his book, seems to have forsaken him. What, Anglo-Saxon converts to Romanism in the A.D. 596, protesting against the ministry, the doctrines, and the usages of that church *by* which and *to* which they had been converted, "from the very outset"? Pray, what sort of conversion can that be, against which the mind rises up in revolt "*from the very outset*"? Then too, they "denied the supremacy of the pope, *as it is now claimed*." Now, had it not been more in accordance both with consistency and honesty, had Mr. C. informed those "unlearned in these matters," as to what "the supremacy of the pope" was, "when Augustine landed" in Kent? Also, if there were any essential difference between what popery was *then* and *now*, to have pointed it out? The sophistry of this sentence is seen, in Mr. C.'s attempt to palm upon his readers the idea of great zeal on

* The Primitive Church, p. 371.

† Ib., p. 369.

‡ The Primitive Church, p. 361, *note*.

§ Ib.

¶ The Early English Church, p. 33.

¶ Ib., p. 371.

the part of these converts to Romanism, by pointing them to their alleged "practical denial" of—what? We answer:—

That very system of religion, which that very Augustine, whom Mr. Chapin styles "the first Saxon bishop, and the first archbishop of Canterbury," and who, having been "very providentially" consecrated by the Bishops of Arles and of Lyons, was sent into England to propagate, under the auspices of Pope Gregory I.; and who, as such, forms the *connecting link* between the English Succession through the *See of Canterbury*, and the *See of Ephesus*, as alleged to have been founded by St. John; and all of which proves, "conclusively," that the English Succession *is not* derived from Rome.

The reflecting and pious mind cannot but look with deep sorrow on a cause which cannot be sustained, except at the expense of so gross a dereliction from all scholarlike propriety and historic fact. But to proceed.

Mr. Chapin has devoted seventy-three pages of his book (pp. 285–358) to prove, "that the Church of England *did not* descend from the Church of Rome;" and, with these, one hundred and fifty additional pages, (pp. 358–508) to prove that her bishops "*have ever been legally and canonically independent of,*"* the pope.

As it is our right, and, indeed, our duty, to weigh the *merits* of any author who writes such a book on such a subject in the scales of "even-handed justice," let us, in a few particulars, compare Mr. Chapin with himself, as to what he affirms in regard to Augustine.

Mr. Chapin, p. 291, says:

"The Archbishop of Canterbury, through whom the succession of the English bishops is usually traced, received their succession, *not*, as is often said, from *Rome*, but from *Arles*," through "AUGUSTINE," etc.

Himself, p. 360, says:

"There were canonical and lawful bishops in Britain *before* Augustine went there; and consequently, *he owed submission to the metropolitans of Britain*, according to the then existing canons of the Church."

Now, having shown conclusively, as we claim to have done, that the old British churches which existed *anterior* to the Anglo-Saxon invasion, and which had been utterly swept from North Britain *prior* to the mission of Augustine, are entirely separate and distinct from the English Church; and having also pointed out the impossibility, that the Anglican succession could have been derived from the former, we leave Mr. C. to reconcile, as best he can, what he alleges as above of Augustine's *canonical duty of submission* "to the metropolitan of Britain," etc., with his favorite theory, that the English succession is derived, "*not*, as is often said, from *Rome*, but from *Arles*," through "AUGUSTINE," as "*the first Saxon bishop, and the first archbishop of Canterbury.*"

* The Primitive Church, p. 359.

In proof that the Anglican succession from Augustine *was not* from Rome, Mr. C. refers us to his "very providential" consecration at the hands of the archbishops of Lyons and of Arles, who traced their descent "back to St. John," by which of course we are to understand that these Gallic churches were *purely Protestant*. But, let us see. In reply to the seventh, out of the *nine* questions propounded by Augustine to Gregory on his accession to the See of Canterbury—viz., "How are we to deal with the bishops of France and of Britain?" the Pope says: "We give you no authority over the bishops of *France*, because the bishop of *Arles* received the pall in ancient times *from my predecessor*, and we are not to deprive him of the authority he has received. But as for *ALL THE BISHOPS OF BRITAIN*, we commit them to your care," etc. And on the strength of this answer, "Augustine conceived himself invested with full authority to *reduce* the British bishops to the obedience of Rome."* We refer the reader to pages 349, 350, that he may see *how* this subjugation was finally accomplished.

Then, further. As far back as the Council of Chalcedon, A.D. 451, the legates of Pope Leo I. hold the following language: "Leo, the most holy archbishop of *great and old Rome*," etc.† In accordance with this, in A.D. 455, some bishops belonging to the province of Hilary, metropolitan of *Arles*, appealed from his sentence to Leo I., who not only entertained their appeal, but deposed Hilary, which act of deposition was confirmed by the Emperor Justinian III., in the following language: "We decree that neither the bishops of *Gaul*, nor of the *other* provinces, any thing should be taken in hand contrary to the ancient custom, *without the venerable pope of the eternal city*, but whatever the authority of the Apostolic See shall sanction, *is to be a law to them all*."‡ Besides, the governor of the province was empowered to *compel* the bishops, when summoned, to *attend* the tribunal of the pope!

Between Leo I., consecrated A.D. 440, and Gregory I., in A.D. 590, a period of one hundred and fifty years, the question is, was this edict of Justinian III. *annulled*? So far from it, it formed *the very basis* of the rapidly growing power of the popedom. Of the eighteen popes that intervened, the reader, by referring to our historical remarks appended to the lists of the popes,§ will see that superstition, ambition, arrogance, tyranny, cruelty, heresy, and a lusting after "the pre-eminence," characterized the most of them. Mr. Turner, speaking of Romanism at the time of Augustine, says: "The peculiar form of this religion which Gregory and Augustine introduced, was of course that system which *Rome* then pos-

* Treatise on "The Man of Sin." Edward M. Hearn, M.A., Trinity College, Dublin. 1844. pp. 23, 24.

† Fry's Church History, late of University of Oxford, pp. 146. London: 1825.

‡ Hallam's History of the Middle Ages, Vol. II., p. 23.

§ Pp. 307-320.

essed ;”* and of the *sphere* of Augustine’s missionary operations, Archdeacon Mason has successfully shown, that he “was not the apostle of this island, not of the Britons, not of the Scots, not of the Picts, not of the Angles, not of the Saxons, not of the Jutes, *but of Kent alone.*”†

Upon the conversion of Ethelbert, “within a short period, all the inhabitants of Kent were convinced of their folly in worshipping Thor and Woden, the idols of their ancestors,” and “upwards of ten thousand of them were baptized on one Christmas day.” And, continues the author from whom I now quote, “Ethelbert, (a monarch of great power and ability,)” was extremely anxious to afford to *Augustine and his companions* the means of performing divine worship with decency and solemnity ; and he surrendered to them his own palace, that they might live therein, and erect a Church adjoining ; at the same time, he bestowed many ample possessions for the maintenance of the priests who were to become its ministers. THIS CHURCH IS NOW THE CATHEDRAL OF CANTERBURY ! The present structure, though ancient, is of date long subsequent to the age of Augustine. After a great fire, which consumed the cathedral in the eleventh century, it was rebuilt by Laufranc, and other portions are of yet later periods ; *still, the cathedral retains its original consecration*, and venerable as the fabric appears to the eye, it acquires a greater title to our respect, when we reflect how long the spot has been hallowed by the worship of the Lord.”‡

Yes, Mr. Chapin, and that, as conducted by that long, though *not* “unbroken” line of archbishops who derive their succession, *not* from the papal-resisting expatriated bishops of old Britain, on the banks of the Severn in Wales, but from YOUR OWN ROMAN AUGUSTINE !

I now propose further to prove this, from Mr. Chapin’s own book. By comparing Mr. C.’s tables of the succession on pages 356 and 358 inclusive, with that on pages 296 and 304 inclusive, the former of which was compiled to sustain the assertion that “there were certainly seven§ [anti-popish] bishops in England at the time of Aidan’s consecration as bishop of Lindisfarne, or Durham,” A.D. 635, the latter shows that every one of those bishops was consecrated either by *Augustine* himself, or one of his *successors*, or by the bishop of a *Romish See*. We will give them in the order of their dates of consecration.

* Turner’s History of the Anglo-Saxons, p. 32.

† Mason’s *Vindiciæ Ecclesiast.* Anglican, Lib. IV, c. 4., Ed. 1638. London : (Powell), p. 123.

‡ History of the Anglo-Saxons, by Francis Palgrave, F.R.S., F.S.A., pp. 66, 67. London : 1838.

§ Mr. C.’s own dates in that table give only *five*, up to A.D. 635.

Name.	Diocese.	Consecrators.	Dates.
1. Mellitus,	London,	AUGUSTINE,	A. D. 604.
2. Romanus,	Rochester,	Justus, who was consecrated by AUGUSTINE,	" 624.
3. Birinus,	Dorchester,	Bishop of Geneva, an Italian,	" 625.
4. Honorius,	Canterbury,	Paulinus, who was consecrated by Justus, and he by AUGUSTINE,	" 626.
5. Paulinus,	Rochester,	Justus, who was consecrated by AUGUSTINE,	" 633.

We leave the unbiased reader to make his own comment on such church authorship, and his own inferences as to the *anti-popish* character of the above-named *English* bishops.

But again: THOMAS CRANMER is inserted in Mr. C.'s list as the sixty-seventh archbishop of Canterbury from Augustine, and the ninety-ninth from St. John. Then next follows REGINALD POLE as the sixty-eighth from Augustine, and the one-hundredth from St. John. But on page 304 Mr. C. says, "It will be seen from this list, that we do not trace our succession through Cranmer's successor, Cardinal Pole." Why not? Oh, he was archbishop of Canterbury, under the Popish Mary! Hence, though one of the links in the "unbroken" chain, he must, nevertheless, be *thrown out*.

SECTION VII.

THE SUBJECT CONTINUED—THE SUCCESSION,

1. From *St. John* to *Augustine*.—2. From *Augustine* to CRANMER.—Explanation of the nature and use of "THE PALL."—Coeval with the time of Augustine, and retained by the archbishops of Canterbury to this day!—Fallacy of the plea of the independence of the Anglo-English Church.—Loss of the independence of "the Old British Church" after A. D. 731.—Bede.—Evidence of the disingenuousness of Mr. C.—Proof that instead of only ONE, there are THIRTY-SIX Archbishops of Canterbury and York between AUGUSTINE and CRANMER, who received their PALLS from POPISH hands!—What then becomes of the *English* succession, if these share the same fate with Cardinal POLE?—Extraordinary evolution of Mr. C.—Failing in his attempts to dodge old Rome by way of Ephesus, Old Britain, Scotland, Ireland, etc., in order to place the validity of the English succession beyond the reach of controversy, he assures the reader that that succession can be traced back to the Apostles St. John and St. Paul, not only, but also to St. PETER, the first bishop of the ROMISH SEE.

Here, however, a most important question presents itself. It is this: Was said Reginald Pole *the only* popish archbishop of Can-

terbury and York? Let us see. We will take a view of the whole chain, dividing it into four parts. The *first*, from St. John to Augustine. The *second*, from Augustine to Cranmer. The *third*, from Cranmer to John Moore, the consecrator of William White, the first American bishop. The *fourth*, the American bishops. The

I. From ST. JOHN to AUGUSTINE.

Augustine, Mr. Chapin tells us, derived his Episcopate from St. John, as the founder of the See of Ephesus, through the two archdioceses of Lyons and Arles. Thus:

ST. JOHN.

1. POLYCARP, Bishop of Smyrna.

Bishops of Lyons. *Bishops of Arles.*

2. (1) Pothinus,	177.		
3. (2) Irenæus,	179–202.		
4. (3) Zacharias.			
5. (4) Elias.			
6. (5) Faustinus.			
7. (6) Verus.			
8. (7) Julius.			
9. (8) Ptolomy.		(1) Trophinus.	
10. (9) Vocius.		(2) Regulus.	
11. (10) Maximus.		(3) Martin I.,	254.
12. (11) Tetradius.		(4) Victor,	266.
13. (12) Verissimus.		(5) Marinus,	313.
14. (13) Justus,	374.	(6) Martin II.	
15. (14) Albinus.		(7) Valentine,	346.
16. (15) Martin.		(8) Saturnius,	353.
17. (16) Antiochus.		(9) Artemius.	
18. (17) Elpidius.		(10) Concerdus,	374.
19. (18) Sicarius.		(11) Heros.	
20. (19) Eucherius I.,	427.	(12) Patroclus,	412.
21. (20) Patiens,	451.	(13) Honoratus,	426.
22. (21) Lupicinus.		(14) HILARY,	433.
23. (22) Rusticus,	494.	(15) Ravenus,	449.
24. (23) Stephanus,	499.	(16) Augustalis,	455.
25. (24) Viventiolus,	515.	(17) Leontius,	462.
26. (25) Eucherius II.,	524.	(18) Æonius,	492.
27. (26) Lupus,	538.	(19) Cæsarius,	506.
28. (27) Licontius,	542.	(20) Ananias,	543.
29. (28) Sacerdos,	549.	(21) Aurelian,	546.
30. (29) Nicetus,	562.	(22) Sapandus,	557.
31. (30) Priscus,	573.	(23) Licerius,	586.
32. (31) ÆTHEREUS,	589.	(24) VIRGILIUS,	588.

AUGUSTINE.

Now, in regard to this division, at the very point where the evidence to authenticate the *validity* of its several links is most wanting, there, we affirm, *it totally fails*. We have shown conclusively (pages 336-338) from the admitted authentic chronology of those early times, the impossibility that Polycarp could have been consecrated bishop of Smyrna, either by the apostles, or by "St. John." And as to the other links, connecting the "bishops of Lyons with Polycarp, the only information we have is, that "an ancient *Irish* historian of the sixth or seventh century says, that the Gallican course (that is, Liturgy) was first chaunted by St. John, then by the blessed Polycarp, then by Irenæus, Bishop of Lyons, in Gaul."* But Pothynus, who, in the table, comes in between Polycarp and Irenæus, *is left out!* But as he was "eighty years old when Polycarp died," and was "a Greek," Mr. C. concludes that Polycarp must have consecrated him the first bishop of Lyons!† On the other hand, the line of bishops in the archdiocese of Arles commences at a much later date. It would be a loss of time to pursue this branch of inquiry further. Whenever, or however, these archdioceses originated, the edict of Justinian III., as given on page 353, shows that both were subject to "the venerable pope of the eternal city." And this accords well with Gregory's declaration to Augustine, that "the *bishop of Arles* received his pall in ancient times from *his* predecessors." The next division:

II. From AUGUSTINE to CRANMER, through the archiepiscopate of Canterbury.

Mr. Chapin tells us, that "the apostolical succession is traced back through the archbishops of *Canterbury*," etc.

We must here premise, that a proper understanding of the *ecclesiastical relations* of this "succession" requires an explanation of the nature and use of "*the pall*," which Gregory informs his Anglican vassal, Augustine, "the bishops of Arles received from his predecessors." Fox, the venerable martyrologist, and Johnson, in his Clergyman's Vade Mecum, tells us that Romanists hold that "this PALL was a supernatural robe of lamb's wool,—taken from the body of St. Peter, as a fullness of the office pontifical,—curiously adorned, and worn by the archbishop when he celebrated."‡ Fox also informs us that Pope Alexander III. "decreed that no archbishop should receive the pall, unless he should first swear," and of which the following is a copy, "as it is contained in their own words:"

"The form and manner, how and by what words the pope is wont to give the pall unto the archbishop, in English:—

"To the honor of almighty God, and of blessed Mary, the Virgin, and of

* The Primitive Church, p. 293.

† *Ib.*, p. 292.

‡ Fox's Acts and Mon., p. 259, Vol. I., fol. London, 1684. Vade Mecum, Vol. I, p. 41, 4th ed., 1715.

Peter and Paul, and of our LORD, POPE N., and of the Holy Church of Rome, and also of the Church N. committed to your charge, we give you the pall, *taken from the body of St. Peter*, as a fullness of the office pontifical, which you may wear within your own Church upon certain days, which be expressed in the privileges of the said Church, granted by the See apostolic."

"In like manner proceedeth the *oath* of every bishop swearing obedience to the pope, in like words as followeth, in English:—

"I, N., Bishop of N., from this hour henceforth, will be faithful and obedient to blessed St. Peter, and to the Holy Apostolic Church of Rome, and to MY LORD N. the Pope. . . . To the retaining and maintaining the PAPACY OF ROME, and the regalities of St. Peter, I shall be aider (so mine order be saved) against all persons, etc. SO GOD HELP ME AND THESE HOLY GOSPELS OF GOD."*

The question now is, was this "pall" received, and has it been retained by the *archbishops of Canterbury, from the time of Augustine down to this time?* We shall let Johnson answer.

"Both the Archbishop of Canterbury, and he of York, *from the time of Austin* [A.D. 596] *and Paulinus*, [A.D. 635,] *down to the time of HENRY VIII.*, (saying that eight of this province (York) had it not; namely, those between Paulinus and Egbert) *received a pall* FROM ROME, for which they paid an unreasonable sum.† It is still the arms or device of the ARCHBISHOPRIC OF CANTERBURY!"‡

Mr. Chapin devotes twenty-two pages of his book, from 359 to 381, to prove that the Anglo-English churches were *independent* of the Romish See. And we admit, that "'twas pretended" by the English archbishops that "the pall," as above, was nothing more than "an *ensign* of archiepiscopal authority," and that that pretense is still urged. But the reader has only to run his eye over these pages, to discover that the evidence in proof of this alleged independence, at least down to the time of the reformation under Henry VIII., amounts to nothing more than the *unavailing remonstrances* of kings and parliaments against the political and ecclesiastical supremacy of a power whose tenderest mercies were the extreme of cruelty. Of the independence of the old British churches *prior* to the mission of Augustine, there is no dispute. But we have shown conclusively, that those churches formed *no part* of the Anglo-Saxon Church at the time of that mission. Hence, *the impossibility* that "the English succession" could have been derived from them. So far from it, even the old British churches, which had retained their independence till A.D. 731, when Bede finished his history, soon after became merged into, and thenceforward formed a part of, the Anglo-Saxon Church founded in Kent by the

* Fox's Acts and Mon., Vol. I., p. 259.

† So great was the drain of wealth from Britain by the pope, that in the time of Henry I., A.D. 1100–1135, a sum equal to £10,000 sterling was paid by the archbishop of York for his pall! And in the reign of Edward III., A.D. 1327, the English Parliament remonstrated against the exorbitant exactions of the papal See in these words:—"That the taxes paid to the pope of Rome for *ecclesiastical dignities*, do amount to *five fold* as much as the taxes of all profits, as appear to the king by the year, of his *whole realm*." (An. 50, Edward III., Tit. 94.) Historical Treatise on "The Man of Sin." Edward M. Hearn, M.A., Trinity College, Dublin. 1844.

‡ Johnson's Vade Mecum, Vol. I., p. 41.

Romish Augustine. And, in conclusion on this subject, we affirm, that nothing is more palpable on the face of the entire historic period between the consecration of Augustine, A.D. 596, and the throwing off the papal yoke by Henry VIII., about A.D. 1520, than the fact that although England constantly exhibited a jealous submission to the pope's demands, and a restless endurance of his unhallowed sway, yet that *the triumph of Rome was complete*.

Between Augustine and Cranmer, in the See of Canterbury, there were *sixty-seven* archbishops. Of these, as evidence of the disingenuousness of Mr. C., in his attempt to palm "Cardinal Pole" upon those who are "unlearned in these matters," as *the only* Romish archbishop of that number, the following table will show, that nearly *one-half* of them were consecrated either by the popes themselves, or by their legates :

<i>Names.</i>	<i>Consecrated by.</i>	<i>Dates of.</i>
1. Augustine,	Æthereus and Virgilius,	A.D. 596
2. Lawrence,	AUGUSTINE,	" 605
3. Mellitus,	do.	" 619
4. Justus,	do.	" 624
5. Honorius,	<i>Paulinus</i> , consecrated by Justus, and he by AUGUSTINE. <i>Vacancy</i> 18 months,	" 634
6. Adeotatus,	<i>Ithamar</i> , cons. by Honorius, etc.	" 654
7. Theodore,	VITALIAN, 76th Bishop of Rome,	" 668
8. Birthwald,	<i>Godwin</i> , of <i>Gall.</i> Some say of Wales,	" 693
9. Tatwine,		" 731
10. Northelm,	GREGORY III.,	" 735
11. Cuthbert,		" 742
12. Bregwin,		" 759
13. Lambert,	PAUL, 94th Bishop of Rome,	" 763
14. Æthelred I.,		" 793
15. Wulfred,	LEO III., 97th Bishop of Rome,	" 803
16. Theogild,		" 830
17. Ceolnoth,		" 830
18. Æthelred II.,		" 871
19. Phlegmund,	FORMOSUS, 112th Bishop of Rome. The <i>ordinations</i> of this pope were declared <i>null</i> , both by Pope Stephen VI. and Sergius III. Yet Phlegmund was never <i>re-ordain-</i> <i>ed</i> . And by him, <i>most of the</i> <i>English bishops were ordained</i> <i>for 26 years!</i> What became of the succession here?	" 891
20. Athelm,	<i>Phlegmund</i> ,	" 923

<i>Names.</i>	<i>Consecrated by.</i>	<i>Dates of.</i>
21. Wulfelm,		A.D. 928
22. Odo Severus,		" 941
23. Dunstan,		" 959
24. Æthelgar,		" 988
25. Siricus,		" 989
26. Aluricus,		" 996
27. Elphege,		" 1005
28. Leon Elskan,		" 1013
29. Agelnoth,	<i>Rome,</i>	" 1020
30. Edsin,		" 1038
31. Rob. Norman,		" 1050
32. Stigand,		" 1052
33. Lanfranc,		" 1070
	<i>Vacacy four years.</i>	
34. Anselm,		" 1093
35. Rodulph,		" 1114
36. Wm. Corbell,	Nominated by the <i>king</i> ,	" 1122
	<i>Vacancy two years.</i>	
37. Theobald,	<i>Card. Albert</i> (Legate),	" 1138
38. Thomas a Becket,		" 1162
39. Richard,	ALEXANDER III., 168th Bp. of Rome. VICTOR IV., his rival. His chair sustained by sedition, war, and bloodshed,	" 1174
40. Baldwin Fordensis,		" 1184
41. Reginald Fitz,	Joceline,	" 1191
42. Huber Walter,		" 1193
43. Steph. Langton,	INNOCENT III., 174th Bp. of Rome, deposed King John; after <i>six</i> years restored him; but held the kingdom as a <i>fee farm</i> ,	" 1207
44. R. Wethersfield,		" 1229
45. Edmund,		" 1234
46. Boniface,	INNOCENT IV., 178th Bp. of Rome. He "impoverished the universal church more than all his predecessors,"	" 1245
47. R. Kilwarby,	His consecrator, <i>Wm. Britton</i> , Bp. of Bath and Wells, was consecrated by Pope CELESTINE V., 177th Bp. of Rome,	" 1172
48. John Peckham,	NICHOLAS III., 186th Bp. of Rome. He exacted of Peckham 4000 marks for his pall, on pain of excommunication,	" 1278

<i>Names.</i>	<i>Consecrated by.</i>	<i>Dates of.</i>
49. R. Winchelsea,	<i>Suabino</i> (Cardinal),	" 1294
50. Wal. Raynold,	<i>R. Winchelsea</i> ,	" 1313
51. Sim. Mepham,	JOHN XXII., 194th Bp. of Rome,	" 1328
52. J. Stratford,	<i>Vitali</i> (Cardinal),	" 1333
53. Th. Bradwardine,	<i>Bertrand</i> (do.),	" 1348
54. Sim. Islip,	<i>R. Stratford</i> —he, by J. Stratford— <i>he</i> , by <i>Cardinal Vitali</i> , of Avignon,	" 1349
55. Sim. Langham,		" 1366
56. W. Wittlesey,		" 1368
57. Sim. Sudbury,		" 1375
58. W. Courtnay,		" 1381
59. Th. Arundel,		" 1396
60. Hy. Chinchely,	GREGORY XII., 203d Bp. of Rome. <i>Schism</i> in the pope- dom. This pope <i>deposed</i> by the Council of Constance, as <i>no bishop at all</i> . Yet Chin- chely ordained bishops in the English Church for 29 years, without <i>reordination</i> . "What an unbroken line of valid con- secrations,"	" 1414
61. J. Stafford,		" 1443
62. John Kemp,		" 1452
63. Th. Bourcher,		" 1454
64. John Morton,		" 1486
65. Henry Dean,		" 1501
66. W. Wareham,		" 1503
67. THOMAS CRANMER,		" 1533
68. Reginald Pole, etc., etc., etc.		

The first thing to be observed in this catalogue is, the *three vacancies* which occurred, namely, the first, between Honorius and Adeodatus, of eighteen months, A.D. 634-654. The second, between Langfranc and Anselm, of four years, A.D. 1073-1093. The third, between Wm. Corbell and Theobald, of two years, A.D. 1122-1138.

Second. The *first seven* of these archbishops were either "Italians or foreigners."

Third. Of the whole number, *eleven* were consecrated by different popes, and *thirteen* by other Romish consecrators. Total, TWENTY-FOUR. And, if to these we add,

Fourth, the cotemporaneous Archbishops of *York* who received *popish* consecration, to the above may be annexed the following, namely :

ARCHBISHOPS OF YORK.

<i>Names.</i>	<i>Consecrated by.</i>	<i>Dates of.</i>
1. Thurston,	Pope CALIXTUS,	A.D. 1119
2. Hy. Murdac,	" EUGENIUS,	" 1147
3. Roger,	Theobald, Archbp. of Canter- bury. He by Card. Albert,	" 1154
4. Geof. Plantag.	By the <i>Pope's</i> order,	" 1191
5. Walter Gray.	<i>Steph. Langton</i> , See 43d of Canterbury.	" 1215
6. Godfrey de Kinton,	Rome,	" 1258
7. Wm. Wickwane,	do.	" 1279
8. J. Romanus,	do.	" 1285
9. Th. Corbridge,	Pope BONIFACE VIII.,	" 1299
10. Wm. de Greenfield,	" CLEMENT V.	" 1305
11. Wm. de Melton,	Avignon,	" 1307
12. Wm. le Zouch,	Pope CLEMENT VI.,	" 1342

Total, with the above, *thirty-six*.

We might thus with equal facility show that the same holds true of the popish ordinations of the cotemporaneous *diocesan* bishops; for example, those of Durham and Winchester. But it were useless to pursue this subject further. It only remains for us to add in conclusion regarding these consecrations, that, on the prelatical hypothesis of an "unbroken apostolical succession," alleged to be "fastened, in the beginning, to the throne of God, and preserved as *inviolable as the line of the descent of Adam*," etc.—

"Ten or ten thousandth, breaks the chain alike."—POPE.

Apply now, therefore, the same rule of *excision* from said chain, to the above thirty-six archbishops of Canterbury and York, who, as shown above, have received *popish* ordination between Augustine and Cranmer, as does Mr. Chapin to the popish archbishop, Cardinal Pole, the *regular successor* of Cranmer: and we deferentially ask, what becomes of the succession of the *Anglican Church*, derived, as Mr. C. assures us it is, from Augustine, through the archbishops of Canterbury and York?

The very ingenious and ingenuous Mr. C., however, has provided at his hand a ready door of escape from the dilemma which this interrogatory would involve. Having told us, page 346, that "the materials for tracing the succession of the Church of Rome" were "more full and ample than those of any other;" and, that from the time of the first translation of a diocesan bishop to Rome, in the person of Formosus of Porto, A.D. 891, they became frequent, and were made "from nearly every part of Christendom;" therefore, "it may be safely assumed," says he, "*that nearly all the successions in the world ENTER INTO, and assist in AUTHENTICATING that of the BISHOPS OF ROME.*"

Surely, Bishop Hughes should convene a council, and pass a unanimous vote of thanks to Mr. C., for this concession to, and zealous advocacy of, the uninterrupted perpetuity and universal prevalence of Romish episcopacy throughout Christendom.

But, it is only "*nearly all the successions in the world,*" that "enter into and assist in authenticating that of the bishops of Rome." Not quite all. "The *English succession*" is an exception. Augustine, when sent among the Saxons by Pope Gregory I., "*owed submission to the metropolitan of Britain;*" and they "do not trace their succession through Cranmer's successor," the *popish* "Cardinal Pole!" So far from it, though "*nearly all the successions in the world enter into that of the bishops of Rome,*" yet, says Mr. C., "the succession [English] may be traced in a *great variety of ways.*"* 'The reader may therefore perceive how entirely mistaken are our Presbyterian opponents—all of whom are 'unlearned in these matters,' in supposing that we are dependent on the corrupt Church of Rome for "OUR succession."'

But, "tell it not in Gath." Mr. C. having attempted, as we have said, to dodge Old Rome by way of Ephesus, Old Britain, Scotland, Ireland, etc., suddenly veers round and tells us that, "if desired, the *later* bishops [English] may be traced through the line of THE BISHOPS OF ROME."†

"The *later* bishops." How late? Those subsequent to the time of Pole? Nay, verily, for Mr. C. carries us back to "Theodore, the *seventh* archbishop of Canterbury—(that is, in the direct line of succession from Augustine) who, he tells us, "was consecrated by the bishop of Rome, [Vitalian,] and filled the archiepiscopal chair from 668 to 693, twenty-five years." And he adds: "Those bishops, therefore, who were consecrated by him in *England*, could trace their succession *through him* back to St. PETER!" And, strange to tell, as though panic-stricken at the thought of the *injustice* done to Augustine, by the affirmation that he, as the *first link* in the chain of the Canterberian archbishops, "owed submission to the metropolitan of Britain;" to the name of Theodore, as above, he adds those of several others in the same line, who were either consecrated by the popes themselves, or who were foreign Roman prelates, and by whom English dioceses were formed and English bishops consecrated, not a few: for example, THEOBALD, bishop of Hostia, ROBERT WINCHELSEY, JOHN STRATFORD, and THOMAS BRADWARDINE, "*all cardinal bishops;*" and in addition to them, "one other foreign bishop, MARK A. DE DOMINUS, archbishop of *Spalatro*, a Church in communion with the See of Rome, assisted in the consecration of Nicholas Fenton and George Montaigne, and these assisted in the consecration of so many other bishops, *that since 1633* [a period of two hundred and twenty-seven years!], *there has not been a bishop consecrated in*

(1) 2 Sam. 1 : 20.

* The Primitive Church, p. 321.

† Ib., p. 320.

England that could not trace his succession to the archbishops of Spalatro, and then back to the apostles"! And upon the strength of this, Mr. C. arrives at the very important conclusion, that, "IF THERE HAD BEEN ANY BREAK in the succession before that time, we should now have a valid succession"!

Then, on the other hand, as through BERTHWALD, the successor of Theodore, who was consecrated by Godwin, Archbishop of Wales, who, he affirms very confidently, traced their succession to Jerusalem and St. James;" and as "Augustine traced his succession back through Irenæus to St. John," therefore, "all subsequent bishops must be able to do the same;" that is, to trace their spiritual pedigree back to "ST. JAMES, to ST. JOHN, and to ST. PETER"!!!* And TIUUS it is, he adds, "that the succession may be traced in a *great variety of ways*"!†

But to the above, we reply, very briefly, in regard to Berthwald, first, that in his list, Mr. C. admits that some say that he was the metropolitan "of Gall, (*Galliarum*.) which, from the fact that Bede in his day, A.D. 731, says of these old British bishops of Wales, that "*it was not their custom to pay any respect to the (Roman) faith and religion of the English, nor to correspond with them any more than with pagans,*"‡ we think was the most probable. The old Britons were not subjugated to the Roman yoke till *after* this period.

Then, second, Mr. C. must have forgotten what he says of Paul, as having first "labored" in "Britain" "as early as A.D. 63," and that "Aristobulus," his "disciple," "when he went into Britain," carried "with him the ecclesiastical rites of the Eastern churches," etc.§ Or, was the old British See founded in an apostolical schism *between* St. James and St. Paul? And,

Third, as to Augustine's tracing "his succession back through Irenæus to St. John," after the abundant evidence already adduced to prove that it is a *prelatical "cunningly devised fable,"* having for its object *the concealment* of the unmistakable, though recently denied fact of the dependence of the Anglican and American Episcopacy on the ROMISH LINE for its derivation, the reader, we are sure, will readily excuse us from any further appropriation of time or labor in exposing its fallacy.

(1) 2 Peter I : 16.

* The Primitive Church, pp. 320, 321.

† *Ib.*, —.

‡ Bede, Book II., Chap. 20.

§ The Primitive Church, p. 364.

SECTION VIII.

THE ENGLISH SUCCESSION, FROM THE PERIOD OF THE REFORMATION
UNDER THE REIGN OF HENRY VIII.

The subject continued.—3. The English succession from Cranmer to John Moore.—Tabular view.—Another attempt of Mr. Chapin to dodge the Romish line.—Jerusalem, through James.—Proof that James was not the bishop of.—Patriarchate of St. David's from.—Do., of Llandaff from Gall.—Fallacy of.—Mr. C. in error in regard to his alleged union of the old British bishops with Augustine in preaching to the English.—Three inferences.—Fallacy of the alleged independence of the English Church proved by Mr. C.'s own statements.—Her claim thereto a borrowed glory.

We come now to the next division in this great chain. This extends,

III. From CRANMER to JOHN MOORE, the consecrator of William White, the first American bishop. Of those following the line of the archbishops of Canterbury, there are, according to Mr. Chapin, in all, twenty, viz. :

<i>Names.</i>	<i>Dates of Con.</i>	<i>Names.</i>	<i>Dates of Con.</i>
1. Thos. Cranmer,	A.D. 1553.	11. Wm. Sancroft,	A.D. 1677.
2. Reg. Pole,	" ———	12. John Tillotson,	" 1691.
3. Matt. Parker,	" 1559.	13. Thos. Tenison,	" 1691.
4. Edm. Grindell,	" 1559.	14. Wm. Wake,	" 1705.
5. John Whitgift,	" 1577.	15. John Potter,	" 1737.
6. Richard Bancroft,	" 1597.	16. Thos. Secker,	" 1734.
7. Robt. Abbott,	" 1609.	17. Thos. Herring,	" 1737.
8. William Laud,	" 1621.	18. Matt. Hutton,	" 1743.
9. William Juxton,	" 1633.	19. Fred. Cornwallis,	" 1749.
10. Gilbert Sheldon,	" 1660.	20. John Moore,	" 1775.

The first thing which in this connection calls for remark is, that Mr. C., having attempted, as we have said, to dodge Old Rome by way of Ephesus, Britain, Scotland and Ireland, now that he has come down to the time of the REFORMATION,* proceeds to point out to his readers another by-path—the "*succession from Jerusalem.*"†

But here, also, leaving his reader to grope his way through total darkness, as to any evidence of the founding of such a See, or authority for placing "James Alpheus,‡ one of the apostles," as

* The Primitive Church, p. 329. † Ib., p. 322.

‡ We affirm that there is not the least evidence in the New Testament or in authentic tradition, to prove that ST. JAMES was the founder and diocesan of the See of Jerusalem. True, as that city was the *seat* of Christianity, and the center of operations of "the twelve apostles of the Lamb," the neighboring churches,—e. g., that of Antioch, referred thither for counsel, instruction, and support. It was highly suitable, therefore, that *one* of "the twelve" should take up his residence there, whose qualifications should

the first link in the chain of its bishops,—(the catalogue ending with Sophronius, the sixtieth link, A. D. 633–637, “when Jerusalem was taken by the Saracens, and the Patriarchate was broken up,”)—our author proceeds to derive through it what he calls “the Patriarchate, or archdiocese of Meneva, or St. Davids,”* in Wales, and of whom David, having been consecrated at Jerusalem by John III., the thirty-third patriarch of Jerusalem, was made its first archbishop, A. D. 519.†

He then introduces a second archdiocese—that of Llandaff—of which he says Dubitius was the first archbishop, he having been consecrated A. D. 448, by Germanus and Severus, two bishops from Gall, on a visit to Britain.‡

An archdiocese, the reader will understand, embraces several dioceses, whose bishops are *subordinate* to the archbishop.

Now, from the above, the reader will also understand Mr. C. to speak of two entirely separate and distinct archdioceses, those of *Meneva* or St. Davids, and *Llandaff*. But let him take the following statements respecting them, from the same pen:

(1.) Speaking of the action of the archdiocese of Meneva, in Wales, A. D. 519, he tells us that “previous to this time there had been three archbishoprics in BRITAIN—*London*, *York*, and *Caerleon*.” And that Theonas, with the great body of his clergy, as bishop of Gloucester, accompanied by Thadioc, archbishop of York, having “fled from the Saxons, A. D. 587,§ and settled themselves in Wales, established their archiepiscopal seat at Caerleon upon Wiske; whereupon the two archbishoprics of London and York were *destroyed* by the Saxons, while the latter, *Caerleon*, was transferred to *Meneva*, now St. Davids. Of course, the former, being thus merged in that of the latter, they are identical.

Take now in this connection, the following statements, which we shall place in juxtaposition:

fit him to serve as mediator between the opposite parties of Jewish and Gentile converts, and to counsel and act for the peace of the Church. And who, of that number, so admirably qualified for this as “James, the brother of our Lord,” called “the Just”? But that he was neither invested with, and that he performed none of the powers of, a prelate,—in other words, that he was *not* the bishop of Jerusalem, is evident from the following facts, viz.: 1st, The contributions raised by the churches for the relief of the brethren in Judea during the dearth in the days of Claudius Cæsar, was sent thither by the hands of Barnabas and Saul, not to Pope or Bishop St. James, but to “the elders,” *πρεσβυτεροι*, the appropriate officers of the Church. (Acts 11:30) And so, 2d, of the delegation sent by the Church of Antioch to Jerusalem for counsel. (Acts 15:15.) That council was composed by the apostles and presbyters, and the Church, who, together, received them, decided upon the merits of their appeal, and made known their decision by letter to the Church at Antioch; and, though James bore a prominent part in the transaction, yet, from beginning to end, not one word of intimation is given that he sustained any thing approaching to a prelatical relation to that Church. (See on this subject, Coleman “On the Apostolical and Primitive Church,” pp. 146–148.)

* The Primitive Church, p. 324.

† *Ib.*, 444

‡ *Ib.*,

§ On p. 361 he says 597. See note.

"Dubritius was the first Archbishop of Llandaff." (p. 324.)

"Dubritius, Bishop of Llandaff, was succeeded by Telianus, and he by Odocius, who was consecrated by Theodore (Roman) Archbishop of Canterbury." (Ib.)

"The bishops of Llandaff, therefore, are properly the successors of Theonas and Thadioc," *i. e.*, the expatriated founders of the archdiocese of *Caerleon* or *Meneva* (St. Davids), which Mr. C. says "contained seven dioceses." (Ib.)

"The archdiocese of *Meneva* (St. Davids), contained seven dioceses. (1.) St. Davids, by David; (2.) Llandaff, by Dubritius," etc.

"The succession of bishops in this archbishopric," *i. e.*, St. Davids, came through St. David from *Jerusalem*; through Dubritius from *Gall* to *Ephesus*; and through Odocius from *Arles* and *Rome*.

"And from them, THESE SUCCESSIONS," *i. e.*, those of *Jerusalem*, *Gall*, *Ephesus*, *Arles* and *Rome*, HAVE BEEN SPREAD THROUGH THE WHOLE BODY OF THE ENGLISH CHURCH."*

Now, in regard to these statements, several questions very obviously present themselves, as—

1. If Dubritius was the first ARCHBISHOP of *Llandaff*, how is it that his successors are identified with the archdiocese of *Caerleon* or *Meneva*, (St. Davids?)

2. If Llandaff was an ARCHDIOCESE, by what canon law can it be reckoned as one of the alleged *seven dioceses* of *Meneva*, or "St. Davids?"

3. If the arch-diocese of *Meneva* or St. Davids contained *seven dioceses* between A.D. 450 and 600, how many, within the same period, were embraced under the archiepiscopate of *Llandaff*?

4. How are we to reconcile the alleged derivation of the archbishopric of *Meneva* or St. Davids through *Jerusalem*, *Gall*, *Ephesus*, *Arles* and *Rome*, with the declaration that, "whatever authority the bishop of Rome may have had over other bishops, he has none over those of ENGLAND, *inasmuch as they have EVER BEEN legally and canonically INDEPENDENT of him*?"† And of this latter affirmation:

5. How is it to be reconciled with the declaration, that the above "successions," *Jerusalem*, *Gall*, *Ephesus*, *Arles* and *Rome*, through the archiepiscopate of *Meneva* or St. Davids, "*have been spread through THE WHOLE BODY of the English Church*?"

And yet, in the midst of all this "darkness visible," this "confusion worse confounded," of two archiepiscopates entirely separate and distinct, and yet identical, and of the entire independence of the British churches and bishops of the See of Rome, and yet of her consecrations spreading through the whole body of the English Church, the reader, at the end of two lines of succession, the FIRST commencing with David as the first archbishop of *Meneva* or St. Davids, and containing *eighty-four* links, ending A.D. 1553; and the SECOND, headed by Dubritius, as "the first archbishop of

* Compare pp. 322-325, with note, p. 361.

† The Primitive Church, p. 359.

Llandaff, and containing *sixty-four* links, ending A.D. 1545, the reader, we repeat, is told, that thus he is "brought down to

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since which time, the English succession comes through Matthew Parker, and his associates.*

But here, at the very outset, the reader finds Mr. C. floundering upon another "snag." Having told him, page 291, that "the archbishops of Canterbury, through whom the succession of the English bishops is usually traced, received their succession, *not, as is often said, from Rome*, but from Arles, Augustine, the first Saxon bishop, as well as the first archbishop of Canterbury, having been consecrated at Arles,"† etc., he now informs him, that "the early bishops of these dioceses," that is, those of *Caerleon vel Meneva* vel *St. Davids*, and *Llandaff*, who could trace their succession "to *Jerusalem*, to *Rome*, and to *Ephesus*," "were instrumental to a very great extent in preaching Christianity to the Saxons, in the west and north of England."‡

Here then we have the "early" *British* bishops working hand in hand with those of *Rome*, in the promotion of a common cause! But, was this so? Why, then, in proof of the absolute independence of the British churches of that of Rome, has Mr. C. reminded us that, upon Augustine's arrival at Kent, "*he owed submission to the metropolitan of Britain*," whose "seat" at that very time was, not at Saxon Kent, but at "*Kaerleon ar Wye*," "*Caerleon upon Esk*," in WALES?

But, no. Indeed, so far from any such co-operation existing between these "early" British bishops and those of Rome as above represented, Bede's account of the matter is as follows: At the time of their second conference with Augustine, A.D. 603, to his demands—"if you will comply with me in these three points, viz., *to keep Easter at the due time; to administer baptism, by which we are again born to God*," [baptismal regeneration,] *according to the custom of the holy Roman Apostolic Church*, and, *jointly with us, to preach the word of God to the English nation, we will tolerate all the other things you do, though contrary to our customs*;" they answered: "WE WILL DO NONE OF THESE THINGS, NOR RECEIVE HIM [the pope] AS OUR ARCHBISHOP;" to which they added, "we are under the government of the bishop of *Cuerleon upon Wiske*, who, under God, is to oversee us, to cause us to walk in the way of the Lord."§ And this determination, that is, that they *would not* unite with the Romish missionary Augustine, and his Saxon converts|| in preaching to the *English* nation, these "early" British bishops, Bede informs us, persevered in *till* some time after A.D. 731, when

* The Primitive Church, pp. 326-329.

† *Ib.*, p. 291.

‡ *Ib.*, p. 329.

§ Bede, Book II., c. 2. See also the Primitive Church, p. 361.

|| See p. —.

he concluded his history:—"it being," says he, "*to this day,*" the custom of the Britons *not to pay any respect to the (ROMAN) faith and religion of the English, nor to correspond with them any more than with pagans*" !*

The conclusions, therefore, warranted by the facts above exhibited—Mr. C. himself being judge—are :

1. That while we admit the very early introduction of Christianity into ancient Britain, yet that, from the admitted loss to the Church of the *early records* of those times, and the consequent absence of a claim to authenticity of those of more recent date, the alleged *prelatical* character of the ministry of that Church is wholly unauthorized and fabulous.

2. That the ancient British Church and its ministry, having been driven, during the Saxon invasion, from North Brittany into France and Wales, as she ever had been, so she continued to be, *a body entirely separate and distinct from, and independent of,* the Anglo-Saxon or English Church, (which, Mr. Chapin informs us, was formed out of those who were "converted by missionaries from Rome,"† under Augustine,) till subjected to her power, a short time after A.D. 731, when "the Welsh as well as the English became entirely Romanists."‡

3. That, as there is no historical evidence that the Anglo-Saxon Church, founded by the Romish missionary Augustine, A.D. 596, under the auspices of Gregory I. and King Ethelbert of Kent, formed any "*portion of*" the ancient British Church, so it is as much at variance with reason as it is contrary to fact, to suppose that that Church could have "practically denied from the very outset, *the supremacy of the pope.*" That she *did not*, that she *could not* so have done, we shall once more refer the reader to Mr. C. himself, for the most ample proof.

First, then. Speaking of the period when Theonas and Thadioc were driven by the Saxons into France and Wales, (A.D. 587) he says, "that from that time there was *but one* British archdiocese, that of *Cærlon.*"||

Then, second. He allows that, *from that time*, till about A.D. 787, the "British Church" was held to be "*distinct from* the Saxon-English."[¶] Yes, indulgent reader, and that, as we have shown, after all his labored endeavors to produce the conviction, that they were *identical*. For in no other way can he, or any one else, furnish any the least pretext, *that the Anglo-English Church was ever, for one hour, from the time of Augustine, independent of the Church of Rome.*

Therefore, third. The *protests* made against the pope's supremacy during this interval of about two hundred years, proceeded,

* Bede, Book II., c. 20.

† The Primitive Church, p. 371.

‡ Johnson's Clergyman's Vade Mecum, Vol. I., p. 34, fourth edition. 1715.

§ The Primitive Church, p. 368.

|| Ib., p. 373.

not from the Anglo-English, but from the *old British* churches. All along, the Romish power had been culminating towards the highest altitude of pontifical supremacy and dominion. About midway of this period, (A.D. 709,) Mr. C. informs us that, "through the conjoined efforts of Egwin, Constantine, and BIRTHWALD, *sixty-five tracts of country were ceded to the pope forever*, for the purpose of establishing monasteries," and thus, "to introduce into the heart of England, an army of monks, who were ENTIRELY INDEPENDENT of the *civil and ecclesiastical* authority of the realm."*

Aye, reader, only to think. And all this, in that very England, where "*the Church*" has "EVER BEEN *legally and canonically* INDEPENDENT of, the pope.†

No. Though, as *we* have said, from the period of the subjugation of the old British bishops early in the ninth century to the dominion of the Roman Anglo-English Church, there were from time to time indications of a jealousy of the rising power of the pope, and of a restless endurance of his unhallowed sway; yet, this jealousy, this restlessness, it is to be particularly borne in mind, were the fruits of a *foreign* growth. What of merit the Anglo-English Church claims in these premises, it is the height of disingenuousness in her to seize as hers by *inherent* right. So far from it,—we again quote Mr. C.,—as, "subsequent to A.D. 787, we hear *less* of the British Church as distinct from the Saxon-English;"‡ So, on the other hand, we discover, *for the first time*, no indications of a consciousness within the bosom of the English hierarchy, of a *loss* to Christendom of its alleged primitive independence. No, no. The Anglo-English Church should not plume herself upon the merits of an uninterrupted independence of the Romish See. This, as what she so much boasts of, is a *borrowed* glory. We repeat. As a church, *it never was hers*. And, so far as it exhibited itself within the pale of the Anglo-English branch of the Holy Catholic Mother by these old British captives, or by others, who, having imbibed their spirit, groaned under the yoke of the oppressor, yet, how unavailing. Yes, *at this time*, THE TRIUMPH OF ROME WAS COMPLETE. And, who that has any regard for his reputation as an accurate and honest ecclesiastical historian, will venture to deny that, down to the time of Henry VIII., that triumph, (if we except those antagonistic quakings in England created by the *continental* reformers,) had not maintained itself *undisturbed* and *universal*.

* The Primitive Church, p. 372.

† Ib., p. 359.

‡ Ib., p. 373.

CHAPTER VII.

THE TRUE CHARACTER OF THE ENGLISH CHURCH, VIEWED IN THE ASPECT OF HER ORIGIN, AND OF HER ACTS AS "THE PROTESTANT CHURCH OF ENGLAND AS BY LAW ESTABLISHED." HER PROSPECTS, ETC.

SECTION I.

Proof, that the Anglo-English Church, between Augustine and Henry VIII., was not independent of Rome.—The old British bishops, the only protesters against the usurpations of Augustine.—Loegria.—The Cymri.—Conversion of the former by Augustine.—Formed the basis of the Anglo-English Hierarchy.—A solemn protest against Mr. C.'s alleged INDEPENDENCE of the Anglican Church and Succession, of that of the Romish See.

WITH the facts, therefore, as set forth in the preceding chapter, in view, we affirm, and shall maintain, the following propositions, to wit:

I.—That the Anglo-Saxon or English Church, as the natural born offspring of the Roman See under Augustine the missionary of Gregory I., and who is acknowledgedly "the first Saxon bishop," and "the first archbishop of Canterbury," through whose archiepiscopate, with that of York, "the English succession" is declared to be derived, *at no period, up to the time of the Anglican Reformation under Henry VIII., was independent of that See.*

II. That the Anglican Reformation, commenced by that monarch and perfected by his successors, Edward and Elizabeth, *was an act of rapacity and schism against that See.* And,

III.—That consistency and duty leave to the Anglican Church and her American daughter but one of two alternatives,—either, a *submissive return to the Romish See; or, a full, total, and absolute abjuration of, the principle upon which it is founded, namely: A SEMI-NALLY DERIVED SACERDOTAL PRELACY,*—and a return to the Presbyterian platform of ministerial parity adopted by the first English reformers.

We shall now take up these several propositions *seriatim*, and show,

I.—That, unless, upon Augustine's appearance among the Anglo-English in Kent and Essex, it can be proved that there were bishops there *other* than the archbishop of Cambria or Wales and the seven bishops whom that Romish missionary on the banks of the Severn labored in vain to subdue to the obedience of Rome; and also that they, equally with the exiled bishops, *RESISTED* the overtures of Gregory's vassal to surrender that ecclesiastical independence which the Rev. Mr. Chapin and others claim that they derived from the old British Church; it will follow, *that any such claim to independence of the See of Rome on the part of the Anglo-English Church, rests on mere assumption.* When, then, we reflect, that upon this single point, *depends the entire fate*—as involving the question of its truth or falsehood—of the principle, and with it the gigantic ecclesiastical superstructure erected thereon, of the Anglican and American system of prelacy, we must venture upon a little further tax of the reader's indulgence in relation to it.

A glance at the condition of the Anglo-English nation at the period of which we now speak, will not be out of place. We remark then, that, upon the invasion of the Island, whether by the Scots, Picts, Jutes, Angles, or Saxons, the total expulsion of the British tribes by no means followed as a necessary result of their political subjugation. Still, as we have seen, they were often scattered. And, of those who continued in possession of their native soil, they nevertheless remained unmingled with the stranger. It hence came to pass, that very many of the territories ruled by the Anglo-Saxons had thus a double aspect: Anglo-Saxon, if you viewed them as a *State*; British, if you viewed the *population* by which they were filled. It is here also to be particularly borne in mind, that the Bretwaldas are to be considered as the successors of the Roman emperors, or tyrants. Yea, more. That when and so soon as the royal authority became developed among any of the barbarians who settled on Roman ground, all their kings took upon themselves, as far as they could, to govern according to *the spirit of the Roman policy*, and agreeably to the maxims prevailing at the decline of the empire, and declared in the imperial law. It hence followed, that the whole body of the people were subjected to the supremacy of a *semi-Romish* Anglo-Saxon scepter. They bent before the Anglo-Saxon throne, and rendered tribute to the Anglo-Saxon kings.

Thus did the dominion of the *old Britons* pass away: thus were the British people either banished from their own country, or reduced into vassalage. And the Island, from the Pictish Sea (the Frith of Forth) to the shore of the channel, became the inheritance of the *Anglo-Saxons*, who caused their own language, and their own customs and laws, to become paramount in Britain, which dominancy they held, down to the time of the Norman conquest, A.D. 1066.

Retracing our steps back however to about the time of Augustine, we find that, while the South Britons of Loegria yielded almost without resistance to their invaders, the *old Cymri*, who were the noblest of the Britons, who held the Saxons in utter detestation, and who refused to conform either to their customs or their laws, maintained themselves in Cambria, or Wales, against every attempt to subdue them.

Thither, then, it was, as we have stated, that those old British bishops, Theonas and Thadioc, together with their persecuted flocks, *prior to the mission of Augustine*, fled from the hand of their Saxon oppressors.

On the other hand, Augustine's labors among the Anglo-English, besides being crowned at an early period with the conversion of Ethelbert, (a monarch of great power and ability, and who had compelled the other sovereigns of the island, whether Britons or Anglo-Saxons, to acknowledge as their superior,) shared also the advantages of his zealous co-operation. Nor did the Gregorian missionary find the Loegria Britons, as above, any the less pliant to his *Romanizing* influences, than in the case of their submission to their Saxon invaders.

It turns out, then, that those portions of the Britons who became thus SAXONIZED by their semi-*politico*-Romish invaders, became *at the same time* ROMANIZED by their *popish* missionary and his forty monks!

Now, let Mr. C., or any other advocate of Prelacy, find, if he can, *one* single anti-Romish bishop in Kent, or Essex, who, after the example of the old British bishops in Cambria or Wales, denounced the popish missionary as a usurper of their original rights as *independent of the papal see*. No. So far from it, we affirm that the whole Anglo-English population became Romanized. It avails nothing to remind us of the fact, that Augustine, on his arrival in Kent, found a bishop (Luidhard) in the family of Ethelbert, as the guardian of the faith of his Christian wife Berta. Let it here but be borne in mind, that Augustine *now* filled the place of "first Saxon bishop," and "the first archbishop of Canterbury," through which the English Succession is declared to flow. Why, the *very first* Anglo-English bishoprics of those times, according to Mr. Chapin's own chronology, etc., were *ALL Romish*. The first seven archbishops of Canterbury were consecrated either by Augustine himself or by Romish Legates. The first archbishopric under the Romish See was that of *London*, which had been vacated by the flight of Theonas and Thadioc A.D. 587 into *Wales*. Mellitus, appointed to that bishopric by Ethelbert,* was consecrated by Augustine, A.D. 604, and was translated to Canterbury A.D. 619. During the lifetime of Augustine, the Anglo-Saxons to the north of the Humber remained *pagan*, till under Edwin the successor of Ethelbert and his son-in-law, who permitted Paulinus, who

* Palgrave's History of the Anglo-Saxons, p. 62.

had been sent thither by Justus the 4th Archbishop of Canterbury, to enter his dominions, about A.D. 625.* But here again, *all was Roman*. Justus, the consecrator of Paulinus, had himself been consecrated by Augustine:

We again therefore enter our most solemn protest against Mr. C.'s alleged *independence* of the English Church and the English succession, to that of the Romish See. His quotations from Bede, in proof that there were seven bishops present at the conference with Augustine, and from a very ancient author who computes the number at twenty-five, with three archbishops,† taken in the connection in which they stand, compel us, though reluctantly, to view the act as a total sacrifice of the honesty of the historian to an obstinate zeal in the support of a known indefensible cause. We have shown conclusively,‡ that there was *no ecclesiastical connection* between these "seven" old British bishops and those of the Anglo-English Church, till, early in the *ninth* century, they were subdued to the supremacy of the Romish See, and became thenceforward incorporated with it as part and parcel of the "one Holy Catholic and Apostolic Mother Church." The reader will pardon the expression, but it is all gammon to refer us to the occasional protests and acts of resistance of the English bishops, kings, and parliaments, against the enormous exactions of papal avarice upon the realm. That these very protests, etc., were but the evidence of the most ignominious vassalage of these very bishops, kings, and parliaments to the popedom, from the time of Augustine to Henry VIII., may be seen from the following (as one out of many similar incidents), which occurred about the middle of the thirteenth century. Robert, Bishop of Lincoln, having ascertained that Pope Innocent IV. had actually abstracted from the kingdom more than 70,000 marks,—which sum amounted to more than two-thirds of the king's own revenue,—ventured to address a letter of remonstrance to his holiness, on the ground not only of its injustice, but of its demoralizing tendency on the pastoral office and charge. And Mr. C. refers us to several statutes of Edward III., A.D. 1351, 3, 4, and 6, "making it criminal to carry the contributions called "Peter-pence," etc., "out of the kingdom,"§ which incidents Mr. C. adduces as proof of the *independence* of the English Church to the See of Rome!

But, of the legitimacy of this inference we will leave the reader to judge, when he shall have been informed of Robert's style of address to his holiness in the above letter of remonstrance, and of the pope's reply: "Your wisdom," says he, "will know that *I obey* the mandates of the apostolical See with filial affection and devoted reverence, and with *zeal* for your paternal authority, etc., which neither are nor can be any other than the doctrine of the

* Palgrave's History of the Anglo-Saxons, p. 63.

† The Primitive Church, p. 362. ‡ See Chap. VI., Sects. IV., V., VI.

§ The Primitive Church, pp. 377, 378, compared with pp. 371-381.

apostles, and of our Lord Jesus Christ. *The pope, in the hierarchy of the Church, is the vicar of Christ,*" etc.

On the other hand, when Robert's letter reached the pope, "unable to restrain his wrath and indignation, he, with a terrible countenance and haughty mien, exclaimed, 'Who is this old, crazed, blind fool, who dares, with such temerity, to judge our actions? By Peter and Paul, were it not for our inbred generosity, I would hurl such confusion upon him, that his folly and punishment should astonish the world. What! Is not the King of England our vassal? Yea, more, even *our bond slave*? And cannot we, by a sovereign nod, imprison him, and bind him in his iniquity?'"*

Here, then, is English Church independence, with a vengeance!

In conclusion, therefore, on this subject, we refer the reader to pages 221-223 of this Treatise for a summary of our evidence of the universality of the papal power, spiritual and temporal, civil and ecclesiastical, *in England*, as elsewhere, down to the time of Henry VIII.

SECTION II.

Proof of the schismatical character of the English Reformation under Henry VIII., Edward VI., and Elizabeth.—Difference between the cardinal principles of the English and of the Continental Reformations, as to their practical results, etc.—The Continent the seat of the Protestant Reformation.—Claude, Bishop of Turin, A. D. 831-840.—The Waldenses.—(See also Appendix.)—Persecution of.—Popes.—Alexander III., Lucius II., Clement III., Celestine III., Innocent III., Honorius III., Gregory IX., Innocent IV., Alexander IV., A. D. 1159-1199.—Count Raymond of Toulouse, A. D. 1208.—About 70,000 massacred.—Reformation still spreads.—Present Waldenses in the valleys of Piedmont—John Milicz, A. D. 1360-1367.—Huss, A. D. 1400.—Waldenses in England.—Jerome of Prague, do., A. D. 1402.—Wickliffe, the English Reformer.—Romanism again dominant till A. D. 1521.—Henry VIII. assumes the supremacy.

It hence follows,

II. That the Anglican Reformation, commenced by Henry VIII., and perfected by his successors, Edward VI. and Elizabeth, *was an act of schism against that See. And, being created solely by acts of parliament, is a human institution.*

It here becomes fundamental to a proper understanding of this matter, that we bring to light those *cardinal principles*, which formed the basis of the Anglican Reformation, taken as a whole, as contradistinguished from those on which were based the Conti-

* Archdeacon Mason's account of this transaction, as taken from that of Matt. Paris. Mason, Lib. 4, cap. 14, gives a similar account of the reigns of *thirteen* of these English kings, who thus fell victims to the rapacity of the popes.

mental Reformation. These, we shall now proceed to show, were essentially different, both in their character and in their results.

Now, agreeably to the current nomenclature of the parties respectively concerned in these two great religious revolutions,—both claiming to be PROTESTANT,—the principles whence they originated and on which they were professedly conducted were, a protesting against, and a casting off, of the abominations of that “INFINITE SUPERSTITION, THE PAPACY,” which, from the seed previously sown, from early in the fourth to the opening of the sixteenth century, had proudly trampled on thrones and scepters, causing “the kings of the earth to drink” to the very dregs “of the cup of the wine of her fornications,”¹ and, “making war with the saints,”² had so worn them out,² as scarcely to leave for them a name and a place in the earth.

But, clearly, these protesting principles, to be consistent, must necessarily regard the system protested against as a whole. But, inasmuch as the *popedom* was to that system what a foundation is to the superstructure, a system, as we have shown, built on *tradition* as at least equal with, if not superior to, Holy Scripture, the true Protestant Reformation principle struck at this as the *source* of all its concomitant abominations. The doctrines, ecclesiastical orders, and ordinances and rites of New Testament Christianity, by the arch devices of the popedom, had been all moulded into such forms as its developments rendered indispensable to the support of its high claims of primacy, infallibility, and ecclesiastical and political supremacy.

If, then, the evidence of lust for “the pre-eminence” exhibited in the conduct of John of Constantinople, the rival of Gregory I., in assuming the title of “universal bishop,” led the latter to condemn such an assumption as a mark of the predicted “Man of sin” of Paul, and the “Antichrist” of John; what marvel, that there were, during the entire period of the subsequent reign of papal darkness and corruption, a “seed” preserved, (like the imperishable germ of our mortal resurrection,³) to form the nucleus of the Church’s resurrection from the grave of popery?

And, thus it was. The Pauline prophecy of that *apostasy* from “the faith” first “delivered to the saints”⁴ by Christ and his apostles, as the precursor of the advent of the Antichrist that was to come, attracted to it, both on the continent and in England, the evangelic eye of faith, as to “a light which shineth in a dark place.”*

Nor are we here to overlook the fact, that this “light” *first broke in upon the darkness of popery, ON THE CONTINENT*. Not that we mean to affirm that there were none in England, who, between

(1) Rev. 17 : 2. (2) Dan. 7 : 21, 25.

(3) See 1 Cor. 15 : 38. (4) Jude 3.

* See Appendix A, for proofs drawn from the known characteristics of popery in eight particulars, that it constitutes the antichristian power referred to in the above prophecies.

A.D. 1000 and 1500, did not offer stern opposition to the usurpations, rapacity, and corruptions of the popedom. Such contests were both frequent and violent. They were also common alike to France, Sicily and other kingdoms. But it was on the continent where *first* commenced the mighty conflict between the Protestant Evangelic reformation principle, and the papal Antichrist. In this warfare, Claude, bishop of Turin, stands foremost. Between A.D. 831-840, he presented a bold front in his opposition to anti-christian Rome, for which Barronius has adorned him with the envious title of "impious, an opposer of all goodness," etc. He is held, and justly too, as having first rallied and concentrated that heroic and suffering "army" of anti-Romish Protestants, known by the name of the WALDENSES.*

The head and front of their offending was, "that they accused the popes of avarice, tyranny, and ambition; the cardinals and clergy of vice, corruption and dissolute manners; and the Romish Church of various errors, in holding traditions, not apostolical, but antichristian."

The bitterest persecutions followed. Between A.D. 1159 and 1199, the popes, Alexander III., Lucius II., Clement III., and Celestine III., large numbers of them were subjected to excommunication and other indignities. These sufferings, however, were tender mercies, compared with those inflicted on them under the pontificate of Innocent III., whose vigilant jealousy was roused by the unchecked and surprising progress of the scriptural doctrines of these Protestant reformers. The fundamental principle on which they conducted their reformation, as intimated above, was, that *the Bible is its own interpreter, and the only infallible source of Christian knowledge*, and that *the popedom was the antichrist* predicted by Paul and John. The language of Innocent III. and his successors, Honorius III., Gregory IX., Innocent IV., and Alexander IV., was, that "unless this error was repressed by the swords of the faithful, in a short time it would corrupt all Europe." If we let these "*Waldenses*" alone, "all men will believe on them, and they will come and take away" all the power, spiritual and temporal, of our long-labored-for and dearly-bought triple crown!

The Waldenses were at this time in the enjoyment of quietude in the territories, and under the protection of Raymond, Count of Toulouse. Troublous times, however, are at hand. Innocent III., failing in his efforts to seduce them from the simplicity of the truth by the sophistry of his twelve Cisterian abbots, who, with Didacus, bishop of Osma, and his companion Dominic, the first inquisitor, are sent to debate with them the points in dispute, now resolves (A.D. 1208) to unsheath the sword against them. The following year, sixty or seventy thousand of them were massacred; and finally, through the treachery of the vacillating Count Raymond—

(1) Rev. 19 : 19 ; 7 : 14.

* See Appendix. D, The Waldenses.

after having headed an army in their defense of a hundred thousand men—who had been coerced into an oath of obedience to the pontiff, those of them who escaped death, perpetual imprisonment, banishment, etc., were dispersed abroad like sheep having no shepherd. But, like the apostles when driven from Jerusalem, so these Waldensean Protestants. Fearless alike of fire and sword, they disseminated their reformation doctrines in all countries whither they were scattered. France, the Netherlands, Germany, Italy, Flanders, Picardy, Dalmatia, Bulgaria, Austria, Illyricum and *England*, furnished them with temporary and precarious retreats; but, as a standing monument of the truth and faithfulness of God, from this period down to the present day, the utmost fury of their Romish persecutors has failed wholly to exterminate them. Some twenty thousand of them are still to be found in their old "mountain home," in the valleys of Piedmont! A letter, from the "Table," or "commission of the Synod,"* of these martyr people, bearing date September 12, 1849, written at La-Tour, their principal city, and addressed to the Rev. Dr. Baird, soliciting aid from their American brethren, to enable them to erect a church edifice, school-house, etc., at Turin, is evidence of this.

To return, however, to the thread of our narrative. From the Waldenses, in process of time, emanated the *Bohemians*, commenced under the preaching of John Milicz of Prague, between A.D. 1360–1367, and carried on under the auspices of Huss, confessor to the Queen of Bohemia, A.D. 1400, whence the Hussites. In A.D. 1415, Huss, for refusing to recant his alleged errors as required by the Council of Constance, is condemned as a heretic, degraded, delivered to the secular arm, and BURNT!

But, as we stated above, the Waldenses, at their dispersion between A.D. 1208 and 1254, found, in part, a temporary retreat in *England*. We are not surprised, therefore, to find, as the result of the presence of such "lights" amid the darkness of popery, there should have arisen in that horizon a kindred spirit, contemporary with a Milicz and a Huss. While, therefore, the reformation was advancing on the continent, Wickliffe commenced his exposure of the abounding corruptions of the papacy in England. Meanwhile, Jerome of Prague, who had previously labored for the conversion of the remaining pagans of Lithuania, visits England, but returns to Prague A.D. 1402, and commences dispensing the same doctrines taught by the English reformer. He is finally burnt, A.D. 1416. Wickliffe, besides denouncing the avarice of ecclesiastics in a treatise entitled "The Last Age of the Church,"

* This "Synod" meets triennially. But they appoint a commission, or committee *ad interim*, with discretionary powers, composed of the moderator, assistant moderator, secretary, and two elders, (laymen.) The "Table" (so called from meeting around a table) figures greatly in the history of these wonderful people. There is something very Presbyterian-like in all this! See American and Foreign Christian Union, Vol. I., February, No. 2, *et. seq.*

(A.D. 1356,) declares his opinion that the pope is ANTICHRIST, (A.D. 1374,) establishes a society of pious men to act as itinerant preachers in England, (A.D. 1379,) who are subsequently known by the name of Lollards. The next year he commences his English translation of the Bible. He was, however, finally compelled to quit Oxford, and though, upon his retirement to his old rectory at Lutterworth, he continued to write against the abuses and corruptions of Rome until his death in A.D. 1384, and his doctrines continued to spread both in Bohemia, and for a time in England, yet the fire of persecution against his followers raged with the greatest fury; his writings were burnt, and by an order from Pope Martin V., his bones were dug up and burnt, while his followers were held as the constant laughing-stock of the adherents of the Court of Rome, all which "signs" indicated, that these reformatory movements were but the *precursors* of a greater work which was to follow. "The set time to favor Zion" had not yet fully come. In *England*, the supremacy of the popedom and the reign of papal superstition was completely dominant, till about the twentieth year of the reign of Henry VIII., (1521.) On the *continent*, however, the year 1517 is signalized by the commencement of a new era.

SECTION III.

THE LUTHERAN REFORMATION, A.D. 1517.

Founded on the two great Protestant principles named above.—Spreads with great rapidity.—Results.—His coadjutors, Melancthon, Zwingli, Bullinger, Carlstadt, Ecolampadius, Erasmus, Bucer, P. Martyr, and the renowned Calvin.

This year, Luther, having been educated in the University of Erfort, A.D. 1505, enters the monastery there, and, by the study of the Bible and the writings of Augustine, on his return from a visit to Rome, A.D. 1510, disgusted and shocked with the abominations of Romanism as there witnessed, he commences his career as a Reformer, by denouncing the sale of indulgences, by preaching the doctrine of justification by grace through faith, and by denying the divine right of the pope's supremacy, etc. Having filled the chair of professor of philosophy in the University of Wittemburg, to which he was elected A.D. 1508, and created doctor of divinity, A.D. 1512, the ears of the Vatican were made to tingle with his denunciations of her corruptions. The work of reformation spread with great rapidity. The *principle* on which it was conducted may be gathered from the facts following, viz.:—

Zurich, having received the gospel at a council held A.D. 1519, "commanded all preachers to *teach the pure word according to Holy Scripture, and to refrain from human additions.*" And,

In his Treatise "On the Babylonish Captivity of the Church,"

Luther denounces the papacy as the kingdom of antichristian Babylon, and the Pope as THE ANTICHRIST.

Being cited to appear before the Diet of Worms, Luther refuses to recant, until convinced of his errors by Scripture. And, escaping an attempt to seize his person, by repairing to Wartburg under the protection of Frederick, he begins his translation of the Bible into German, and matures his opinions concerning the nature and constitution of the Church, which are decidedly *anti-prelatical*. And, though the Duke of Savoy raises the hand of persecution against his followers, the work of reformation becomes wide-spread, extending its hallowed leaven into Denmark, France, Transylvania, Switzerland, Sweden, the Netherlands, Prussia, Scotland, Hungary, Poland, Wurtemberg, Pomerania, Mecklenburg, Augsburg, Brandenburg, Magdeburg, Halle, Ratisbon, Hilderhim, the Palatinate of Bavaria, Vienna, Naples, Geneva, and even into Italy, where the writings of the reformers are translated and circulated, and received by many. Nor should we omit to notice, in this connection, one particular characteristic of this reformer. We allude to his unbending opposition to the force of arms, in its support.

Finally, the *results* of this reformation, antecedent to the death of Luther, may be gathered, 1st, from the *solemn protest* made by the evangelical princes against the edict of the Diet of Worms, A.D. 1529, whence the name PROTESTANT; 2d, the publication of the *Augsburg Confession*, A.D. 1530; 3d, the *Protestant League of Smalcald*, A.D. 1537; 4th, the publication of the *Helvetic Confession*, A.D. 1531; 5th, the *Articles of Smalcald* drawn up by Luther, A.D. 1537; and 6th, the solemn recognition and adoption of the *reformation doctrine at Leipsic*, A.D. 1539.

Between A.D. 1517 and the death of Luther, A.D. 1546, the short period of twenty-nine years, this reformation had spread over nearly the whole of Continental Europe, and was firmly established in many of the principal states and provinces, particularly in Switzerland, Denmark, Prussia, Sweden, Hungary and Transylvania, Basle, Brunswick, Geneva, etc., etc.

Then too, besides princes and others, Luther found many able coadjutors in his great work in the persons of Melancthon, Zwingli, Bullinger, Carlstadt, Ocolampadius, Erasmus, Martin Bucer, Peter Martyr, and the renowned Calvin. These, one and all, were distinguished alike for their profound learning and eminent piety; and, if we except Erasmus, for a bold, unflinching, indomitable, and untiring zeal in the prosecution of their great work. Erasmus, however, though a promoter of classical, biblical, and patristical learning, yet as a reformer, he aimed at the adoption of a *via media* course between the Romanists and the friends of Luther. Hence, while to the Elector of Saxony (Frederick) he would applaud Luther's intentions as good, but lament his want of moderation,—an evidence of his over-cautiousness and timidity—that

great reformer said of him, that he could point out error, but would not teach the truth. It hence came to pass, that he was obnoxious to both parties. The Romanists accused him of a secret opposition to the papacy, while the reformers looked upon his neutrality as synonymous with cowardice.

CALVIN, a native of Noyon in Picardy, begins in A.D. 1532, to distinguish himself as a reformer in Paris. The year 1535 witnessed the publication of the first edition of his "*Institutio Religionis Christiane*," which work, however, was not completed till 1559. Having left Geneva, (at which place he settled in 1536), he is again recalled in 1541, where he establishes a presbytery, and a system of strict ecclesiastical discipline, and whence the influence of his name and writings spreads both far and near. To him, more than to any other reformer, are the continental churches indebted for their safe keeping (during the sacramentarian controversy) from the influence of the Lutheran dogma of consubstantiation or impanation,*—a theory of the Eucharist so nearly approaching to the Romish dogma of transubstantiation as scarcely to be distinguished from it;† and also for their preservation (particularly the churches of Switzerland) in the distinguishing doctrines of grace.

* Calvin published a Treatise on the Lord's Supper, A.D. 1539, in which he maintains that it is simply and essentially a *commemoration* of our Savior's sacrifice.

† The theory of *Consubstantiation* maintains the real corporeal presence of Christ *in, with, and under*, the elements of the Lord's Supper (as fire is in heated iron). That of *Transubstantiation*, that the *elements* themselves are *changed into* the real body, blood, soul and divinity of Christ, etc.

SECTION IV.

THE ANGLO-ENGLISH REFORMATION.

Proof that it was commenced and conducted on principles cardinally different from that on the Continent.—Essentially Romish and Antichristian.—Never repudiated by that Church.—HENRY VIII. a Laic, yet constituted SUPREME HEAD, Spiritual and Temporal, of that Church, by Convocation and by Parliament.—Result.—Two Supreme Heads and two Catholic Churches.—Both claiming to be founded in “THE RIGHT OF PRESCRIPTION.”—Romanists have the vantage ground.—English Church guilty of Rapacity and Schism.—Examination of this claim, “the Right of Prescription,” by the English Church, as involving the doctrine of “THE DIVINE RIGHT OF KINGS.—1st, By the Scriptures of the Old Testament; 2d, do. New Testament.—The Laico-Royal Head of the Anglican Church, the FOUNTAIN of the ENGLISH and AMERICAN SUCCESSIONS.—Proof that the assumption of the SUPREMACY by Henry VIII., and the reconstruction of the English Church under him and his successors, are in their character antichristian.—Proof of the rapacity of Henry in seizing upon, and his successors in retaining, the Monastic Possessions.—Use of, to bribe the aristocracy to support the “Church and State” alliance.—This irreconcilable with the Church’s declared “prescriptive rights.”—Two alternatives.—Proof that the ANGLICAN CHURCH is AN ENTIRELY NEW CHURCH.—Created by acts of Parliament.—Its title.—“The Protestant Church of England, as by LAW established,” not by Christ and his Apostles.—King’s coronation oath.—Preface to Ordination, etc., in the Anglican and American Liturgies.—Conclusion.

Turn we now to the Anglo-English Reformation. We have said (see pages 379, 380) that the *cardinal principles* which formed the basis of the ANGLICAN Reformation, taken as a whole, were *essentially different*, both in their character and results, from those on which hinged the Reformation on the Continent. These latter, we have shown, consisted, first, of a solemn protest against the Romish theory of tradition, as the basis on which rested the entire superstructure of that infinite superstition; and, second, against the popedom as the Antichrist, and the system of papacy as antichristian. But, to support the claim (which it is pretended) that these principles constituted the basis of the *Anglican* Reformation, it will be indispensable to identify them, as in the former instance, *with the very first movements*, not only, but as constituting the grand motive-power,—*the cause* which originated it.

Now, if it can be shown, on evidence good and true, that the Anglican Reformation, from the very outset, hinged on principles obviously antichristian, and that these principles have never to this day been repudiated by the English Church; in other words, that the Anglican Reformation still rests upon its *original* basis, it will follow that it has no claim to the appellation of PROTESTANT, in the sense in which it is applicable to the Reformation on the Continent.

To test this point. As we have seen, the darkness, superstition, and tyranny of the papacy in England had totally eclipsed and supplanted the reformatory efforts of the evangelical Wickliffe, long before the accession to the throne of Henry VIII.* And we find that monarch, as an evidence of his zeal in support of the papacy, in the year 1521, publishing a defense of the seven sacraments against Luther, for which he received from Pope Leo X. the antichristian title of "DEFENDER OF THE FAITH."

But he finally throws off the papal yoke (A.D. 1530).† For what purpose? As we have shown, pages 229-231, that he might assume, as a temporal prince, all the powers and prerogatives, spiritual and temporal, which inhered in the *popeedom*! This assumption was confirmed, first, by the clerical convocation of Canterbury, and then by act of parliament, declaring that "archbishops, bishops, archdeacons, and other ecclesiastical persons, have no manner of jurisdiction ecclesiastical but by, under, and from his royal majesty; and that his majesty is the only supreme head of the Church of England and Ireland," etc., "to whom all authority and power is wholly given to hear and determine all manner of *heresies, errors, vices and sins whatever*, and to all such persons as his majesty shall appoint thereunto."‡ On what grounds? On the ground of arguments alleged to be adduced against the papal supremacy in England, as drawn from Scripture and tradition, and in support of the spiritual and temporal supremacy of the king as alleged to be founded in Scripture, etc. In other words, the English Church, in severing her allegiance from the Romish Church, claimed to do so upon the ground of "a right of PRESCRIPTION; that is to say, a right which existed before all written laws"—*jure divino*, by divine right.

This "right of prescription," however, had long formed the very foundation on which was erected the superstructure of the papacy. Yes. *Romanists* claim that, "from the beginning," their church was established by Christ and his apostles on the rock Peter, as one flock and fold under one shepherd, to whom, in the line of the popes as the successors of Peter, all Christians owe unconditional spiritual obedience; and being unconnected with and independent of the state, they claim to hold all tithes and oblations, by whomsoever given, as belonging to God, and as coming from God, and therefore that they belong to the Church, as a man claims the right of possession to his life and limbs, and hence, that they are independent of all temporal or secular power. In other words, independent of all written laws.§

Here, then, clearly, are two separate and distinct churches, both

* See pp. 378, 379.

† Burnet's History of the Reformation, Vol. I., pp. 126, 223, 340.

‡ Ib., pp. 182, 183, 256, Henry VIII., statute 37, chap. 17. See also pp. 231, et seq. of this Treatise.

§ See Cobbett's Legacy to Parsons, in Six Letters, dedicated to Bloomfield, present Bishop of London, pp. 9, 10. New York, Sadlier. 1847.

claiming an absolute independent existence of each other, by a prescript or *divine right*. We repudiate the claims of both as equally fallacious. The only point of interest, therefore, regarding these two sects is, the question of *the equity* of their respective claims.

On this subject, therefore, we remark in the first place, that the papists have the decided vantage ground in one aspect. *Romanism* was dominant in England, till about the twentieth year of Henry VIII., A.D. 1530. It is hence incumbent on the English Church to "show cause," in justification of the two following acts of her monarch against that Church: The first, his setting up himself as the supreme head of the Church in things spiritual and temporal, in direct opposition to the alleged supremacy of the popedom of Rome; and the second, his *suppressing the monasteries*, and confiscating, and then seizing upon, their vast estates, which, with the parish tithes, amounted to more than one-third of the whole of the real property in the kingdom.*

Now, clearly, these two acts, unless supported by the plainest warranty of Holy Scripture, inevitably involve the charges against the English Church, both of rapacity and of schism. Let us look then at the first plea offered in justification. This is founded,

I. In the alleged *divine right of kings*, alias, a prescriptive right or "power over spiritual persons and in spiritual causes," as well as those civil and political. It turns out, hence, that the alleged *independence* of the Anglo-English Church of the See of Rome rests, not on their forming "a portion" of the old British Churches, and deriving their succession from them; (which, by the way, is the very point that Mr. Chapin has devoted so large a portion of his book to prove); but, on the original divinely-appointed supremacy, spiritual and temporal, over Church and State, of the British monarch; which hypothesis, if founded in truth, would at once prove the papal supremacy in England to have been a usurpation, the casting off of which, upon a recovery of sufficient strength, would be justifiable, not only, but a duty. The utter fallacy of this hypothesis, however, is apparent, from the obvious sophistry of the arguments employed to uphold it. Take, for example, those which are alleged to be derived,

1. *From the Scriptures of the Old and New Testaments*. Samuel acknowledged Saul's authority. So also Abimelech the high priest. David made laws about sacred things, and commanded Solomon to do the same. And Jesus Christ, though he declared that his kingdom was not of this world, yet nevertheless paid taxes to the pagan emperor Cæsar.†

Therefore, the king of England is, by divine right, the "supreme head" of church and state, etc. † and,

* Cobbett's Letters, etc., p. 14.

† Burnet's History of the Reformation, Vol. I., pp. 229, 230. † Ib. p. 229.

Ergo, the pagan emperor, Caesar, was the same.

On this subject of the alleged divine right of English kings as derived from Scripture, we beg to remark simply and briefly, that the exchange in the government of the Jewish Commonwealth of a theocracy for a monarchy, was founded, not in divine appointment, but by divine permission. Samuel's reproof of Israel for their selection of Saul as their king to the rejection of the covenant God of their fathers, and the miraculous display of the Divine displeasure which accompanied it, together with their confession of their sin for having done so, is evidence of this.¹ Besides, of this very Saul, God declares, "I gave thee a king in mine anger, and took him away in my wrath."² And further. Whatever may be said of the Davidic monarchy as predicted by Moses,³ and renewed to that monarch by the oath of the Most High, "that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne;"⁴ yet the very circumstance of a want of conformity of the principal characteristics of that monarchy to those predicted by Moses, evidences that its perpetuity rested rather on the prior covenant stipulations, equally certified by oath to David's fathers, Abraham, Isaac, and Jacob: "Kings shall come out of thee; and "in thee and in thy seed shall all the families of the earth be blessed."⁵ Indeed, what is decisive of this point is the following declaration of Paul, reaching, as it does, from the time of Saul, the first *earth-born* king of Israel, down to his own times. "God, in times past," says he, *suffered* (permitted) all nations (the Jews among the rest) to walk in their own ways."⁶

Nor, on the other hand, can it be consistently urged that the union of Jew and Gentile under the Christian dispensation, will justify a transfer to any monarchical system since the days of the apostles, of the claim that it is founded in divine right. As it respects the Gentile monarchies having been chosen as the rivals to the ancient theocracy, they became, in the hands of God, the instruments for the chastisement of his rebellious people,⁷ to all future generations. These, as depicted in the symbolico-prophetic colossal image, and the four ferocious beasts* of the prophet Daniel,⁸ they had found so to be during the entire interval between the Babylonish captivity and the overthrow of their national polity under Titus, A.D. 70. But the same symbols, particularly the last, were designed by the Holy Spirit to portray that portion of the prophetic earth, on the platform of which was to transpire the mighty conflict between the true religion and the false.

Now, take into this connection the fact, that, especially from A.D. 70, when the royal scepter of Judah was torn from its socket by the talons of the Roman eagle, that nation has been "without

(1) Compare 1 Sam. 12 : 12, with v. 19. (2) Hosea 13 : 11. (3) Deut. 17 : 15. (4) Acts 2 : 30
(5) Gen. 12 : 3 (6) Acts 14 : 16. (7) Lev. 26 : 28. (8) Dan. 7 : 1-7.

* Denoting successively the rise of the four great Gentile monarchies, the *BABYLONIAN*, the *MEDO-PERSIAN*, the *GRECIAN*, and the *ROMAN*.

a king, and without a prince," etc.,¹ and we ask, where is the evidence to uphold the claims of the British monarchy as founded in Divine right? So far as that claim rests upon the precedent of the *Davidic* monarchy, the English throne should have ever been filled by a Jew or a Jewess, as the case might be. But the Anglo-Saxon origin of the British nation is proof decisive that it is a Gentile nation. The present incumbent of that throne, and the long line of her royal predecessors, in the sense of Moses are "strangers," and hence, not eligible to fill a vacancy in a once divinely-appointed line (admitting that those of Saul and David were such) of kingly sovereigns. There is, therefore, we affirm, no more signal mark of politico-antichristianism, than for a nation bearing the Christian name under a monarchical or any other form of government, to claim that its throne is filled in the line of succession by *Divine right*. And,

2. If we add to the above considerations the fact, that it forms no part of the genius of Christianity to originate, transfer or change any of the existing forms of earth-born governments, but that it requires the most unqualified submission, respect, and obedience to, and "the offering of supplications, prayers, intercessions, and giving of thanks for *all men*; for kings, and for all that are in authority," as being one and all equally "ordained of God;" it follows, that, as well the absolutism of the chief of the Pottawatomies, the despotism of the autocrats of Russia and of China, and the democracy of the United States, as that of the monarchy of Great Britain, are founded in divine right!

We affirm, then, that the very assumption of the powers, spiritual and temporal, by the monarchs of Great Britain as the heads, supreme, of the Church and State of England and Ireland, stamps it with the indelible impress of antichristianism. We are aware that, to save the apostolical succession in the line of English prelates (and with it that of the American bishops) from the catastrophe which this assumption of powers involves, it is claimed that the validity of their functions respectively depend, not on their appointment by the crown, but on their Episcopal consecration. But we argue that, if Rome *usurped*, in England, as is alleged, the once independent and prescript rights of the British crown and Church, then the act of throwing off the papal supremacy must have annihilated as well the *ecclesiastical* as the *political* economy of the popedom in that realm. To have rejected the latter—the political, while they retained the former—the ecclesiastical—had been to have conceded that the English Church, with all her boasted claims to a "right of prescription," was nevertheless *dependent on the Church of Rome for the apostolical succession*, which had been, of course, to have left the work but half accomplished! Accordingly, as no one will pretend that there was any

engrafting by popish hands, of the political powers of the popedom on the scepter of British political supremacy;* so, on the other hand, the following, as the king's commission, authorizing the designation of bishops, etc., shows that he became the sole fountain of an Episcopate, *de novo*. "Since *all* jurisdiction, both ecclesiastical and civil, flowed from the king as supreme head, and he was the foundation of all powers; it became those who exercised it only (*præcario*) at the king's courtesy, gratefully to acknowledge that they had it only of his bounty, and to declare that they would deliver it up again, when it should please him to call for it," etc.† And, as evidence of the absoluteness of this supremacy, it was further enacted, that, however great their offenses, "yet it is no where permitted to subjects to call their princes in question, or to make insurrection against them, God having reserved the punishment of princes to himself."‡

But it will be said, that even Henry and his State coadjutors denounced the popedom as "*Antichrist* and *Lucifer*."§ Granted. Of course, then, no one will pretend that so earnest a zealot of reform could, for a single moment, tolerate the thought of retaining in the Church of which he was the supreme head, *Rome's anti-christian ministry*. So far from it, those bishops who united with the king in this act of revolt from Rome, neither did, nor could, move hand, or foot, or tongue, either in the exercise of their own functions, or in the transference of the Episcopate to others, till *renewed* to them by the king's "courtesy" and "bounty." No. English prelacy sprang not up, phoenix-like, from the ashes of anti-christian Rome. IT WAS CREATED BY THE WILL, AND MOULDED BY THE HAND, OF THE IMMORTAL HENRY! Yea, and by the same act of his will, it was perpetuated or annihilated. As "in the natural body, there were many vital motions that proceeded not from the head, but from the heart, and other inward parts and vessels, and yet the head was still the chief seat and root of life; so, though there be peculiar functions appropriated to churchmen, *yet the king is still head*, having *authority over them*, and a power to *direct* and *COERCE* them in these!"||

But, *we* have affirmed, and we claim to have proved, that the assumption of supreme headship over the Church of England and Ireland by Henry VIII., being without scriptural warrant, was itself antichristian. And so, the reconstitution of the English Church under that monarch. *It retained all the old features of anti-christian Rome*. Henry's act in casting off the papal yoke, consisted simply in the transfer of the very same supremacy from the person of the pope to himself, within the limits of his own dominions. So also, similar spiritual courts, and similar ecclesiastical jurisdiction, were continued under him, which had been established

* Burnet's History of the Reformation, Vol. I., p. 395, et seq.

† *Ib.*, Vol. I., p. 429.

‡ *Ib.*, Vol. III., p. 429.

§ *Ib.*, Vol. I., p. 231.

|| Burnet's History of the Reformation, Vol. I., p. 231.

under the Roman pontiff. And, when we add to the above the fact, that when, in the full spirit of papal tyranny, he burnt some of his subjects for not renouncing the supremacy of the pope, and others for renouncing some of the grossest errors of popery, had not HE also every feature of "the Man of sin?" Or shall the same characters be allowed to denote the Man of God in England, which in Italy serve to point out the Man of sin and Son of perdition?*

Henry VIII. departed this life A.D. 1547, in the 56th year of his age, and the 38th of his reign. History stamps his name with the deepest infamy. And, without doubt, whether viewed in the relation of husband, or father, or king, or as the assumed head of the Church, he was one of the most capricious, unjust, and "sanguinary tyrants that the world had ever beheld, whether Christian or heathen."†

We here remark, by the way, as a circumstance of no small moment in these premises, that in casting off the papal supremacy in England and Ireland, Henry still *retained* the title conferred on him by Pope Leo X., of "Defender of the Faith." The Church of England, though professedly reformed, in all respects was essentially popish, at the time of his death. This result followed, as the natural sequence of the motive which instigated it,—that of personal resentment on the part of Henry against the popedom, in the matter of his divorce from Queen Catharine. The suppression of the monasteries in England followed, as a matter of course. On their immense possessions and revenues Henry was dependent for the consummation of his work of reform. Aware of the then prevalent disaffection of a portion of the aristocracy of the realm against the popedom, consequent upon the enormous drains of the papal See on the resources of the kingdom, the arch king resolved to command their united influence by an appeal to their *cupidity*. No sooner therefore was it understood that, 'to the victors belong the spoils,' than two acts of Parliament are passed, (A.D. 1535 and 1539) confiscating the immense estates of the monasteries, and empowering the king to dispose of them to whomsoever and in whatever way he might please:—save, indeed, that no portion of it was to be distributed among any other Christian sects out of the pale of "Holy Mother."‡

And all this, be it observed, on the ground of the claim, by Parliament, of a *prescript divine right* so to do. Parliament sustained to the regal Headship, spiritual and temporal, of the Church, a relation analogous to that of the members of the body to its head. It but executed what the *head* dictated. Of course, all its acts were clothed with an authority truly divine!

The fallacy of the dogma of the divine right of kings, and of

* See Towers's Illustration of Prophecy, Vol. I., p. 183.

† Cobbett's Legacy to Parsons, p. 15.

‡ Ib., p. 14.

the alleged independence of the English Church, of which, if founded in truth, it must be the basis, has been already sufficiently exposed.* Indeed, it had been enough to have rested the entire merits of this question on the single consideration, that this alleged supremacy did not and could not raise Henry and his Parliament above the rank of mere *laymen* in the Church. True, emperors and kings had, on several occasions, nominated popes and bishops for vacant sees, not however (at least for the most part), without the authority of a papal decretal. It remained for the layman Henry, to be the first to *reverse* the long standing order of things in these premises; the popedom having rested their claims to temporal power on the ground of their prescriptive rights as the *spiritual* successors of St. Peter. And, in virtue of the same prescriptive rights, to hold, as most *sacredly inalienable*, all the possessions of the Church.

It is these considerations (as we have already intimated) which render it imperative to a successful repelling of the charges of schism and rapacity against the Romish Church, that, in casting off the so-called Church and State papal usurpation in England, evidence the most decisive be adduced, in proof of the prescriptive right, first of the *royal laic* Henry to become the fountain of a new line of prelates; and second, of the Parliament to seize upon the Church possessions of the pope. In regard to the first, however, we claim to have shown most conclusively, that, from the time of Gregory I., the papal founder—through the agency of Augustine—of the Anglo-English Church, taken in connection with the undeniable fact of the continuance of the alleged apostolical succession in the line of the archbishops of Canterbury from the Romish Augustine, that Church was at no time and in no sense independent of the papal see. It follows that the act of the laic Henry, in abjuring the papal supremacy, was an act of *schism* against that see. It was the setting up *another church*, with the title of “the Holy Catholic Church,” under a royal laic head, in opposition to that very Church which all England at the time held to be “the only true Catholic and Apostolic Church universal,” and of which the pope was alleged to be the supreme *spiritual* head, by the appointment of Christ and his apostles.

On the other hand, Rome claimed that the Church possessions, from whatever sources accruing, being held by prescriptive or divine right, were beyond the legitimate reach of laic hands, and hence, that it was the highest act of sacrilege, for either king or parliament to touch them. Indeed, under “Kenred and Offa, kings of England,” A.D. 709, through the conjoined efforts of Egwin, Bishop of Worcester, Birlhwald, Archbishop of Canterbury, and Pope Constantine, the “sixty-five different tracts of country” which had been most sacredly “*ceded to the pope forever*,” and “confirmed by a synod held” the same year, were given to estab-

* See pp. 344-350.

lish those very monasteries on a solid and permanent basis, which were designed as an auxiliary in the support of the popedom in England.*

This circumstance alone, then, is more than sufficient to settle the question forever as to the right of king and parliament to seize upon these monastic estates. As a donation from the English crown, Rome claimed that it belonged to the Church, and was to be used only by and for the Church, in the same sense that a man claims a right to the possession and use of his life and limbs.† It hence follows, that this laic regal and parliamentary act of confiscating said monastic possessions, was an act of perfidy, rapacity, and sacrilege!

And now, this Anglican *reformed* Church, thus possessed of the tithes, oblations, bishop's lands, and college lands of the popedom, not only claims to hold them by right of prescription, such as a man has to an estate purely private, but that this right of possession is beyond all the inquiries of law; and that a parliament must be a tyrant, and guilty of rapine, if, by its acts, it alienate any part of said property to secular uses, or appropriate it to the support of any of the so-called *dissenting sects*. Hence the argument of Sir Robert Peel, during the discussion of the question relative to the admission of dissenters to take degrees in the universities, etc., viz.: that the Established Church, being still in fact the Catholic Church, by the above procedure was merely *reformed*; and, therefore, that it was in possession of all the prescriptive rights which had ever belonged to "Holy Mother."‡

It turns out, however, that there is a sad clashing between this hypothesis of the so-called Reformed Church's alleged prescriptive rights, and the *uses* made by Henry VIII. of the confiscated possessions of the monasteries. In the matter of his invasion of the papal prerogatives, as the supreme head of the English Church, that monarch employed them as the means of *bribing over to his side the ARISTOCRACY of the realm*.§ To this use of said property is to be traced the origin of the titles of all the lay holders of abbey-lands, tithes, oblations, etc., which, thus taken from the Church, and distributed by the king among the noblemen and gentlemen of the realm, were alienated from the Church, and are to this day deemed private property.|| Was not this, then, an act of rapine? Take, for example, the immense estates granted by act of parliament to the Duke of Wellington in Strathfieldsay.¶ These immense estates *were taken from the Church*. Was not this, then, an act of tyranny on the part of Parliament? So says the English Church. And so said the people of England in the days of Henry. Yes. Pleading the law of God, and denying that any parliament had a right to pass a law authorizing *laymen* to receive tithes, they actually refused to yield their tithes to laymen till

* The Primitive Church, p. 372.

† Ib., pp. 12, 37.

§ Ib., p. 14.

‡ Cobbett's Legacy, p. 10.

|| Ib., pp. 14, 37.

¶ Ib., p. 13.

compelled to do so by the severest penalties! as may be seen by the act 27th of Henry VIII., chap. 20; and renewed by two additional acts, 2d and 3d Edward VI., chap. 13.*

One of two alternatives follows: Either the parliament has *no right* to alienate that which is called church property, in which case all titles to lay estates, tithes, etc., are null; or, possessing that right on the principle, that what a parliament can do, a parliament can undo; these lay-estates, tithes, etc., can, by act of parliament, be disposed of in any manner and for any purpose that parliament may choose.

The matters of principal concernment to us, however, are the facts, so abundantly established in the preceding pages, first, that the Anglo-English Church, so far from having "ever been legally and canonically independent" of the pope of Rome,† was *Roman-born*, and was subject to the dominion of the papal supremacy from the time of Gregory I. to Henry VIII. Second. That the abjuration of the papal supremacy in England by that monarch, was an act of usurpation and schism. In other words, we mean to affirm, that the so-called Reformed Catholic Church of England IS AN ENTIRELY NEW CHURCH, totally unknown in history till the time of Henry VIII., and created by that monarch as a convenient vehicle through which to transfer from the pope to himself, the spiritual and temporal supremacy of the Church in his dominions.

Still retaining his Romish title of "Defender of the Faith," we have seen how Henry's usurpations of the prerogatives of the popedom in England were encouraged, defended, promoted, and finally confirmed, first by the convocation, and then by acts of parliament. Also, that by acts of parliament, the vast estates of the monasteries were confiscated and given to the king, who distributed them at will among his *lay* partisans, the aristocracy of the realm. The reader therefore will unite with **us** in according to parliament the meed of consistency in passing *one other act*, in perfect harmony with the above: that, we mean, connected with the names, style, and title of their Church. It is called, "*the Protestant Church of England as BY LAW Established*"! and the king's coronation oath binds him to support the Protestant Church, "as by **LAW Established**."‡ And yet another: that which constitutes the king as the supreme head of the Church in England and Ireland, the fountain whence flows the Episcopal succession; the Preface to the "Form and Manner of Making, Ordaining and Consecrating Bishops, Priests and Deacons," both in the English and American Liturgies, directing that none be thus set apart except those who are "approved and admitted thereunto by *lawful* authority." While, therefore, Romanists allege that their Church

* Cobbett's *Legacy*, pp. 38, 39.

† The *Primitive Church*, p. 359.

‡ Cobbett's *Legacy*, p. 13.

originated with CHRIST and his APOSTLES, the Henraic Reformed Anglican Church is *founded solely on acts of Parliament, sitting at Westminster*.* Aye, and the very foundations of which New Church were cemented with the blood both of Romanists and Protestants,—the former, for refusing to abjure the supremacy of the pope; the latter, for renouncing some of the grossest errors of popery, and for refusing to take an oath recognizing the spiritual supremacy of Henry VIII.!

It will be in place here to remark, that while matters were in their transition state, PROTESTANTISM was making great progress in the southern, which were the richest and best peopled, parts of England, on the one hand;† and on the other,—and that too in the latter part of Henry's reign,—his subjects in the north were generally addicted to the old superstition. We refer the reader to Burnet, for an account of his severities against the former,‡ particularly the Sacramentists,§ and also those of his Romish subjects.¶

* Cobbett's Legacy, p. 13.

† Burnet's History of the Reformation, Vol. I., p. 188.

‡ Ib., Vol. I., p. 206, and pp. 363–365; 476–482.

§ Ib., Vol. I., pp. 405–408.

¶ Ib., Vol. I., pp. 563–582.

CHAPTER VIII.

THE ANGLO-ENGLISH REFORMATION, AFTER THE DEATH OF HENRY VIII.,
A.D. 1547, UNDER EDWARD VI., MARY, AND ELIZABETH.

SECTION I.

Under Henry VIII. nothing Protestant worthy the name.—I., Edward VI.—Ruling motive of the *Guardians* of, (the king being now but *ten years of age*) in promoting the Reformation, the security of the monastic estates now in their possession.—A reformation achieved, not, as is alleged, “by the common consent of the people;” not by the conversion of Romanists to the Protestant faith, but by the compulsory Acts of Parliament.—Protestant principles subordinate.—“The Book of Common Prayer” under Henry and Edward.—Its near identity with the Romish Mass Book.—Judgment of the Papists on.—Statements of the “Commissioners” under Edward and Elizabeth.—Also, the Romish author of *Horæ Bibliæ*.—Lord Chatham, etc.—Proof of the above.—Parliamentary Acts,—1: A.D. 1534, which *abrogated* the papal supremacy, etc.; 2: 27th year of Henry, A.D. 1535, and 31st ditto, A.D. 1539, confiscating the monastic estates; 3: 27th Henry VIII., chap. 20, and 2d and 3d Edward VI., chap. 13, compelling the payment of lay tithes; 4: 1st Edward VI., chap. 1, A.D. 1547, coercing the people, Romish and Dissenters, into the sheep-fold; 5: 1st Edward VI. chap. 1, A.D. 1547, and 2d Edward VI., coercing the adoption and use of the Prayer-Book, etc.—High pretensions of “the Protestant Church of England,” etc.—The only true Church, etc.—The Prayer-Book composed by aid of the Holy Ghost, and for “the honor of God”! Surely, then, Parliament could never turn its back upon such a Church and Prayer-Book!

OF the *Protestant* character of the English Church, as reformed by Henry, if we except the partial restoration of the Scriptures to the laity, there is nothing connected with it deserving the name. A brief survey of the progress of the Reformation after the death of Henry, A.D. 1547, taken in connection with the motives, mode of operations, etc., of the persons engaged therein, with an exhibit of their results, will not be out of place.

I.—UNDER EDWARD VI.

During the lifetime of Henry, the *lay* holders of the confiscated monastic estates remained undisturbed in their ill-gotten possessions. But now that the original Supreme Head of their new “Catholic Church” was gone, Edward VI. being a minor.

and the government devolving upon guardians and trustees, to escape the contingency of a *re-action*, which should restore popery and the monastic estates to their rightful owners, it was necessary to abrogate, to efface forever, if possible, the Catholic religion in England. Nor, considering that, with comparatively few exceptions, the people remained firm in their attachments to the faith and forms of Romanism, was this a work of easy attainment.

Edward VI., now ten years old, was the supreme spiritual head of the Church, and secular sovereign of the State, and still retained (as indeed his successors continue to do down to this day) the same *popish* title of "Defender of the Faith," given to his father by Leo X. His accession to the throne was signalized by that very state of things which the diversified sentiments and feelings on the part of his subjects might lead one to anticipate. The tendency of Henry's movements, as a reformer, was, to unsettle the minds of the people on every other subject, save that of claiming the right to think and decide for themselves in religious matters. The work therefore to be achieved by the guardians of the "boy king" was, to preserve "the Church" of Henry's creating, from shipwreck, in her exposure to the Scylla of Romanism on the one hand, and the Charybdis of Dissentism on the other. But the question was, as to *how* this stupendous work was to be accomplished? On the one hand, it was discovered that, in *doctrines* and *ceremonials*, there was scarcely the shadow of a shade of difference between the Henric reformed and the Romish churches. On the other, that of the so-called dissenting sects (for example: Lutherans and Sacramentaries, etc.), compared with the others, was as the difference between light and darkness. The points to be reached, therefore, were first, so far to *Protestantize* the "mongrel Catholic Church" of Henry, beyond the point attained by that monarch, as to place it in obvious contrast with that of ROME; while at the same time it should remain so far *Romanized*, as to indicate its obvious remove from GENEVA. And second, and above all, as we shall see in the sequel, to place beyond the reach of both the Romanist and Dissenter, *either the recovery of, or any, the least, participation in, the confiscated spoils of the old monasteries.*

We deem it essential to a proper understanding of the *principles* involved in the final settlement of "the Protestant Church of England as by law established," under the reigns of Edward and Elizabeth, again to allude to the basis on which the action of the agents employed therein was predicated. Suffice it to say, it was identical with that under Henry,—the alleged *right of prescription*, as vested in the supreme headship, spiritual and temporal, of the Crown. Now, the advocates of that Church invariably represent the English Reformation as the result of a general conversion of Romanists to the Protestant faith, and hence, that it was the effect, not of the compulsory acts of parliament, enforcing conformity by the penalties of confiscation, transportation, imprisonments, and

death by the axes, bayonets, halters, and fires of these monarchs; but that it was "by the common consent of the people, as if it had arisen out of their will, and had been their work." Nor can we be surprised at the plausibility with which this assertion is put forward, when we take into the account that class of circumstances, at this time so auspicious to the promotion, in England, of a reformation, similar, in its *evangelical* features and results, to that on the Continent. Tindall's English translation of the New Testament had made its appearance A.D. 1526, followed by the publication of a complete edition, in three volumes, folio, of Luther's Bible, in A.D. 1534. And, in the short space of the five following years, these were followed by that of Coverdale, and by Matthew's, compiled from Tindall's and Coverdale's, in two editions, the first, by Rogers, and the last by Cranmer. Then, too, various expositions of the Scriptures, in the form of Paraphrases, (Erasmus,) Treatises, etc. had been circulated among the people. Besides, even in the time of Henry, several comparatively sound divines had been advanced to the bench of bishops. But, in A.D. 1548, we find the following eminently learned, pious, and zealous *Continental* reformers at Cambridge, viz. : Bucer, Tremellius, and Fagius. While at Oxford there were Peter Martyr and Occhino.

We, however, must insist that, to whatever extent these circumstances were made available in giving to the Anglican Reformation a *Protestant* character, they were, nevertheless, one and all, subordinated to the one grand design of securing "to that Church all the powers, all the exclusive benefits, all the protection, and all the advantages, necessary to make it a valuable thing to those who would necessarily have its patronage exclusively in their hands."* Indeed, so far from that reformation being conducted on the great evangelical principles which gave birth to the Protestant revolution on the Continent,—principles which, as we have shown, based on the Scriptures as the only rule of faith, to the total repudiation of a gray-grown and spurious tradition, and on the cardinal doctrine of justification by faith, abjured the popedom and its Romanistic system as antichristian; so far from its being the act, or sanctioned by the common consent, of the people, if we except those—the aristocracy—who were in possession of the confiscated estates of the monasteries; we affirm that both Romanists and Dissenters were of one mind, on the article of the new headship, the new faith, and the new worship of that Church! What, say they, a *mere layman*, arrogating to himself supremacy, spiritual and temporal, over Church and State; and in virtue of the dispensation called the *Congé de'eliré*,† claiming to constitute in his

* Cobbett's Legacy, p. 16.

† "The *Congé de'eliré* is a leave to elect; that is to say, a leave given by the king as head of the church, to the dean and chapter of a diocese, to elect a bishop. When they receive this leave from the king (or queen, as the case may be), they meet; and, after the religious ceremonies and invocations suitable to the occasion, the dean pulls out of his pocket the name of the man whom the king has given them leave to elect as one of the links in the apostolical succession! (See Cobbett's Legacy to Parsons, p. 46.)

own person the fountain whence alone can flow the true apostolical ministry of the Church of Christ? A headship, too, which, being hereditary, may be filled by "a boy, or a little girl; nay, a babe in arms;" or, perchance, even by an idiot!* As they are the most conspicuous among the Romanists, we here give the names of Sir Thomas More and Bishop Fisher, who both parted with their heads, rather than acknowledge "the uniting of the spiritual supremacy of the Church with the temporal supremacy of the State," under such a lay headship. And, as to the dissenters, it were idle to attempt a description of their sufferings, on the same account.

And so, of "*the Book of Common Prayer*," etc. The "Litany" was first published in English A.D. 1544, and the following year, the "English Book of Common Prayer." Its character, however, under Henry, may be inferred from the "*six articles*" put forth by him A.D. 1539 (in reference to the Eucharist, the denial of the cup to the laity, celibacy, chastity, private masses, and auricular confession), all of which were rigidly popish, and enforced under penalty of death!† The first, under Edward VI., was published A.D. 1549, somewhat modified, chiefly at the hand of Hermann, archbishop of Cologne. The following year it was reviewed. But Bucer, still dissenting from many of the alterations made as strongly objectionable, in A.D. 1552 another Liturgy (under the direction of Cranmer, with the aid of Bucer and Peter the Martyr, from the Continent) was put forth, which is substantially the same as that now in use.

We here beg to remark, by the way, regarding this "Book of Common Prayer," that in all its essential features, it is nothing more than "an extract of the mass translated"—its festivals and fasts, its anthems, its litany, and many of the collects and lessons for those days, being nearly identical with those of the Romish "*mass book*" now in use. Its Creeds are identical.‡ Even the second prayer-book of Edward VI., as above, retained many things so strongly objected to by Bucer on a former occasion. The papists themselves boasted "that the book was a *compliance with them* in a great part of their service; so were not a little confirmed in their superstition and idolatry, expecting rather a return to them, than endeavoring a reformation of themselves." Corroborative of this is the fact, that "the commissioners who formed the Book of Common Prayer under Edward VI., with Archbishop Cranmer at their head, themselves declare, that "every thing sound and valuable in the *Romish missal and breviary*, was transferred by them without scruple, to the English communion ser-

* Cobbett's Legacy, p. 46.

† Burnet's History of the Reformation, Vol. I., pp. 416, 417.

‡ See "The Apostolical and Primitive Church," by Coleman, where, in an Appendix, the whole is compared in parallel columns. (Second edition. Boston: Gould, Kendall & Lincoln: 1844.)

vice, and to the Common Prayer ;”* which “sound and valuable” things thus “transferred,” may be gathered from the following declaration of the commissioners who were appointed by Charles II., A.D. 1661, to revise the liturgy. They say : “We humbly desire that it may be considered that our first reformers, out of their great wisdom, did at that time compose the liturgy so as to *win upon the papists and to draw them into their Church communion*, BY VERGING AS LITTLE AS THEY COULD FROM THE ROMISH FORMS BEFORE IN USE”!†

“Of all *Protestant* churches,” remarks the learned author of *Horæ Biblicæ*, himself a distinguished civilian and Roman Catholic, “the National Church of England most nearly resembles the Church of Rome. It has retained much of the dogma, and much of the discipline of Roman Catholics. Down to the sub-deacon, it has retained the whole of their hierarchy ; and, like them, has its deans, rural deans, chapters, prebends, archdeacons, rulers and vicars ; a liturgy, *taken in a great measure from the Roman Catholic liturgy*, and composed, like that, of psalms, canticles, the three creeds, litanies, gospels, epistles, prayers and responses. Both churches have the sacraments of baptism and the eucharist, the absolution of the sick, the burial service, the sign of the cross in baptism, the reservation of confirmation, and order [ordination] to bishops,” etc.‡

On the other hand, it is freely conceded, “that the [XXXIX] Articles of the Church of England strongly protest against the errors of popery, and assert the doctrines of the reformation.” But, what marvel, if, in view of the palpable variance existing between these articles and the prayer-book, we should have a “verification of the famous declaration of Lord Chatham, that the Church of England has “A CALVINISTIC CREED, A POPISH LITURGY, and AN ARMINIAN CLERGY ?” What marvel, that the history of that Church, from the time of Henry VIII. down to this day is but a tissue of internal convulsions, illustrative, even under its *mildest* form of development, of its Romish character, tendency, and ultimate destination ?

And, to return from this digression—what marvel, that, while the *papists*, speaking of the reformation prayer-book during the several stages of its progress, said of it, that it “was likely to change as oft as the fashion did ; since they never seemed to be at a point in any thing, but new models were thus continually framing,” the so-called *dissenters* should also stand aloof, and choose for themselves what they conscientiously believed to be “a more excellent way” ?

It followed, that, between the discontents of the one party, and the clamors of the other (the Romanists) for the restoration of the

† Coleman’s *Apostolical and Primitive Church*, p. 440.

‡ *Ib.*, p. 442.

‡ Burnet’s *History of the Reformation*, Vol. II., p. 303.

old order of things, "the sharers of the spoils of the Church and the poor," together with "the Protestant Church of England as by law established," which they were engaged in placing on an immovable basis, were held up to ridicule by the people all over the kingdom, "in dialogues, rhymes, songs, plays and jests."

Now, this conduct was beyond endurance. But the question arose: *how* was it to be suppressed? How were these malcontents to be converted over and brought into "the Protestant Church of England as by law established"? Parliament was not long in its deliberations on this subject. "The first step was by an act, first year of Edward VI., chapter 1, A.D. 1547. This is an act to *punish* people for speaking irreverently against the sacrament taken in both kinds, etc. The preamble of the act tells us that "this new practice had been ridiculed by the people," as above set forth. It enacted, "that these rhymsters and singers should suffer imprisonment for their bodies, and fines, at the king's will and pleasure,"* etc.

Previously to this, "every inducement had been offered to withdraw the parish-priests from their religion." "The king had put forth a book of homilies and a catechism; and an act was passed soon after (2d and 3d Edward VI., chap. 21), to allow priests to marry." Still, however, the great body of them "remained firm in their faith and their practice.† But now, parliament makes another move in relation to the Prayer-Book. "The preamble" of this act (1st and 2d Edward VI.), sets forth, that "the king, in his great goodness, has appointed the Archbishop of Canterbury (Cranmer) and others, to draw, and make, one meet order, rite and fashion, of common and open prayer, and administration of sacraments, to be had and used in his Majesty's realm of England and Wales; the which, at this time, BY AID OF THE HOLY GHOST, with one uniform agreement is of them concluded," etc., to his great comfort and quietness of mind, entitled, "The Book of Common Prayer," etc.

"The Book of *Common Prayer*," etc. Of course it was to be used by *all* the people. This same act therefore provided, that "if any rector, vicar, perpetual curate, or other priest, with benefice, should in future say mass in the usual manner, and not use the Common Prayer Book, he should forfeit to the king one year's revenue of his benefice, and be imprisoned for six months; that for a second offense he should be deprived of his benefice, and of all his spiritual promotions, and be imprisoned for one whole year; for a third offense, imprisonment during his natural life; that if the priest had no benefice, he should be imprisoned for six months for the first offense; and for the second offense should be imprisoned for his natural life"! But the act did not stop here, it went on to the *laity*; and it enacted, that "if any one should, by

* Cobbett's Legacy, etc., p. 17.

† *Ib.*, p. 20.

interludes, plays, songs, rhymes, or by other open words, declare, or speak any thing in derogation, depraving, or despising the said Book of Common Prayer, penalty after penalty were to follow, till at last came forfeiture of goods and chattels to the king, and imprisonment during the natural life of the party"!*

Thus, then, to use the language of Cobbett, "did this gentle Christian church begin; thus did the angel of charity, humility, and humanity, preside at her BIRTH"! Her language to ALL was: "*Here is this Church; take it; or, take pecuniary ruin and imprisonment for life*"!† And yet we are told that this very "Protestant Church of England as by law established," was the result of a reformation from the corruptions of popery, *originating in the will, and sanctioned by the common consent, of THE PEOPLE!*‡

To recapitulate. We have seen—

First, That, on the ground of an alleged *prescriptive right* in the person of the king, the convocation and parliament constituted and declared Henry VIII. to be the supreme head, spiritual and temporal, of the Church of England and Ireland, and the fountain-head of the English succession.

Second, That by acts of parliament (27th year of Henry, A.D. 1535, and 31st do., A.D. 1539), all the vast possessions of the Romish monasteries were put into his hands, to be disposed of according to his good-will and pleasure.

Third, That in the exercise of these rights, and in direct violation of the plea by English Churchmen, that the parliament, though holding these vast possessions by virtue of her prescriptive rights, yet could not alienate them from the Church; Henry VIII. did nevertheless distribute them among the *lay* aristocracy of England; and, that the people were compelled, by acts of parliament (27th Henry VIII., chap. 20; and 2d and 3d Edward VI., chap. 13), under the severest penalties, to pay tithes to laymen, upon the same footing with those of the clergy.

Fourth, That the people were *coerced* into the sheep-fold—"the Protestant Church of England as by law established"—by the sheer force of parliamentary acts (1st Edward VI., chap. 1, A.D. 1547). And,

Fifth, That by similar parliamentary acts, they were coerced into the adoption and use of "the Book of Common Prayer" (1st and 2d Edward VI.).

"The PROTESTANT Church of England"! The only true Church of Christ now on earth, or that ever was on earth: compared with which, all others are either usurpations (as the Roman Catholics and the Greek Church), or human inventions, unauthorized conventicles, etc. (as the Presbyterians, Independents, Baptists, etc.), and therefore unworthy so noble and dignified a title. As so many

* Cobbett's Legacy, etc., pp. 19-21.

† Ib., p. 21.

‡ Ib., p. 50.

broods of non-conforming, dissenting sectaries, their character and their doom are typified in those of the schismatical rebels in the camp of Israel!

And then, too, "the Book of Common Prayer," "the golden language of our liturgy."* How sublime! "The wit of men and angels could not mend it."† "Our liturgy is "so divinely composed, that if the angels in heaven needed prayer, they might use it."‡ Our Parliament (composed of "the lords"—the lay aristocracy, and the bishops—"spiritual and temporal, and the commons) has declared, that Cranmer and his companions composed the Prayer-Book," by "*aid of the Holy Ghost*," and "for the honor of God," etc. And the learned Bishop Beveridge says: "I can't but ascribe to the same extraordinary aid and assistance from God," the "compiling the Book of Common Prayer, whereby they were afterwards enabled to suffer, and confirm what they had done with their blood."§

High pretensions, these. Indeed, what could be more so? Surely, then, from such a divinely-constituted Church, and from such a heaven-inspired Prayer-Book, their original founders and authors could never have turned their faces? Though the one had been built up, and the use of the other enforced, by confiscations, imprisonment, and death in its varied and most horrid forms, yet PARLIAMENT, "representing the whole body of the realm of England, and the dominions of the same," acting by virtue of a prescriptive or divine right in all that they either ever said or did in these matters; surely, we repeat, this Parliament could never have proved so recreant, as, *under any circumstances*, to denounce and turn their backs upon such a Church and Prayer-Book?

SECTION II.

II.—MARY, a Romanist.—Conduct of Parliament on her accession.—Renounce the Protestant Church and Prayer-Book, acknowledge themselves schismatics, and pledge their return to the bosom of HOLY MOTHER, on condition of their being permitted to retain the monastic estates. (See their petition to the queen, Appendix F.)—The pope grants absolution.—POPERY AGAIN RESTORED.—Archbishop Cranmer, the most distinguished of the English reformers.—Held in high repute as such.—Our duty.—His true character.—His end.

II. MARY.

Let us see. The throne of England, vacated by the death of Edward VI., A.D. 1553, is filled by Mary, who, though coerced by

* Bishop Burgess's Charge, etc. *Protestant Churchman*, August 17, 1850.

† Abbot against Church Forsakers, p. 13.

‡ Norris's Sermon before the Oxford University.

§ Beveridge's Discourse on the Excellency of Common Prayer. 2d Ed., 4to., p. 32.

ner royal father Henry VIII. into an acknowledgment of his supremacy as the spiritual and temporal head of the English Church,* yet having, under Edward, adhered to the *Romish* faith and communion, and acting upon "the settled constitution and laws of the country," resolves upon a restoration of the Catholic religion.

This resolve is to be viewed as a TEST of the integrity of the original founders of "the PROTESTANT Church of England as by law established."

The result is before us. The convocation being assembled, Weston, dean of Westminster, acting as prolocutor, sounded the tocsin of war to the reformers—"You have the *word*, but we have the *SWORD*." Panic-stricken at this announcement, these very Protestant reformers enter "into a negotiation with the queen, agreeing to give up their *Book of Common Prayer*, and with it "the Protestant Church of England as by law established;" to restore the Catholic religion by COERCION, if necessary; to acknowledge themselves to have been *schismatics*; to receive absolution from the pope as *rebels* against his authority, though they had declared his supremacy in England a usurpation, and had denounced his holiness as the Antichrist and Lucifer; and above all things, agreeing to abrogate, as schismatical, that very Prayer-Book which they had before declared in the preamble to an act of parliament, to have been composed by the "AID OF THE HOLY GHOST," and which was, they said, made "to the honor of God;" agreeing to all this, * * * Upon what condition? Answer. They would do all this, *if* the queen would obtain the consent of the pope, and give her own consent, to suffer them to keep the immense masses of property in land and in tithes, which, during the two preceding reigns, they had grasped from the Church and the poor.†

Suffice it to say, the queen assented. The pope's pardon was obtained. These once zealous Protestant parliamentary reformers are secured in their possession of the "golden wedge," and Cardinal Pole, the pope's legate, is sent to England to absolve them and the nation from the sin of apostasy, and again to restore England to the communion of the papal See.

But Cranmer, the archbishop of Canterbury under Henry and Edward. Surely *he* did not apostatize! Let us see. In speaking of this English reformer, we must premise, that such is the estimation in which he is held by all classes of Protestants for his eminent learning, probity, moderation, piety and zeal, that it cannot be deemed otherwise than perilous to one's reputation, even to allude to the best authenticated facts, which might in the least derogate from his fair fame. The work assigned to us in the providence of God, however, is to lay open to the view of the

* Burnet's History of the Reformation. Vol. I., p. 335.

† See copy of their Petition, Appendix, F.

reader the true character of the *Anglican*, in contradistinction from the *Continental*, reformation. But these receive their impress from the character and the motives by which their agents respectively were actuated, and which, of course, can only be known by their *acts*. And, as of the acts of parliament, so of the acts of an individual, than whom, no one bore so conspicuous a part in the ranks of the English reformers, as Thomas Cranmer.

That Cranmer's lot was cast in troublous times—times which tried men's souls—is true. It is equally true that God knows best when, and how, and to what extent, to extend His mercy toward the frailties and infirmities of his creatures. We, however, have to do with *facts*. Of these, as it regards this distinguished personage, we cannot here enter into detail. We remark then in brief:—History affirms that Cranmer was a polygamist, his first wife, whom he married while a Fellow in Cambridge College, being yet alive, when he married a second from Germany, and both, in known violation of the laws both of the College and of the Church, which, at the time, enjoined celibacy. As archbishop of Canterbury, he divorced Henry VIII. from three wives, though he had declared the marriages of the first two to be *valid*; while of one (Anne Boleyn), though he denied that she had ever been the king's wife, he yet voted for the death as an adulteress! Under Henry he burnt men and women for not being Catholics, and Romanists for not acknowledging the king's supremacy; and under Edward, he burnt *Protestants*, because their grounds of protesting were different from his. On the death of Edward, he attempted to divert the crown of England from his legitimate successor, Mary, in favor of Lady Jane Grey; (who, in consequence, fell an innocent, because an involuntary, victim, to his false zeal;) and afterwards, being defeated, he plotted with traitors in the pay of France to upset her government. Brought at last, however, to trial, and being condemned as a heretic, *he professed himself ready to recant!* He was respited for six weeks, during which time he signed *six different forms of recantation*, each more ample than the former. He declared that the PROTESTANT religion was *false*; that the ROMISH Church was the *only true one*; that he had been a *horrid blasphemer* against the sacrament; and concluded by imploring their mercy, and their prayers in behalf of his poor soul; declaring, that what he *then* did, was for the discharge of his *conscience*, and as a *warning* to others.

All this, however, as we know, was in his case of no avail. Right or wrong, on the part of his judges, he was condemned to the stake.

And now, being brought to the public reading of his recantation, seeing the pile ready, and finding there is no escape for him, (without pretending to arbitrate upon the *motive* which prompted this closing act of his life), he *recanted his recantation*; and, thrusting into the fire the hand that signed it, expired, protesting against

that very religion in which, ONLY NINE HOURS BEFORE, he had called God to witness that he firmly believed!

If the reader will pardon the paradox, the Reformation now advanced backward. All *Protestant* preaching was prohibited. Gardiner and Bonner were restored to their places. The same Parliament which had declared that the Prayer-Book was composed by "*aid of the Holy Ghost*," now pass an act denouncing it as heretical. The same Parliament also repeals all the former acts of Edward VI. which bore a *Protestant* character. The law of celibacy is again enforced against the clergy, and vast numbers of them are ejected from their livings. And these acts are followed up by a most violent persecution against all who refuse to acknowledge allegiance to Rome! The Romish Cardinal Pole is raised to the archiepiscopate of Canterbury. Persecution continues to rage with unabated fury, till the death of Mary, A.D. 1558.

SECTION III.

III. ELIZABETH.—She also a Romanist.—Surely, then, Parliament continues to adhere to the Romish Faith?—Not so.—The Monastic Estates are jeopardied by the illegitimacy of the Queen!—And, all again, by Acts of Parliament, become *PROTESTANT!!!*—Act 1st of Elizabeth, chap. 1, restored to her the same title held by Henry and Edward (and which is retained to this day), and secured to the Aristocracy the Monastic Estates, clauses 17, 18, 19, enacting the severest penalties against all malcontents.—The "Commission."—Second Act, 1st Elizabeth, chap. 2, restored the Prayer-Book, designed more especially for the benefit of Romanists, enforced by the severest penalties.—Another Act, 35th Elizabeth, chap. 1, entitled, "An Act to retain the Queen's subjects in their due obedience," etc., designed for the benefit of Dissenters.—Enforced by the gentle penalties of banishment for life, and death!—These horrid enactments remained in full force until the time of James II., and for attempting to mitigate which, he lost to himself and his posterity for ever, the British throne!—Partially modified under William and Mary.—Less rigidly enforced now.—Conclusion.—Present aspect of "the Protestant Church of England as by Law Established."

The bloody Mary was succeeded by

III. ELIZABETH.

This queen also, was a *Roman Catholic*, both by profession and public worship. She had been crowned by a Catholic Bishop,* and, as by several acts of parliament, "the Protestant Church of England as by law established," together with the "Prayer-Book," had been most solemnly abjured; and both Parliament and people (by their own confession,—acknowledging their schismatical apostasy from the true and only Catholic Church of Christ on earth;

* Burnet's History of the Reformation, Vol. II., pp. 589, 590.

and that Henry VIII., in assuming the supremacy over the Church of England, was a rebel, and a usurper of the rights of his Holiness the Pope), having been taken back into the bosom of "Holy Mother Church;" they, surely, *now remained* Roman Catholics to the end of their days?*

But, again, we repeat, Let us see. Elizabeth's first intentions unquestionably were, to maintain the Romish religion. She, however, was an illegitimate, having been born of Anne Boleyn during the lifetime of Henry's first wife Catharine, whose divorce from that king the Romish See had ever declared to all intents and purposes, invalid. More than this, she had been so declared by an act passed during the reign of Henry. Aware, therefore, that the pope would not recognize her legitimacy; and, of course, would not acknowledge her right to the throne of England, she resolved to turn *Protestant* herself, and to *Protestantize* her subjects also.†

The reader, if he has a genuine enlightened Protestant head and heart, making little account of Rome's objection to Elizabeth's title to the English crown, and hailing with joy this new prospect of England's redemption from the tyranny and superstition of papal Rome, eagerly inquires,—How was this great work accomplished? Was it by the revival and promotion of the primitive faith and order of the gospel by means of persuasion? By appeals to the understandings and consciences of men?

So far from it, the very first act of parliament under this queen, (1st of Elizabeth, chapter 1,) swept away the whole of what had been done during the reign of Mary, with the exception that it secured to the aristocracy the plunder of the Church and the poor; and those same men, who had so recently received absolution from the pope as schismatical rebels against his authority, now enact that the supremacy of England, spiritual and temporal, had *always* belonged to the king; and actually required an oath from every Englishman, declaring a firm belief in the supremacy of the queen, the full title, as it existed under Henry and Edward, including that of "Defender of the Faith," being now restored to her. The oath (in use to this day) begins thus: "I, A. B., do utterly declare and testify in my conscience, that the Queen's Highness is the only supreme governor of this realm, as well in all spiritual and ecclesiastical things, or causes, as temporal."‡

But further. This first act of parliament (clauses 17, 18, 19) gave to the queen full authority to appoint a commission, consisting of certain *bishops* and others, whose powers extended over the whole kingdom, and over all ranks and degrees of people. They were empowered to have an absolute *control over the opinions* of all men, and, merely at their own discretion, to inflict any punishment short of death, on any person whatsoever. They might proceed legally or otherwise, in the obtaining evidence against parties; and, upon mere hearsay, by imprisonment or tor-

* Cobbett's Legacy, p. 28.

† Ib., pp. 28, 29.

‡ Ib., p. 29.

ture, to extort an accusation against himself, his friend, his brother, his father, upon pain of death.*

With the above powers of this commission before us, we pass now to the second act of parliament. (1st Elizabeth, chap. 2.) This was an act to restore "the Book of Common Prayer." For a refusal to *use* this Prayer-Book, the above act enforced the penalty of confiscation, the loss of ecclesiastical preferments, and imprisonment—for the first offense, six months; for the second, during life. For speaking in derogation of the Prayer-Book, or for ridiculing the new religion by songs, jests, plays, etc., it enacted the heaviest fines, and imprisonment for life, according to the number of offenses.

These acts of parliament were designed more particularly to reach the *Romanists*. But now, another act (35th Elizabeth, chap. 1) was passed, designed for the more especial benefit of the *Dissenters*. It is entitled, "An Act to retain the Queen's Majesty's Subjects in their due Obedience," (*alias*) the notable "*Act of conformity*" to "the *Protestant* Church of England, as by law established." This act begins thus: "For the preventing and avoiding of such great inconveniences and perils as might happen and grow by the wicked and dangerous practices of seditious sectaries and disloyal persons, be it enacted," etc. Under this act, all persons, of whatever rank or degree, above the age of sixteen years, who refused to go to some church or chapel, or place of common prayer, or who persuaded any other person not to go, or who should be at any conventicle, or meeting, under color or pretense of any exercise of any religion other than that ordered by the State; then every such person was to be committed to prison, there to remain until he should be ordered to come to such church or usual place of common prayer, and there to make an open submission and declaration of his conformity, in these following words:—"I, A. B., do humbly confess and acknowledge that I have grievously offended God, in contemning her majesty's lawful government and authority, by absenting myself from church, and in using unlawful conventicles and assemblies, under pretense and color of exercise of religion; and I am heartily sorry for the same; and I do acknowledge and testify in my conscience that no person hath, or ought to have, any power or authority over her majesty; and I do promise that I will, from time to time, repair to the church and hear divine service, and do my utmost endeavor to defend and maintain the same."

Now, let us look at the *penalty*, in case of disobedience. The offender was to "abjure the realm;" that is to say, he was to banish himself for life; and, if he failed to do this,—if he did not get out of the kingdom in the course of such time as should be appointed by the authority of the queen; or if he returned into

the kingdom without her leave, such person so offending "was to be adjudged a felon, and was to suffer, as in cases of felony, without benefit of clergy:" that is to say, suffer the sentence due to arson or murder; *to be hanged by the neck till he was dead!**

It only now remains that we add in conclusion on this subject, that those horrid enactments of Parliament remained in full force through the remainder of the reign of Elizabeth; through that of James I., Charles I., and Charles II., and were never attempted to be mitigated until James II. made the attempt, and which attempt was the real cause of the loss of the throne to him and his posterity, *forever*. They were first successfully, but then only very partially, mitigated, under William and Mary.†

If it be urged that these acts were not the acts of *the Church*, but of the king or queen, as the case might be, we reply, that they could not have passed without the concurrence of the bishops and the clergy; *they* were to be the executors of the law, or to see the law executed; *they* were to receive the submission and declaration of conformity; the minister of the parish was to make a record of the submission, and he was to make a report of it to the bishop. It was hence clearly a *church affair* altogether.‡ And, as all know, who are even but partially acquainted with the more modern doings of that Church, it is but recently, comparatively, that, forced by the increasing light and intelligence of the times, and the loud clamor every where raised against the monstrous injustice and cruelty of infringing upon the rights of conscience by imprisonments, fines, confiscations, and death; the *dissenters* of England of the present generation have obtained any thing approaching to a substantial relief from that galling yoke of conformity to a parliament-made Church, which, from the period of Henry's usurpation of the papal prerogatives in his dominions, down to this present hour, still rests on the triple-columned basis,—"a Calvinistic creed, a Popish liturgy, and an Arminian clergy!"

* Cobbett's Legacy, pp. 47-49.

† *Ib.*, pp. 49, 50.

‡ *Ib.*, pp. 52, 54.

CHAPTER IX.

THE ALLEGED SUCCESSION OF THE AMERICAN EPISCOPAL CHURCH.

SECTION I.

Reference to the proofs of its derivation from the Ecclesiastico-political LAY supremacy, spiritual and temporal, of the Anglo-English crown.—Four conditions, as the only methods of escape therefrom, and of the refutation of the charge of its Romish origin, etc.

I. It must suffice that we refer the reader to what we have already offered on this subject,* demonstrative of the derivation of the American succession of bishops, not, as Prelatists allege, from Christ and his apostles, but from the Politico-Ecclesiastical Headship, the LAY SUPREMACY, spiritual and temporal, of the Anglo-English crown. Not however that we feel any, the least, tenacity on this point, as though the question of the *validity* of the Episcopal claim to an unbroken apostolical succession as urged by American prelatists, was suspended upon the single circumstance here brought to view. So far from it, even admitting that the Anglo-English succession from the time of Henry VIII., in the line of the archiepiscopate of Canterbury, derived its alleged validity, not from the declared “prescriptive right,” *jure divino*, as vested in the crown, but from their episcopal consecration; yet it will be incumbent on them to prove that that line, as derived from AUGUSTINE, as “the first Saxon bishop, and the first archbishop of Canterbury,” as alleged by the Rev. Mr. Chapin,† *was not of Romish origin*, not only, but also that “it is evident unto all men diligently reading Holy Scripture and ancient authors,” First, that CHRIST transferred his “headship” to his twelve apostles. Second, that he delegated to them, and they to their successors, the authority to continue “the very same” headship, office, and functions, to the end of time. Third, that the *validity* of each consecutive link,—“the collation of holy orders”—(Bp. Jer. Taylor), depends upon the transference of THE HOLY GHOST (the highest miraculous act apostolic) by the imposition of the hands of *three bishops*, themselves *episcopally* baptized, and ordained deacon and priest. And Fourth, that that alleged unbroken succession, exhibiting the names of the consecrated and their consecrators, together with the

* See pp. 231-234; and also pp. 386, 387.

† The Primitive Church, p. 291.

circumstances of time, place, etc. when each act was performed, furnish a duly authenticated register of its authenticity, showing it to have been "preserved as inviolate as the line of the descent of Adam, or the succession of seedtime and harvest, of day and night, of summer and winter"!* Yea,—according to the true and only consistent theory of preface, that "register" must exhibit *a less degree of uncertainty* than those of the descent of our Lord, or of the Commonwealth of Israel, from Adam; or of the succession of the high priesthood in the line of Aaron. Or, "like the children of Hebaiah, of Koz, and of Barzillai," failing to find "their register among those that were reckoned by genealogy," they must be pronounced "*as polluted*," and be "PUT FROM THE PRIESTHOOD"!† Yea, more. Agreeably to the theory of Bishop McCoskrey, they must, in case of failure to produce such a "register," be placed in the rank of "*gross impostors*;"‡ and occupy the position in the Church, Christian, analogous to that of the rebellious schismatics, Korah, Dathan, and Abiram, in the camp of Israel! We repeat: Nothing short of such a "register" will satisfy the demands and verify the claims set up by that powerful champion of LOW CHURCHISM, the Right Rev. Charles Petit McIlvaine, Bishop of the diocese of Ohio, that the line of prelates of which he claims to form the *twenty-seventh* link in the line of American bishops, is "FASTENED AT ITS BEGINNING, UPON THE THRONE OF GOD"!§

When the above four conditions demonstrative of the claims of Prelacy shall have been fully met, the author of this Treatise, for his own part, will pledge himself to the performance of any act of penance consistent with the discipline of "the gospel and the Church," which may be prescribed to him as the condition of his restoration to the true fold; and will also venture to prognosticate, on the behalf of every honest anti-prelatist, an acknowledgment of his error, and an earnest seeking to place his head under the all-potent alembic of prelatial hands.

On the other hand, till these conditions be fully met, We, (that is, I, the author of this Treatise) under a deep sense of our responsibility to God, according to "the measure of the Spirit"² vouchsafed us in "diligently reading the Holy Scripture and ancient authors" in our search after truth in the premises, do hereby declare our deliberate and solemn conviction and belief, that all who, from the apostles's times down to this day, have said or do now "say they are apostles"—*alias* Prelatical Bishops, "are not, but are found liars."

Thus decided the Holy Ghost, in his commendation of the Ephesian angel, for his fidelity in testing and exposing the daring imposture of those who, in his time, arrogated to themselves a place beside "THE TWELVE APOSTLES OF THE LAMB."

(1) Ezra 2 : 61, 62.

(2) 1 Cor. 12 : 7.

* Bp. McIlvaine's Argument for the Apostolical Succession, p. 9.

† Bp. McCoskrey, Episcopal Bishops the Successors of the Apostles, p. 12.

‡ Bp. McIlvaine's Argument for the Apostolical Succession, p. 10.

CHAPTER X.

OF THE FRATERNAL CHARACTER OR PERFECT EQUALITY OF THE OFFICE AND FUNCTIONS OF ELDERS OR PRESBYTERS, AND BISHOPS.

SECTION I.

Importance of a further exhibit of the subject of this Chapter, in contrast with the prelati- cal theory.—Proofs of the parity or perfect equality of the *ordinary* ministry of divine appointment, as derived, 1st: From the interchangeable use of the titles, Elder and Bishop.—2d: From the declarations of prelatists themselves.—Also from the writings of the purest ages of antiquity.—The terms Ordo, Gradus, Offici- um, defined.—Circumstances which originated a diversity in ecclesiastical func- tions,—Elfric, Ambrose, etc.

THE important bearing of the subject of this chapter on *the general issue* involved in these inquiries, demands for it a further consider- ation at our hands. After what has been already offered in Parts II. and III. of this Treatise, demonstrative of the fallacy of the alleged “divers orders” of Prelatists, Romish, Tractarian, and High and Low Church; all that is now designed, is, to show that, contrary to the prelati- cal dogma, namely, that bishops are now what the apostles were in their time (minus their extraordinary endowments as in- sisted on by some); they, that is, presbyters and bishops, in office and functions, are one and the same ORDER; which order, with that of deacons, constitute the two, and these, *the only divinely- appointed* ordinary and standing orders of the Church of Christ, for all time.

I. Our first evidence is derived from the interchangeable use of the names or titles, *elder*, πρεσβυτερος, presbyter; and *bishop*, επισκοπος, overseer; in the New Testament, to denote the same office. In proof, to save space, we refer the reader to Part II. of this Treatise, p. 159; and Part III. pp. 274, 275.

II. *This is corroborated by the declarations of Prelatists themselves.* These are collected from those passages in their writings in which they attempt to account for the substitution of the *name* bishop, in the place of apostle. Thus, Theodoret:—“The same persons were anciently called promiscuously both bishops and presbyters, whilst those who are *now* called bishops, were” (*then*) “called apos-

ties. But shortly after, the name of apostles was appropriated to such *only* as were apostles indeed," etc.* "They who are *now* called bishops, were *originally* called apostles; but the holy apostles being dead, they who were ordained after them, were in many respects inferior to them. Therefore they thought it not decent to assume to themselves the name of apostles," etc.† The learned Hammond says, "that in Scripture times the name of presbyter belonged principally, *if not alone*, to *bishops*," etc.‡ Bishop Griswold, speaking of the New Testament age, says, "the elders, presbyters, or priests, . . . were *then* also styled *bishops*."§ And again: "The name of apostle was not long continued. . . . After their death, their successors in office modestly assumed the name of bishop."||

Here, then, in the first place, it is conceded that, during the *apostles's times*, and also "*after their death*," the titles Presbyter and Bishop were applied "promiscuously" to the *same person*, and denoted the *same office* and *functions*.

In the next place, we concede and contend for, what prelatists affirm, namely, that the persons known by this double title of *presbyter-bishop* during and "*after*" the apostolic age, filled an office, and exercised functions *entirely different*, both from the New Testament apostles, and from those whom Theodoret in his time, and they now, call bishops.

But Theodoret affirms that the *bishops* of his time filled the office of, and performed the functions peculiar to, the *apostles* in their own times.

It follows, that, as those who bore the title of *bishop* during, and for some time "*after*" the New Testament age, filled an office, and performed functions notoriously *inferior* to those of the apostles, the *bishops* contended for by prelatists must be AN ENTIRELY NEW ORDER in the Church of Christ. And we remark,

Finally, of HUMAN ORIGIN, and that, according to their own showing. Thus St. Ambrose, as quoted by Amalarius. "The holy apostles being dead, they who were ordained *after* them to govern the churches," etc. Surely then, if these bishops apostolic were not "*ordained*" till "*AFTER*" THE DEATH of "the holy apostles," they could not have been *ordained by apostolic hands*.

What now, we deferentially ask, becomes of Bishop McIlvaine's apostolical chain, "*preserved*," as he alleges, "*as inviolate as the line of the descent of Adam*, and "*fastened, AT ITS BEGINNING, upon the throne of God*"?¶

* Theodoret, as quoted by Bingham. Antiquity of the Christian Church, Vol. I., p. 21, fol. London: 1726.

† St. Ambrose, as quoted by Amalarius. Bingham, Vol. I., p. 21.

‡ Bingham, Ib

§ Bishop Griswold on the Apostolical Succession, p. 8.

|| Ib., p. 7.

¶ Argument for the Apostolical Succession, p. 9.

III. *The same fact is confirmed by the writings of the purest ages of antiquity.* The extracts here given from the writings of "the early fathers," we would remind the reader, are, for the most part, the very passages on which prelatists *must* and *do* rely (so far as the testimony of tradition is concerned) for the support of their episcopacy of three orders. We shall content ourselves to present them almost without comment, leaving the reader to make his own inferences respecting them, only begging to premise by the way that, in order to a proper understanding of these ancient writers on the subjects quoted, it is necessary to fix the meaning of the terms *ordo*, *gradus*, *officium*, (order, degree, and office,) etc.

These terms, we remark, were employed by them, not as implying the origin of different ranks of officials, *jure divino*, but simply to denote distinct classes of persons, who, though they performed *different acts*, were, nevertheless, of THE SAME *order*, *degree*, or *office*. Hence, Bishop Taylor: "It is evident that in all antiquity, *ordo* and *gradus* (order and degree) were used PROMISCUOUSLY." So Bingham: "St. Jerome, who by all will be allowed to speak the sense of the ancients, makes no difference in these words, *ordo*, *gradus*, *officium*," etc.*

With this fact in view, we are furnished with a *key* explanatory of those passages of the fathers which would seem, at first, to countenance the prelatical theory of the *superiority of bishops*, as an order, over that of *presbyters*. The circumstances which originated this diversity of ecclesiastical functions among those holding, *de facto*, the SAME SCRIPTURAL OFFICE, may be gathered from the following, out of many similar passages which might be given. Elfric, who, according to Fox the martyrologist, was archbishop of Canterbury about A.D. 996, says: "There is no more difference between the *mass-presbyter* and the *bishop* than this, that the bishop is appointed to confer *ordinations*, etc., which, if every presbyter should do it, would be committed to too many. BOTH, indeed, are ONE and the SAME ORDER, although the part of the bishop is the more honorable. *Ambo siquidem UNUM EUNDEMQUE tenent ORDINEM quamvis sit dignior illa pars episcopi.*"† But long before this, as early as about A.D. 370, in Ambrose's Commentaries on Paul's Epistles, may be found the following:—"The *apostles's writings* are not altogether agreeable to the order of things as *now practiced* in the Church. For Timothy, who was ordained a presbyter by Paul [? see pages 149-151 of this Treatise, Part II.,] he calls a bishop; because, *at the first*, presbyters were called bishops; and, as one departed, the next succeeded to the office. But because the next in succession were found unworthy to hold the primacy, the custom was *changed* by the provision of a council, so that, not the next in *order*, but the next in MERIT, should be made bishop, and constituted such by the

* Bingham's Christian Antiquity, Book II., c. 1, p. 17

† Canons, etc., a Laur. Howell, A.M., pp. 66, 67, folio. London: 1708.

judgment of a number of the priests" [presbyters], "lest an unworthy person should usurp, and become a general scandal."*

It will be well for the reader to mark the two points here presented. The first, that *gospel truth and purity*, and not an unbroken genealogical succession, is the criterion of a *true* succession. The second, that, as a prudential arrangement,—a matter of EXPEDIENCY,†—one presbyter was selected from among the rest, and by them placed over the body as superintendent, called by Ambrose, "inter Presbyteros primus," or "Primus Presbyter,"‡ and to whom was given the name of bishop.

SECTION II.

Extracts from the Fathers.—Clem. Romanus, Ignatius, Justin Martyr, Irenæus, Tertulian, Origen, Cyprian, Firmilian, Ambrose, Chrysostom, Jerome

III. Now for our extracts from "*the Fathers*." We shall begin with,

1. CLEMENS ROMANUS, A.D. 70.§ The earliest writer after the apostles. In his epistle to the Church of Corinth, the apostles, he says, "preaching through countries and cities, appointed the first fruits of their conversions to be bishops and deacons over such as should afterwards believe, having first proved them by the spirit." And he adds: "Our apostles knew, by our Lord Jesus Christ, that there would be contention about the *name of Episcopacy*: and therefore, being endued with a perfect foreknowledge, they appointed the aforesaid officers, namely, *bishops* and *deacons*, and gave regulations|| for these offices separately and mutually, that so when they died, other proved men might succeed to their ministry." "Bishops, with St. Clement," says Lord Barrington, "are always *the same* with elders or presbyters, as any one must see if they read the Epistle." Of presbyters, he speaks thus: "Ye walked according to the laws of God, being subject to those who had the rule over you, and giving the honor that was fitting to such as were *presbyters* among you."¶ And again: "Only let

* See our exhibit of the adverse views of modern prelatists, pp. 218, 219.

† See Chap. VI., Sec. I.

‡ Ambrose's Com. 1 Tim. 3; and Eph. 4.

§ Cave's Lives of the Fathers.

|| Prelatists make the "regulations" to refer to the *succession*: for example: Archbishop Usher has it, "*ordinem præscriptum*;" Dr. Hammond, "*seriem successionis, catalogum*;" Archbishop Wake's translation, "*gave directions*, how, when they [the apostles] should die, other chosen men should *succeed* in their ministry." But, if Clement had meant "*catalogus*," a catalogue, he would have written *κατάλογος*; if "*series successionis*," *ἀσκήσις*; if *ordo*, *τάξις*. His expression, *μεταξὺ ἐπισκόπων*, following immediately upon his mention of bishops and deacons, evidently implies, "a law or regulation of these offices separately and mutually." Hence the above translation.

¶ Epistles, sec. 1.

the flock of Christ be in peace with the *presbyters* that are set over you.”*

2. IGNATIUS, A.D. 101.† The writings of this father form the stronghold of prelacy. But the “weak silly rant and rhodomontade” with which they abound, together with the fact that some parts of his first reputed Epistles have been rejected as heretical by some of the most learned of the English Church, render it impossible to resist the suspicion, if not the conviction, that they have been fabricated, at least for the most part, under the name of that valuable witness and eminent martyr, purely out of subserviency to a favorite theory. Let them, however, be taken as genuine. The strongest passages in favor of prelacy are the following: He says, the deacon “is subject to the presbyters, as to the LAW of Jesus Christ”—“the presbyters *preside* in the place of the councils of the apostles.”‡ “Be ye subject to your presbyters as to the apostles of Jesus Christ our hope.”§ “Let all reverence the presbyters as the sanhedrim of God, and college of apostles.”|| “Being subject to your *bishop* as to the command of God; and so likewise to the presbytery.”¶ Again: “Let no man do any thing of what belongs to the Church, separately from the bishops. Let the Eucharist be looked upon as well established, which is either offered by the bishop, or by him to whom the bishop has given his consent. Wheresoever the bishop shall appear, there let the people be also; as where Jesus Christ is, there is the Catholic Church. It is not lawful without the bishop, neither to baptize, nor to celebrate the holy communion; but whatsoever he shall approve of, that is also pleasing unto God; that so whatever is done, may be sure and well done.”

Now, after allowing the utmost that can be justly claimed in behalf of the *superiority* of bishops over presbyters from these passages, there is no ground for the inference, that that superiority is founded in *divine right*. Viewed as an ecclesiastical arrangement predicated of EXPEDIENCY, all that can be said of the above bishops of Ignatius is, that they exercised the functions of the “*primus presbyter*,” or *superintendent* of, Clemens Romanus. (See 1, Clemens Romanus, opposite.)

3. JUSTIN MARTYR. About A.D. 155. In his Apology, from chapter 85 to 88 inclusive, he six times uses the title *πρεσβυτης*, to denote the *president* of the Christian assembly. Neither the term bishop, nor presbyter, is used at all. Reeves (a prelatist), his translator, allows the term to denote the same as the “*probati seniores*” of Tertullian,** the *majores natu* of Cyrian;†† and the

* Epistles, sec. 54.

† Epistle to the Magnesians.

‡ Same Epistle.

§ Epistle to the Smyrnians. From Archbishop Wake's translation.

** Apol., c. 32.

† Cave's Lives of the Fathers.

‡ Epistle to the Trallians.

†† Epistles, 75.

προεστώτες πρεσβυτεροι, or presiding presbyters, of Paul (1 Tim. 4 : 17); that is, that they were all *one and the same*. "Presbyter," says Bishop Jewel, "is expounded in Latin by *natu major*;"* proof, that Tertullian, Cyrian, and Paul, all mean *presbyters*, the *προεστώτες* of Justin, and to whom, as presiding, not over *other ministers*, but over *the people*, he assigns the ordinary functions of pastor of the flock.

4. IRENÆUS. About A.D. 184. Claimed also by prelatists as another stronghold. Their quotations of him would make him the advocate of a succession, *jure divino*, by *bishops alone*. But, so far from this, we shall show, that Irenæus not only uses the terms presbyter and bishop promiscuously, as constituting the *same order*, but that the *true apostolical succession is continued through them*. We admit that in chapter third of Lib. 3, he speaks explicitly of a succession by bishops. But on the other hand, speaking of several of the *bishops* of Rome in a letter to Victor—namely, Anicetus, Pius, Hyginus, Thelesphorus, and Sixtus—he calls them in three different places, *presbyters*, and NOT bishops. Of the claim of prelatists, therefore, to impartiality and fairness in their dealings with this writer, we shall leave the reader to judge, when he shall have read the following. Alluding to some who had resorted to tradition in the place of Scripture to support their errors, he says: "But when we appeal to that tradition which has been preserved to us, the *successions of PRESBYTERS* in the churches—*quæ per successiones PRESBYTERORUM in ecclesiis custoditur*—they presume they are wiser, not only than the presbyters, but even than the apostles, and that they have found the truth in a purer form."† Again: "Wherefore obedience ought to be rendered to those who are *presbyters* in the Church, who have, as we have shown, *succession* from the APOSTLES, and who, with the succession of THEIR *Episcopacy*, have a sure deposit of the *truth* divinely granted to them according to the good pleasure of our heavenly Father."‡ Another: "Now those who are by many received as *presbyters*, yet serving their own lusts, etc., but being puffed up with the *chief seats* (*principalis concessio*), use others with contumely, and say to themselves, 'None see the evils we do in secret;' these are reproved by the Lord, etc. From all such we ought to depart, and to cleave to those who preserve, as we have said, the DOCTRINE of the apostles, and, *along with their order of presbyter*, maintain sound words," etc.§ Pretty fair Presbyterianism, this!

5. TERTULLIAN, A.D. 198. In his treatise, *De Baptismo*, he says: "The highest priest, who is the bishop, has the right of administering baptism. Then the presbyters and deacons, yet not

* Defence of the Apology, Part 6, p. 527, folio edition, 1609.

† Lib. 3, c. 2.

‡ Lib. 4, c. 43.

§ Lib. 4, c. 44.

without the authority of the bishop, because of the *honor of the Church*." Decisive, say prelatists, for episcopacy, by Divine Right. Not so. Tertullian, as we shall see, from the other part of the same passage, (and which these writers generally omit,) places the whole upon the ground of a mere ecclesiastical regulation. "*Otherwise*," says he, "the *right* belongs even to LAYMEN.—*Alioquin etiam laicus jus est*.—However the *laity* ought especially to submit humbly and modestly to the discipline and ecclesiastical regulations of the Church in these matters, and not assume the office of the bishop," etc.* And again. In his Apology, whilst describing the order and government of the Church, he says, "*Præsident probati quique seniores*,"† etc. "Approved elders or *presbyters* *preside* amongst us; having received that honor, not by money, but by the suffrages of their brethren."‡ These passages of Tertullian, then, taken together, and what becomes of the theory of episcopacy by divine right, so confidently built upon them by prelatists?

6. ORIGEN. Between A.D. 204–250. The following passages will show, that presbyters and bishops, with Origen, were the *same order*; that they ruled the Church in common, the presbyters *presiding* with the bishops, the latter, bearing that name, occupying the higher chair, only as an *ecclesiastical* arrangement. "Dost thou think," says he, "that they who are honored with the priesthood, and glory in their priestly order, walk according to that order? In like manner, dost thou suppose the deacons also walk according to their order? Whence then is it that we often hear reviling men exclaim, 'What a bishop!' 'What a presbyter!' or 'What a deacon! is this fellow.' Do not these things arise from hence, that the *priest* or the *deacon*," [two orders only,] "had, in something, gone contrary to his order, and had done something against the priestly, or the Levitical order?"§ Again. "Imagine the *ecclesiastical order*, sitting in the seats or chairs of *bishops* and *presbyters*. She [the Queen of Sheba] "saw also the array of servants standing to wait in their service. This (as it seems to me) speaks of the order of deacons standing to attend on divine service."|| And again. "We of the clerical order, who *preside* over you."¶ Origen was himself no more than a *presbyter*. Further comment would be superfluous.

7. CYPRIAN. About A.D. 248–258. A great and good man, and a martyr to the cause of Christ. But, though prelatists, from

* De Baptism, c. 17.

† "*Seniores* are, in the Greek language, called *Presbyters*." (Rom. Cabbassantius, Notitia Eccl. p. 53). Προσβυτερος, *senior*; (Scapula). Προσβυτερις, *presbyter, senior*; (Schrevilius); προσβυτερος, id est, *senior*; (Suicer). And Reeves, a rigid Churchman, says: "The presiding elders here, are undoubtedly the same with the πρεσβυτερος in Justin Martyr." (See 3, Justin Martyr.)

‡ Apology, cap. 39.

|| Homily 2, in Cant.

§ Homily 2, in Numb.

¶ Homily 7, on Jer.

his somewhat inflated views of the dignity of a bishop, may quote him with additional confidence compared with the other fathers; yet it should not be overlooked, that Tertullian was his master. Accordingly, writing to his *presbyters* and *deacons* during his seclusion from the rage of his persecutors, he says: "I beseech you, according to your faith and religion, that you perform your own duties, and also those belonging to me, so that nothing be wanting either as to discipline or diligence."* Again, having mentioned matters of Church government: "I rely upon your love and your religion, which I well know, and by these letters I exhort and commit the charge to you, that you whose presence does not expose you to such peril, would perform ALL those things which the administration of the Church requires."† Besides, he speaks of "the most illustrious clergy presiding with the bishop over the Church;"‡ and he denominates them "the sacred and venerable consistory of his clergy."§ He also applies the term *præpositus*, president, as well as pastor, to the presbyters and bishops *in common*. And, finally, in his epistle to Pupian, contending for the *divine* authority of his OFFICE in the Church, he places it upon this, that he was a priest, *sacerdos*, that is, a PRESBYTER.

8. FIRMILIAN. A famous bishop of Cæsarea, and a contemporary with Cyprian. Eusebius says: "He was very famous; equal, if not superior authority to Cyprian himself." In a letter of his found in Cyprian's works, he says: "All power and grace is in the Church, in which presbyters preside, and have the power of baptizing, confirmation and ordination. *Omnis potestas et gratia in ecclesia constituta sit, ubi PRÆSIDENT MAJORES NATU, qui et baptizandi, et manum imponendi, et ORDINANDI, possident potestatem.*"

9. AMBROSE. About A.D. 370. In addition to what we have already quoted from this father, we shall only add the following: "The presbyter and bishop had *one and the same ordination.*"||

10. CHRYSOSTOM. Between 370-407. In his commentary on 1 Timothy 3, he says: "Paul, speaking about bishops and their ordination, what they ought to possess, and from what they must abstain, having omitted (1 Timothy 3) the order of presbyters, he passes on to that of deacons. Why so, I ask? Because the difference between the bishop and the presbyter is *almost nothing*. For the care of the churches is committed to PRESBYTERS, and the qualifications which the apostle requires in a bishop, he requires in a presbyter also, being above them solely in the performance of ordination; and this is the only thing they, the bishops, seem to have more than presbyters." A rather *rickety*

* Epist. 5.

† Epist. 6.

‡ Epist. 55.

§ Epist. 55, p. 107.

|| Commentary in Ephesians, cap. 4.

foundation, this, for the support of Episcopacy as alleged to rest upon *divine right*. They, the bishops, "SEEM to have," etc. Chrysostom says not one word respecting this *ordaining* power of the bishop as founded in *divine right*. He speaks of it simply as a fact, as it existed in his day, agreeably to that *ecclesiastical arrangement* which, to prevent divisions and discord in the Church, had been previously introduced. We shall now introduce to the reader one other of these "early fathers."

11. JEROME, of *Rome*. He flourished between A.D. 363-420. He is acknowledged to be "the most learned of the Latin fathers." St. Augustine says of him: "*Nemo hominum scivit quod Hieronymus ignoravit*—Jerome knew every thing known by man." We introduce him into this place, on account of his being held, in his writings, *rightly to interpret* the sentiments of his more ancient predecessors. Bingham, a high authority with Churchmen, says: "St. Jerome will be allowed to speak the sense of the ancients." Let us then hear him. "Presbyters and bishops were formerly the same. And before the devil incited men to make divisions in religion, and one was led to say, 'I am of Paul, and I of Apollos,' churches were governed by the common council of the PRESBYTERS. But *afterwards*, when every one in baptizing rather made proselytes to himself than to Christ, it was every where decreed that *one person*, elected from the rest of the presbyters in each church, should be placed over the others; that, the chief care of the church devolving upon him, the seeds of division might be taken away. Should any one suppose this opinion, namely, that bishops and presbyters *are the same*, and that one is the denomination of *age*, and the other of *office*, is not determined by the Scriptures, but is only a *private opinion*, let him read over again the apostle's words to the Philippians, saying: 'Paul, and Timotheus, the servants of Jesus Christ which are at Philippi, with the *bishops* and *deacons*: grace be unto you, and peace,' etc. Philippi is one of the cities of Macedonia; and certainly, as to those who are *now* esteemed bishops, not more than one at a time can be in one and the same city. But because bishops *at that time* were called the *same* as presbyters, therefore the apostle speaks of bishops *indifferently*, as being the same as presbyters. And here it should be carefully observed how the apostle, sending for the '*presbyters*' (in the plural) 'of the *single city* of Ephesus only, afterwards calls the *same persons* BISHOPS. (Acts 20 : 17, 28.) He who receives the Epistle of Paul to the Hebrews, there finds the care of the Church divided equally amongst many: 'Obey them which have the *rule* over you,' etc. And Peter, who received his name from the firmness of his faith, says in his Epistle: 'The presbyters, who are among you, I exhort, who am also a presbyter,' etc. '*Feed* the flock of God which is among you, taking the *oversight* thereof

(ἐπισκοποῦντες, that is, superintending it), not by constraint, but willingly." These passages we have brought forward to show, that, WITH THE ANCIENTS, PRESBYTERS WERE THE SAME AS BISHOPS. But that the roots of dissension might be plucked up, a *usage gradually took place* that the chief care should devolve upon ONE. Therefore, as the presbyters know that it is by THE CUSTOM of the Church (*ecclesiæ consuetudine*) that they are to be subject to him who is placed over them; so let the bishops know that they are above presbyters rather by custom than by *divine appointment*, and that the Church ought to be ruled in common."

As we have said, we leave the reader to draw his own inferences from the preceding extracts, as derived from the writings of the "early fathers," in support of the proposition, that the office and functions of elders or presbyters and bishops, were, from the beginning, based on the fraternal platform of perfect equality.

SECTION III.

Subject continued.—IV. The same corroborated by the testimony of all the Christian Churches in the world.—The African, Greek, Western or Roman, Lutheran, German Reformed, French, Waldensian, Scotch, and Dissenting.

We now proceed to show that the same doctrine is borne out,

IV.—*By the testimony of all the Christian Churches in the world.*

1. The AFRICAN Church. See Tertullian, as above, who was one of the most illustrious African fathers. Gregory Nazianzen, speaking in his oration upon Athanasius, about the importance of the See of Alexandria, says, it is "as though you should say that *its* bishop is bishop of *the whole world*."

2. The GREEK Church. See Firmilian, as above. So, the Council of Ancyra, third century; epistle of the Council of Nice; and Theodoret, fifth century.

3. The WESTERN Church, or Church of Rome. Mr. Johnson, the translator of the canons of the Greek and Latin Churches, and a learned prelatist, affirms that the Church of Rome never maintained the order of bishops by divine right. He says: "That opinion, that the *order* of priests and bishops was *the same*, prevailed in the Church of Rome for four or five ages (centuries) before the Reformation!"* The Council of Trent, though insisting on a distinction between presbyters and bishops, yet strenuously opposed the doctrine of the divine right of bishops.†

4. The LUTHERAN Church. She never maintained the *divine*

* Clergyman's Vade Mecum, Vol. II., Preface, 54.

† See our remarks on this subject, in the Address to the Reader.

right of bishops over presbyters, but taught and practiced the contrary. Haynes quotes Luther as saying, in reference to the visitation of the churches in Saxony, "We are visitors, that is, bishops." Now, Luther was no more than a *presbyter*. Yet we have the following account of his having ordained a bishop:—"About this time (A.D. 1542), the bishopric of Neoburg, by Sala, was void; there Nicholas Amsdorf, a divine, born of a noble family, was installed by Luther," etc.* That is, he was "*ordained bishop* by Luther: Nicholas Medler, the pastor of Neoburg, George Spalatinus, pastor of Aldenburg, and Wolfgang Steinius, another pastor, joining with Luther in the *imposition of hands*."† "The gospel," says one of the Lutheran articles, "gives to those that are set over the churches, a command to teach the gospel, to remit sins, to administer the sacraments, and jurisdiction also, and by the confession of all, even our adversaries, 'tis manifest, that this power is, by divine right, common to all that are set over the churches, whether they be called *pastors*, or *presbyters*, or *bishops*."

5. The GERMAN REFORMED Church. This Church adopted the Helvetic Confession of Faith. The 31st article contains this statement:—"As regards the ministers of the divine word, they have every where the *same power and authority*."

6. The FRENCH Church. The pastors and seniors of this church, in the national council of Vitry, A.D. 1682, adopted the same confession, and with it, of course, the 31st article, as above.

7. The WALDENSES. Prior to the year 1467, the Waldenses, on the subject of the ministry, hold the following language:—"They who are *pastors* ought to preach to the people, and feed them often with divine doctrine, and chastise the sinners with discipline." Written A.D. 1100. "Feeding the flock of God not for filthy lucre's sake, nor as having *superiority* over the clergy." "As touching *orders*, we ought to hold that order is called the power which God gives to man, duly to administer and dispense unto the Church the word and sacraments. But we find nothing in the Scriptures touching such orders as they" (the papists) "pretend, but only the *custom* of the Church."‡ Speaking of "*pastors*" without any distinction, in an ancient MS., they say: "*We pastors* do meet together once every year, to determine our affairs in a general council. Amongst other powers and abilities which God hath given to his servants" [*i.e.*, the *pastors*], "he hath given authority to choose leaders to *rule the people*, and to *ORDAIN* elders (*presbyters*) in their charges," etc., agreeably to the direction to Titus, "For this cause left I thee in Crete," etc. The monk Reinerus, who wrote of them A.D. 1250, says: "They considered *prelates* to be but scribes and pharisees; that the Pope and all the bishops were murderers,

* Haynes's Transl. of Melchior Adam's Life of Luther, 4to., Lond. 1641, pp. 71, 83, 84, 102.

† Melchior Adam's Life of Amsdorf.

‡ Treatise on Antichrist, A.D. 1220.

because of the *wars* they waged;—that they were not to obey the bishops, but God only;—that in the Church *no one was greater than another*;—that they hated the *very name* of prelate, as POPE, BISHOP," etc.

Stephen, through whom the Moravians allege to have derived their Episcopacy, in the history of him as given by Perrin, is styled simply "an *elderly man*," who was burnt at the stake during a violent persecution of that people. Indeed, from their hatred of the very name of prelate, the title of *bishop* seems to have been entirely foreign to their ecclesiastical vocabulary. Evidently, it should have been translated, "one Stephen, a *presbyter*, or *elder*." The English Church, whom the Moravians are pleased to call "their only Episcopal sister," does not acknowledge the relationship!

8. Of the theories of the SCOTCH and DISSENTING Churches on the subject of the equality of presbyters and bishops, being "known and read of all men," it is unnecessary to enlarge by a reference to proof.

SECTION IV.

Subject continued.—V. Additional testimony from the greatest divines of modern times, since the period of the Continental and Anglican Reformations.—Wickliffe, Erasmus, Cranmer, Calvin, Beza, Melancthon, Blondell, M. Flaccius Illyricus, Claude, Bochart, Grotius, Vitringa, Mosheim, Suicer, Schleusner, Archbishop Usher, etc.

To the preceding we now add,

V. *The testimony of the greatest divines of modern times, since the period of the Continental and Anglican Reformation.* These will be found to bear a testimony to THE FACT for which we contend, equally emphatic with that of the early fathers,—Clemens Romanus, Ignatius, Justin Martyr, Irenæus, Tertullian, Origen, Cyrian, Firmilian, Ambrose, Chrysostom, and Jerome, of whom the learned Stillingfleet says: "I believe, upon the strictest inquiry, Medina's judgment will prove true, that Hiéron, Austin, Ambrose, Sedulius, Primasius, Chrysostom, Theodoret, Theophylact, were all of Aërius's* judgment as to the identity of both *name* and *order* of bishops and presbyters, in the Primitive Church, but here lay the difference: Aërius from thence proceeded to *separation* from the bishops and their churches *because they were* (prelatical) *bishops*."† RIGHT!

* Irenicum, p. 276, 2d ed., 1662.

† Aërius was a Presbyter (orthodox) under Eustathius, Bishop of Sebaste in Armenia, A.D. 368. He sternly opposed "*the pre-eminence*" of bishops over presbyters, which had obtained in the Church in his time, contending that there was *no distinction* of rank or office between them. He also opposed the prevailing practices of fasting and praying for the dead.

1. WICKLIFFE. Having already quoted Luther on this subject, we begin with Wickliffe, who says: "I boldly assert one thing, viz., that in the primitive Church, or in the time of Paul, two orders of the clergy were sufficient, that is, a *priest* and a *deacon*. In like manner, I affirm, that in the time of Paul, the presbyter and bishop were names of the *same office*." Jerome is quoted in proof.*

2. ERASMUS. "Anciently none were called priests but bishops and presbyters, *who were the same*, but afterward presbyters were distinguished from the priest"† (or bishop).

3. CRANMER. "The bishops and priests (presbyters) were at one time, and were no two things, but BOTH ONE in the beginning of Christ's religion."‡

4. CALVIN.§ "The reason why I have used the terms bishops, and presbyters, and pastors, and ministers, promiscuously, is, because the Scriptures do the same; for they give the title of bishops to *all persons whatsoever* who were ministers of the Gospel."||

5. BEZA. "The authority of all pastors is *equal* amongst themselves, so also their *office* is the same."¶

6. MELANCTHON. "They who taught in the Church, and baptized, and administered the Lord's Supper, were called *bishops* or *presbyters*; and those were called *deacons* who distributed alms in the Church,"*** etc.

7. BLONDELL and DALLEUS. "Episcopacy, as *now* distinguished from presbyters, according to the custom of the Church FROM THE THIRD CENTURY, is not of apostolical, but merely of human institution."††

8. M. FLACCIUS ILLYRICUS. Treating of the time of the apostles, he says: "A presbyter was *then* the same as a bishop." Speaking of the primitive Church, he says: "The bishop was the first presbyter among the presbyters of each church, and this was done for the sake of order,"‡‡ etc.

9. CLAUDE. "As to those who were *ordained* by mere priests (presbyters), can the author of the Prejudices be ignorant that the distinction of a bishop and a priest, or minister, as if they had two different offices, is not only a thing that they cannot prove out of the Scriptures, but that even contradicts the express words of Scripture, where bishops and priests are the names of *one* and the *same office*, from whence it follows that the priests have, by their

* Vaughan's Life of Wickliffe, p. 100, Vol. II.

† Scholia in Epist. Hieron. ad Nepot. fol. 6, Vol. I., Ed. 151

‡ Burnet's History of the Reformation.

§ See Appendix. B.

|| Calv. Inst., Lib. IV., sec. 8, p. 8.

¶ De Eccles., cap. 29. See also address To the Reader.

** Loc. Com. 12mo., Basil, 1521.

†† Vid. Beverigii Codex Can. Eccles. Prim. Vind. Proem.

‡‡ Catalog. Test. Veritat. Vol. I., p. 84.

first institution, a right to confer *ordination* that cannot be taken from them by mere human rules."*

10. BOCHAET. "If the question be as to the antiquity, I am plainly of opinion, with Jerome, that in the apostles's age there was *no difference* between bishops and presbyters, and that the churches were governed by the common council of the presbyters. Therefore *presbyters ARE MORE ANCIENT* than *bishops*,"† etc.

11. GROTIUS. "Επισκοπη, or the office of a bishop, signifies inspection or oversight of any kind. The inspectors, or those who preside over the church, are *presbyters*. The chief of these presbyters, AFTERWARDS, by way of excellence, began to be called *bishop*, as is evident from those canons which are termed apostolical canons in the epistles of Ignatius, in Tertullian, and others."‡

12. VITRINGA. "All the rulers or governors of the Church of Ephesus were equally, and without the least difference, called bishops, presbyters and pastors." (Acts 20 : 17, etc.) These, he says, "according to the style of the sacred Scriptures, are names distinguishing *one and the same order of men* ; they are distinguished neither in the kind of their order, nor their office. This position will stand, I am persuaded, as long as the Acts of the Apostles and their Epistles shall be read without prejudice."§

13. MOSHEIM. "The rulers of the Church were called either presbyters or bishops, which two titles in the New Testament undoubtedly applied to *the same order of men*."||

14. SUICER. "At the first, therefore, all presbyters were *equally* over the flock, and had none over themselves, for they were called *bishops*, and had *EPISCOPAL POWER*,"¶ etc.

15. SCHLEUSNER. "For at length, *after* the apostolic age, that difference was introduced between bishops and presbyters, that the *bishops* should have the greater dignity, as Suicerus rightly states in his *Thesaurus Ecclesiasticus*."***

16. ARCHBISHOP USHER. "I asked him (Archbishop Usher) also his judgment about the *VALIDITY* of *presbyters's ordination*, which he *asserted*, and told me that the king (Charles I.) asked him, at the Isle of Wight, wherever he found in antiquity, that presbyters alone ordained any? And that he answered, I can show your majesty *more, even where presbyters alone successively ordained bishops* ; and instanced in Hierome's words,—Epist. ad Evagrium,—of the presbyters of Alexandria choosing and making their *own bishops*, from the days of Mark till Heraclas and Dionysius."††

* Defence of the Reformation, Part IV., p. 95.

† Abridg. of Mr. James Owen's Plea, p. 39.

‡ Annot. in I. Tim. 3 : 1.

§ De Synag. Vet. Lib. 2, c. 2, pp. 447 and 485.

|| Ecclesiastical History, Vol. I., p. 101.

¶ Thesaur. Eccles. Tom. I., col. 1180.

*** Lex. Gr in Nov. Test. Sub. Loc. voce *επισκοπος*.

†† Life of Baxter, by Sylvester. Fol., Lib. I., part 2, sec. 63, p. 206.

SECTION V.

Subject continued.—VI. Testimony of the greatest divines of modern times, since the Continental and Anglican Reformations.—Do. of the Anglican Reformers themselves.—Sanctioned by royal authority.—Bishop Burnet.—Rev. A. B. Chapin's attempt to escape therefrom.—Failure of.—Conclusion.

We add, in conclusion, and as further confirmatory of the truth of the principle here advocated, that it formed the basis of the theology, on this subject,

VI. *Of the Anglican Reformers themselves.*

1. We here in the first place, refer the reader to the opinions, on this subject, as expressed by Wickliffe and Cranmer, the archbishops of Canterbury, as given on page 421. We refer him,

2. To "A Declaration made of the *functions* and *Divine Institution* of bishops and priests,—an original" document. It says—

"As touching the sacraments of the *Holy Orders*, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge,"

First. How that Christ and his apostles instituted certain ministers or officers, with spiritual power to order and consecrate others to the same order, etc. "*Item*," which sets forth, that this office, ministration, power and authority, is "restrained unto those certain limits and ends for the which the same was appointed by *God's ordinance*," etc. "*Item*, that this office, this power and authority, *was committed and given by Christ and his apostles unto certain persons only*, that is to say, unto PRIESTS OR BISHOPS, whom they did elect, call, and admit thereunto, by their prayer and imposition of hands." And, having affirmed, that "the invisible gift or grace conferred" by that act "is nothing else but the power, the offices, and the authority before mentioned;" and alluding to the introduction into the Church of many ceremonies and orders connected with "the Temple of the Jews," the above "Declaration" adds: "Yet the truth is, that in the New Testament there is no mention made of *any degrees of distinction in orders*, but only of deacons or ministers, and of priests or bishops: nor is there any word spoken of any other ceremony used in the confirming of this sacrament, but only of prayer, and the imposition of the bishop's hands."

Let it here be particularly noted, that this "Declaration" was set forth by "those who actually formed the Articles, the Book of

Orders, and the plan of the Government of the Church of England," A.D. 1537 or 1538; and as such, was signed by Thomas, (Lord) Cromwell, (*the King's* Geoffrey Downs.
Vicar General). John Skip.

T. (Cranmer), Archbishop of Canterbury.	Cuthbert Marshall.
Edward, do. " York.	Marmaduke Waldeby.
John, Bishop of London.	Robert Oking.
Cuthbert, do. " Durham.	Nicholas Heyth.
John, do. " Lincoln.	Ralph Bradford.
John, do. " Bath.	Richard Smith.
Thomas, do. " Ely.	Simeon Matthew.
John, do. " Bangor.	John Prynn.
Nicholas, do. " Salisbury.	Wm. Buckmaster.
Edward, do. " Hereford.	William Maye.
Hugo, do. " Worcester.	Nicholas Wotton.
John, do. " Rochester.	Richard Cox.
Richard, do. " Chichester.	John Edmonds.
Richard Wolman.	Tho. Robertson.
John Bell.	Thomas Baret.
William Clyffe.	John Nase.
Robert Aldridge.	John Barber.

(Some other hands there are that cannot be read.)

Doctors of Law and Doctors of Divinity.*

3. Another book was published, called a "Declaration of the Christian doctrine for necessary erudition of a Christian man." It was published by *Royal Authority*, and hence was usually called the King's Book. In the chapter on ORDERS, it expressly declares: "That *priests* and *bishops*, BY GOD'S LAW, are ONE AND THE SAME; and that the *power* of *ordination*, and *excommunication*, belongs EQUALLY TO BOTH." This book was issued A.D. 1543. Burnet derives his account of it from Fuller, who "assures the world that he copies out of the Records with his own hand what he published."

With these facts, then, under our eye, what are we to think of those advocates of prelacy who *deny* that bishops and presbyters are, by divine right, according to the doctrine of the Church of England, *one and the same office*; and who *deny* that ordination by presbyters is, by divine institution, *equally valid as that by bishops*? The mode adopted in the drawing up of these "Declarations," cannot but entitle them to our highest confidence. Not only was ample time given, but the most eminent learning of the age was engaged, in their production. Burnet tells us, that "the whole business they (that is, those named in the above catalogue) were to consider, was divided into so many heads, which were proposed as queries, and these were given out by the bishops and divines; and at a fixed time, every one brought in his opinion in writing, on all the

* Burnet's History of the Reformation. Collection of Records, B. 3. Add. No. 5. See also Appleton's Edition, 1843, Vol. I., p. 585.

questions.”* Several of these opinions are now before us—Cranmer, the bishop of London; Dr. Robertson; Dr. Cox; and Dr. Redmayne; of which, that of Cranmer is a specimen. (See page 421.)

The Rev. Mr. Chapin, however, felicitates himself in having discovered a mode of escape from the unpleasant dilemma in which his favorite theory of the so-called *divine right of bishops* is involved, by the facts here brought to light. Having alluded to the inferences drawn from, and the use made of, the above declarations by anti-prelatists, namely—“that the English Reformers believed, and the Church of England taught, (1.) that episcopacy did not exist by divine right, that is, they believed it to be a human institution; and (2.) that bishops and priests are not different orders of clergy; he says: “Now if these charges are true, *the English Reformers gave up one fundamental principle of primitive order, and were, in fact, PRESBYTERIANS.* And if the Church of England is Presbyterian, then there can be no doubt that others have a right to separate from her; for those who have themselves separated from apostolic order, cannot complain if others follow their example.”†

Now, what, we ask, is Mr. Chapin's attempted *method of escape* from these results? We answer. Speaking of “The Institution of a Christian Man,” as compiled from the above “Declaration,” and which, he says, was “signed by Cranmer and thirty of the most learned of the clergy,” it established the Romish doctrine of “Transubstantiation, communion of one kind, celibacy of the clergy, auricular confession, seven sacraments, and purgatory.” In all things they proved themselves stanch papists, save in the single article of the pope's supremacy, and perhaps the subject of monastic vows. “This, therefore,” he adds, “was the opinion of these men as *Romanists*, not as *Reformers*, and the man who quotes them as such, is either too ignorant to write, or too dishonest to be trusted.”‡

To assert that for truth, which is not founded on known authority, involves both ignorance and dishonesty. Which of the parties in these premises is justly liable to these imputations, we leave the reader to decide, when he shall have carefully and impartially weighed the following:

In the first place. Mr. C., in order to fasten upon anti-prelatists the charge of ignorance and dishonesty, speaking of “The Necessary Erudition of a Christian man,” in which is contained the chapter on orders in which it is declared, “That *priests and bishops, BY GOD'S LAW, are one and the same,*” etc., and which was put forth A.D. 1543; he affirms, that “With this book, published five years before the death of Henry VIII., and seven years before the compilation of the Book of Common Prayer, ends the chain of

* Burnet's History of the Reformation, Vol. I., p. 372.

† The Primitive Church, p. 387.

‡ *Ib.*, —

authorities by which the reformers of the English Church are to be proved Presbyterian.* Then, in proof of the *divine institution* of episcopacy of three orders, viz., bishops, priests, and deacons, as the doctrine of "the Church" *after that time*, he refers us to the "Book of Common Prayer,"—"Art. 19, on the Church;" "Art. 23," on "the Ministry," and to sundry collects and prayers; the litany, and the preface to the ordinal, etc., etc.† Now, in reply to the above, we remark—

1. It is conceded by us, that the English Reformers *did* make a class of ministers called archbishops and bishops, as distinct from priests or presbyters. But the question is, did they do this on the principle of the *DIVINE RIGHT* of the order of bishops as distinct from, superior to, and incompatible with, presbyters as presbyters; or did they do it as an *ecclesiastical arrangement*, for the honor of the bishops and the church? etc. Indeed, so far as the question of *divine right* in the premises is concerned, we have the admission of Mr. C. himself, that these Reformers, on the article of the *perfect equality of presbyters and bishops*, till within five years‡ before the death of Henry VIII., were "PRESBYTERIAN."

2. The next important point to be determined is, whether "*the chain of authorities*" in support of this doctrine of the Reformers, as Mr. C. alleges, "ends" with the above date? So far from it, we affirm, that, so late as the time of the revision of the ordination service under Charles II., A.D. 1662, a period of one hundred and nineteen years after the date when Mr. C. affirms the above "authorities" ended, there was no difference in the words of ordaining a bishop, to distinguish *his office* from that of a presbyter. The old order, as it stands in the original book, remained *unrepealed*. Indeed, those passages of the New Testament that speak so expressly of the duties of scriptural bishops, were made *part of* the office of ordaining a priest or presbyter, down to A.D. 1662. The whole process was founded on Acts 20 : 17-35, or in its place 1 Tim. 3, entire. The commission was based on Matt. 28 : 18, and other passages out of John, chaps. 10 and 20, all of which passages they applied to *presbyters* in the solemn act of setting them apart to their office, clearly showing that the book of orders, up to 1662, bore solemn testimony to their being, by *divine right*, scriptural *bishops*. And the very commission (Matt. 28 : 18) about which prelatists make such a parade as belonging solely to bishops as a distinct order, superior to, and incompatible with, presbyters, simply as such,—this very commission is, in this solemn act, given to PRESBYTERS. Bishop Burnet, speaking of this very period, says, "there was *then* no express mention made in the words of ordaining them, that it was for one or the other office." More than this.

* The Primitive Church, p. 391.

† *Ib.*, pp. 391-394.

‡ Not so. From Mr. C.'s own Chronology, it is only *four* years. The "Necessary Erudition," he says, "bears date A.D. 1543." Henry VIII.'s death occurred A.D. 1547. (The Prim. Church, p. 390. Riddle's Chron., p. 354.)

We challenge any advocate of prelacy to produce the documents published by the Church, met in solemn convocation, showing that she has *repealed* the above, and as plainly declaring the order of bishops to be by divine institution superior to, and incompatible with, the office of presbyters as such; and that such bishops *alone* have power, authority, and commission, under Christ, to appoint that ministry in his Church, which alone is entitled to the claim of being a lawful and valid ministry.

Will Mr. C. please accept at our hand, as a gratuity, this small item of an addition to his *seven years* "chain of authorities," of *one hundred and nineteen years*, in proof that the ENGLISH CHURCH, on the subject in question, was PRESBYTERIAN! More than this. Although, in the revision of 1662, these passages were omitted in the form of ordaining a *presbyter*, and were generally transferred to the form of consecrating a bishop, yet it is clear, that the Reformers looked upon it only as a decent ceremony, but as having no scriptural authority, nor as conferring any additional *divine* authority.* To the above may be added the fact, that the English reformers also appointed presbyters *to lay on hands, with the bishops, in ordaining presbyters*. The ordinal directs, "when this prayer is done, the bishop, *with the priests* present, shall lay their hands severally upon the head of every one that receiveth the order of priesthood,"† etc. Will Mr. C. adopt the hypothesis of Bishop Griswold respecting the Ephesian "presbyters" who ordained Timothy, that these "priests" are "a college of apostles"?‡ Such, we have shown, *was not* the opinion of the English Reformers, who, holding "That priests and bishops, by God's law, are one and the same, and that the power of ordination and excommunication belongs equally to both;" it follows, that PRESBYTERS *are actually ordainers in ALL the scriptural ordinations that have ever taken place in the Anglican and American churches*, and on which ground it is the happiness of all who are generically Presbyterian, to admit the *validity* of their ordination.

Finally, on this subject. Several acts of parliament, viz.: the 13th Elizabeth, c. 12; and the 12th Carol. II., c. 17, have *ratified* the ordination of such as were ordained by *presbyters ONLY*. Hundreds of such were confirmed in their livings as *true ministers* in the Church of England. Archbishop Grindal gave a license, "approving and ratifying the form of ordination by a Scotch presbytery, of Mr. Morrison, a Scots divine, and gave him commission "throughout the whole diocese of Canterbury, to celebrate divine offices, to administer sacraments, etc."§ "No bishop in Scotland, during my stay in that kingdom" (says Burnet, bishop of Sarum), "ever did so much as desire any of the Presbyterians to be re-

* Vide Burnet's Records, B. 3, No. 21. Qu's. 10-14; and Appleton's Ed., Vol. I., Addenda, p. 585.

† See Book of Common Prayer. Form of Ordaining Priests.

‡ See pp. 274-276.

§ Neale's History of the Puritans, Vol. I.

ordained."* And, of those *Presbyterially* ordained ministers of the French churches who sought admission into the *English* Church, and of whom, says Bishop Cosin, there were some both before, and many during his own time; the English bishops, says he, "*did not re-ordain*" such, nor did the English "laws require more" of them than to declare "their *public consent* to the religion received by" that Church, "and to subscribe the articles established," etc.†

In conclusion: Inasmuch as Mr. C. insists, that those with whom originated the two above-named "Declarations" in 1538 and 1543 "were then Romanists, and hence," that their "opinions are no evidence of what they thought as Reformers," we are to infer that the *English Reformation* as contradistinguished from Romanism, must have awaited the development of their thoughts as reformers at a subsequent period, not only, but, that there is *a wide and impassable gulf* between the English Church, as reformed, and the Romish. And Mr. C. would make the incorporation, into the ordination office, of the recognition of the *divine right* of bishops as distinct from that of presbyters in the article of the ordaining power, etc., as the mark, the hinge, of their transit from Romanism to the character of *Protestant Reformers*. The only clew, however, which he condescends to furnish to the reader as to the *date* of said transit (and *the* very circumstance, too, on which depends the evidence that *he* is not "either too ignorant to write, or too dishonest to be trusted" on this subject), is, that "the chain of authorities by which the reformers of the English Episcopal Church are to be proved Presbyterian," "ends" "*seven years* before the compilation of the Book of Common Prayer," which places it A.D. 1543.

In addition, therefore, to the evidence already offered, showing that the "English Reformers," *long after this*, still adhered to the great and fundamental PRINCIPLE of Presbyterianism, we remark, that the most distinguished bishops who were concerned in the drawing up, etc., of the two declarations of 1538 and 1543, were also concerned in the compilation of the Book of Orders, issued under Edward VI. We further quote Bishop Burnet in proof. Speaking of a movement made by act of parliament for "a new office for ordinations," A.D. 1549,‡ "a bill," he tells us, "was brought into the House of Lords" the following year, 1550, "the substance of which was, that such forms of *ordaining ministers* as should be set forth by the advice of six prelates and six divines, to be named by the king, and authorized by a warrant under the great seal, should be used after April next, and no

* Bishop of Sarum's Vindication; printed London, 1696, pp. 84,85, quoted by Owen, in his "Ordination by Presbyters." Introd.

† Bishop Cosin's Letter to Cordel, inserted in the "Two Treatises on the Church," published by Hooker, Philadelphia. 1844.

‡ Burnet's History of the Reformation, Vol. II., Part II., B. I., p. 223. Appleton's edition

other.”* What was this “*new office?*” He replies: “So they” (the above six prelates and six divines) “agreed on a form of ordaining deacons, priests, and bishops, which is the same we yet use, except in some few words *that have been added since* in the ordination of a priest or a bishop. For,” he adds, “there was THEN,” that is, A.D. 1550, “*no express mention made in the ordaining of them, that it was for THE ONE or THE OTHER OFFICE;*” in BOTH it was said, “Receive thou the Holy Ghost, in the name of the Father,” etc.† When were the above additions made? Not in the Book of Common Prayer of ELIZABETH, A.D. 1560. For, in speaking of *it*, Bishop Burnet says: “But for the book of *ordination*, it was not in express terms named in the act, which gave an occasion *afterwards* to question the lawfulness of the ordinations made by that book. *But by this act*, the book that was set out by King Edward, and confirmed by Parliament in the fifth year of his reign, *was again authorized by law*, and the repeal of it in Queen Mary’s time was made *void*. So the book of ordination being *in that act* ADDED to the *Book of Common Prayer*, it was NOW LEGALLY IN FORCE AGAIN, as was *afterwards* declared in Parliament, upon a question that was raised about it by Bonner.”‡

What now think you, reader, either of the accuracy or the honesty of Mr. C., as an historian? No. As we have said, if, as Mr. C. affirms, the Anglican Reformation is made to *commence* at that point of time when the English reformers effected their transit from Presbyterianism, as above, to the incorporating into the ordination office of the Book of Common Prayer, what is *now* claimed to be the *divine right* of *bishops* as an order superior to, and distinct from, those of presbyters; then, inasmuch as we have proved that that transit was not made till A.D. 1662, it follows, that *the English Reformation could not have commenced till that date!* A conclusion, we opine, which few prelatists will be prepared to admit.

As it regards the other point,—the *difference* between the English Church as reformed, and the Romish, it has been the design of this Treatise to demonstrate, on the combined authority of “Holy Scripture and ancient authors,” in conjunction with the writings of the advocates of prelacy of modern times, that, inasmuch as, inherent in the very texture of prelatival Episcopacy is the germ of the Papacy; so, the early *post-apostolic* so-called Episcopacy, having produced that “infinite superstition;” modern Episcopacy, even in its mildest and most diluted form, preserving the elements of the original germ,—a love for “THE PRE-EMINENCE,” has the same tendency *ROMEWARD*, as that of the magnetic needle to the body which attracts it. As the fountain, so the streams.’ As the tree, so the fruit.’ That distinguished oracle of

(1) James 3 : 11. (2) Matt. 7 : 17, 18.

* Burnet’s History of the Reformation, Vol. II., Part II., B. I., p. 225.

† *Ib.*, p. 229.

‡ *Ib.*, p. 607.

prelacy, the Rev. Dr. Hook of Leeds, England, speaking of "the Protestant Church of England as by law Established," says: "THE CHURCH REMAINED THE SAME AFTER IT WAS REFORMED AS IT WAS BEFORE." True, he adds, "just as a man remains the same after he has washed his face as he was before."* But we desire the reader here to bear in mind what we have offered in proof of *the antichristian character of the usurped LAY HEADSHIP, spiritual, temporal, and supreme*, of the British monarch down to the present female incumbent of that throne, and then ask: Is "the Man of sin" *less* "the Man of sin," because, forsooth, he is "transformed" into a Protestant "angel of light"? Does the "Harlot" become a pure virgin, simply by washing her face?

"*A little leaven leaveneth the whole lump.*" (Gal. 5 : 9.)

Wherefore, "come ye out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18 : 4.)

* Sermon, "Hear the Church." Preached before the queen, June 17, 1838, p. 12.

CHAPTER XI.

ON THE CATHOLIC CHURCH OF CHRIST.

SECTION I.

Introductory.—The prelatical theory, "*nulla ecclesia sine episcopo*."—Marks or notes by which the Church Catholic is to be known: namely, Apostolicity, Catholicity, Unity, Sanctity, Discipline.—Prelatists not agreed as to what constitutes these notes, their differences varying from *four* to *four hundred*.—Valentia, Dreido, Sanders, Pisteria, Bellarmine, Bossius, etc.—So also in regard to authorities.—Canus, Bannes, Suares, Duvall, Conink, Arriaga, Usamburtius, Gillius, Amicus, Rhodius, etc., of the Romanists.—Palmer, Field, Bishop Jeremy Taylor, Dr. Sherlock, Dr. Freeman, Dr. Payne, the Homilies, etc., of the Protestants.—The two notes, apostolicity and catholicity, applied to the Roman, and the Anglican and American Episcopal Churches.

A FEW remarks on the subject of this chapter will conclude what we have to offer regarding the constitution of the Church and ministry, discussed in the foregoing Treatise.

As we have seen, the *substratum* of the prelatico-episcopal theory as put forth by its advocates, Romish, Tractarian, and High and Low Church, is, "*nulla ecclesia sine episcopo* ; without a bishop, there is no Church."

Now, in testing this, or any other principle connected with the questions, What is the Church? Which is the true Church? Where is it to be found? we must rely upon certain infallible marks, or notes, by which it is to be *known*.

Then, too, these marks or notes must possess the following attributes: *First*, they must be plain, or well defined. *Second*, they must always exist where the Church is. *Third*, they must apply to the Church in a sense in which they will apply to no other body. In a word, they must be simple, inseparable, incommunicable. And, *fourth*, they must be authenticated by an undoubted or certain standard of appeal. Any marks or signs which, upon examination, will be found to bear the test of these conditions, will enable us to determine with certainty *what* is the "essence" of the Church; *which* is the true Church in contradistinction from the false; and *where* that Church is to be found.

What, then, are these *marks* or *signs*? For the purposes of force and perspicuity, let us adopt the following: first, Apostolicity; second, Catholicity; third, Unity; fourth, Sanctity; fifth, Discipline.

The point to be decided, is, whether these marks or signs are true, according to the prelatico-episcopal, or the *anti*-prelatico-episcopal or Presbyterian theory, of what constitutes the Church. Our plan requires that we test them in their application to the claims,

I. Of the PRELATICO-EPISCOPAL theory, as advocated both by Romanists and Protestants. Here, however, in the very outset, the pretensions to the exercise of "authority in controversies of faith" and to infallibility as a guide, of the "one holy Catholic and apostolic" Church to the contrary notwithstanding, neither class of the above writers are any more agreed among themselves as to what constitutes the true marks or notes of the Church, nor of the standard of appeal by which they are to be known, than they are on the subject of prelacy itself. As it respects the *Romanists*, in regard to "the notes of the Church," Valentia reckons four; Dreido six; Medina ten; Sanders and Pistorius twelve; Bellarmine fifteen; and Bossius one hundred. The same diversity holds true of the "standard" by which they are to be known: Canus, Bannes, Suares, Duvall, Conink, Arriaga, Usambertus, Gillius, Amicus, and Rhodius, hold that they are to be determined "by the light of reason" alone. Dreido and Cardinal Richelieu contend that they are "marked out and taught in the Scripture;"* while, according to the Tridentine decrees, they are only to be determined by "the unanimous consent of the fathers," alias Tradition.

Nor will PROTESTANT prelatisers be found to exhibit any more of harmony in regard to either, than the Romanists. Palmer adopts the "notes" of "the Constantinopolitan Creed" after Valentia as above; namely, that the Church is "one, holy, catholic and apostolic." On the other hand, "Dr. Field admits truth of doctrine, use of sacraments, and means instituted by Christ; union under lawful ministers; antiquity without change of doctrine; lawful succession, that is, with true doctrine; and universality in the successive sense—that is, the prevalence of the Church successively in all nations." And "Bishop Taylor admits as notes of the Church, antiquity, duration, succession of bishops, union of members among themselves with Christ, sanctity of doctrine," etc.,† to which Mr. Palmer objects. Dr. Sherlock says: "To begin with the Protestant way of finding out the Church by the essential properties of a true Church; such as the profession of the true Christian faith, and the Christian sacraments rightly and duly administered,"‡ etc. Dr. Freeman says: "That the sincere preaching of the faith or doctrine of Christ, as it is laid down in the Scriptures,

* See on this subject, article, "The Church," Methodist Quarterly Review, by Rev. George Peck, D.D., p. 216.

† Palmer's Treatise on the Church of Christ, etc., Vol. I., pp. 47, 48.

‡ Cardinal Bellarmine's Notes of the Church, examined and refuted in a series of Tracts, pp. 3, 4.

is the only sure, infallible mark of the Church of Christ,"* etc. Dr. Payne says: "We desire nothing more than to find out the true Church by the true faith,"† etc. And the homilies say, the Church "hath always three notes or marks whereby it is known: pure and sound doctrine, the sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline," etc.‡ Now, by a comparison of the above, it will be seen, that Mr. Palmer has "rejected every one of those drawn up by the reformers, and adopted by his own Church." So much for the "notes."

And so, of the *authorities* relied upon to determine them. Some rely on "Scripture" alone; others, on "Scripture and tradition," "holy Scripture and ancient authors," etc.§

With these facts before us, let us proceed to apply the above marks or notes of the Church to the prelatico-episcopal theory. And,

1. APOSTOLICITY. It is scarcely necessary to say, that this mark or note of the Church, on the prelatico-episcopal hypothesis of "No bishop, no Church," involving, as it does, the dogma that prelacy is of the "essence" of the Church; that is, that the Church *cannot exist* where there is *no bishop*; with it also involves the dogma of a seminal or genealogical unbroken succession apostolical, from the New Testament age down to the present time. And having shown that, how much soever prelaticists, Romish, Tractarian, and High and Low Church, may differ as to the precise channel of its transmission, yet agreeing, as has been proved, in all that constitutes its essential elements as a Christian priesthood, and also, that the Anglican and American successions are derived from that of Rome; this "note" being alike claimed by all, may be considered as equally applicable to all, and hence relieves us from the necessity of applying it to them separately.

For the proof the fallacy of this dogma as a "note" of the true Church, it must suffice that we refer the reader to what we have offered in Part II. of this Treatise, and also in Part III., particularly the eleven arguments against the Romish succession, pages 285 and 302 inclusive; and those against the Anglican succession, page 332, et seq.

But, should the *Anglican* and *American* successionists, perchance, demur at this summary disposal of the above "note" as applicable to them, we are willing to allow them the full benefit of a further test *on their own ground*—that of antiquity or tradition, alias "apostolical documents," such as they, in common with Romanists, acknowledge to be authentic. Take, for example, the fourth and sixth canons of the Council of Nice, A.D. 325, wherein it is enacted, that no bishop should be constituted except by *all*

* Bellarmine's *Notes Examined*, etc., p. 69.

† Homily on Whitsunday.

‡ *Ib.*, pp. 150, 151.

§ See Part I. of this Treatise.

the bishops of the province, or by at least *three bishops*, the absentees giving their suffrages, and the whole to be considered valid, *only* as confirmed by the metropolitan. Query. In how many instances have these conditions been verified in the consecrations of the *American* bishops?

Again. The thirty-fifth of the "Apostolical Canons" is quoted to nullify the papal authority in England, upon the strength of its assertion of the *independence* of bishops. That canon enacts, that a bishop who dared to ordain beyond his own limits should be deposed. Now, Mr. Chapin affirms, that the Romish monk, Augustine, sent into England by Gregory I., A.D. 600, "*owed submission to the metropolitan of Britain.*"* But, we have proved (and that by the admission of Mr. C. himself), that the entire line of the Anglican succession commenced with and descended from this very Augustine, as "the first Saxon bishop and the first archbishop of Canterbury."† Therefore, Augustine's consecrations, according to the above "Apostolical Canon," being *void*, it *NUL-LIFIES*, at a single stroke, *de facto*, the consecrations of all the archbishops and bishops, and the ordinations of all the priests and deacons, that have ever held a name in the ENGLISH CHURCH.

Once more. The same authority throws another difficulty in the way of the English succession: "XXX. If any bishop obtain possession of a church *by the aid of the temporal power*, let him be deposed and excommunicated, and all who communicate with him." Now, recalling to mind the fact, that by "*act of parliament*," as already shown, the fountain or source of the English succession of bishops resides in the LAY HEADSHIP, supreme and absolute, spiritual and temporal, of the monarchs of the British throne as alleged to be founded in a "prescriptive" or "divine right," what archbishop, etc., can be named who has not *thus* obtained possession of his church? How, we ask, came Cranmer under Henry VIII., Parker under Elizabeth, and Tillotson under William and Mary, to possess the See of Canterbury? Was it *not* "by the aid of the temporal powers"? The prelates of that hierarchy, we affirm, "are all, *de facto*, deposed by what they generally allow to be apostolical authority."

So far, then, as *apostolicity* is a mark or note of the true Church, neither the Romish nor the Anglican Churches possessing it, clearly they *are not* that true Church. We pass to the next "note."

II. CATHOLICITY. "*I believe in the holy Catholic Church*," as it stands in the so-called "Apostles's Creed," forms the united language of all who bear the Christian name. The word *καθολικος*, *Catholicos*, which signifies general, universal, aptly designates what the true Church of Christ must be, that is, "Catholic."

But it turns out that of those who bear the Christian name, Christendom is divided into two great bodies, the *Papal* and the

* The Primitive Church, p. 360.

† Ib., p. 291.

Protestant; the former of whom, and a portion of the latter, each in turn appropriating to themselves the term as a mark or note by which theirs, respectively, is to be known as the *only true Church*. This circumstance, therefore, will require that we consider it in its application to the claims as well of the Romish as of the Anglican and non-prelatical Churches.

1. Of the ROMISH Church.

Of the word itself we remark,

(1.) That whatever may be claimed in its behalf on the score of *antiquity*, yet, as it is not found connected with the Church in the New Testament, it is not *authoritative*. Though it appears in the titles of several of the Epistles—James 1st, and 2d Peter, those of John, and that of Jude—yet it is not in the original. It was first employed to distinguish the aggregate body from the several branches of the church which composed it. Ther, as a line of demarkation between orthodox and heretical churches. At length, however, it came to be adopted by Papists, etc., in an *exclusive* sense, they claiming under the appellation of “THE ROMAN CATHOLIC CHURCH,” to constitute the *first*, not only, but the *only true Church* of Christ on earth to the exclusion of all others. In evidence of the fallacy, to say nothing of the arrogance of this unchurching dogma, we remark,

(2.) That the very title above assumed is a *sophism*. We would here remind the reader of the saying of Pacian, “Christian is my name and *Catholic* my surname.” And the learned Du Pin informs us, “that at the present time, the *name* of the Church of Rome is given to the Catholic Church, and that these two terms”—that is, Roman and Catholic—“pass for synonymous.” But by what logic, pray, can they be made synonymous? The name *Roman* indicates that which is limited and local, as the Church in the *city* of Rome. The word Catholic means universal. The above title, therefore (designed, we know, to impress upon the too credulous masses the idea of the primitive origin and universal extension over all nations of the Romish, as “the mother and mistress of all churches”), if there is any meaning in language, involves the absurdity of a *particular* UNIVERSAL CHURCH. Proceed we now to the proof, that so far from the term *Catholic* being applicable to the Church of Rome,

(3.) It is a *misnomer*, she being, *de facto*, no more than a SECT, unknown in history, as she is now constituted, until about the middle of the eleventh century. Look at the Church of Rome, with her popes, cardinals, patriarchs, primates, metropolitans, archbishops, archdeacons, monks, friars, and nuns, etc., inculcating the worship of images and relics, penances, prayers to and for the dead, mariolatry, etc., and the doctrine of priestly absolution, auricular confession, purgatory, transubstantiation, extreme unction,

etc.; and then ask, Can this be the primitive, *Catholic* Church, as instituted by Christ and his apostles more than 1800 years ago? The learned Du Pin, an authentic historian of that Church, proves the spuriousness of certain decrees and writings of the so-called first popes, claimed by Romanists as genuine in the ninth century, by exhibiting the absence, in them, of any reference to the existence, at the times spoken of, of the offices and customs which now prevail.* For example. He says, "We find several passages in the letter attributed to Anicetus," (A.D. 155, Chapin's Chronicles,) "which do not agree with the time of that pope; as, for instance, what is there laid down concerning the ordinations of bishops, sacerdotal tonsure, archbishops, and primates, which were not instituted *till long after*; besides many things of the same nature."†

Again. No command can be put in language more explicit than that of Christ, "Call no man your Father upon the earth;"‡ Gr. pappas; Lat. papa,—*father*:† in other words, "call no man POPE." Yet, this very name is applied to the Bishop of Rome, who arrogates to himself the title of Catholic, or "universal father;" and that, in the very face of the above prohibition, which was designed to effect the double work of reproof to the proud and self-righteous Rabbis of Jerusalem, and of warning to his own disciples against similar aspirations, and of whom the first were called, not pope, but "apostle."§ Indeed, the title of "pope" was unknown and unthought of in the Church, until towards the close of the sixth century. Du Pin, speaking of the 6th canon of the Council of Nice, held A.D. 325, says, that it "does not establish the supremacy of the Church of Rome."§ The same is true of the Council of Chalcedon, held A.D. 451, the 28th canon of which places the metropolitan of Constantinople on a footing of equality with the bishop of Rome. The fact is, the title of "pope" as now used, was a novelty even at Rome, as late as A.D. 588. Gregory I. remonstrated against it when assumed by John, the patriarch of Constantinople, calling it "a singular name," and declaring that "the bishop of Rome neither ought, nor can assume it."|| And Du Pin, in his life of Gregory, says, "He did often rigorously oppose the title of universal patriarch, which the patriarchs of Constantinople assumed to themselves," calling it "proud, blasphemous, antichristian, diabolical," and says, the bishops of Rome refused to take this title upon them, "lest they should seem to encroach upon the rights of other bishops."¶

(4.) Then, in addition to the above may be named the fact, that

(1) Matt. 23 : 9. (2) 1 Cor. 12 : 28 ; Eph. 4 : 11.

* Du Pin's Ecclesiastical History, Vol. I., pp. 173-178.

† Ib., Vol. I., p. 177.

‡ See pp. 285, 286.

§ Du Pin's Ecclesiastical History, Vol. II., p. 252.

|| Greg. Epistles, B. IV., Epist. 32 and 36.

¶ Du Pin's Life of Gregory I., Chap. I.

the GREEK CHURCH, which also claims to be "the only true, Catholic, and apostolic Church," *has superior claims over that of Rome.* Take the following in proof. The Greek language has the same priority over the Latin, as the Hebrew has over it; which circumstance furnishes the evidence, that, "all the leading ecclesiastical terms in the Roman Church,—for example: "*pope*," "*patriarch*," "*synod*," "*ecclesiastic*," "*schism*," "*heresy*," "*catechumen*," "*hierarchy*," "*church*," "*chrism*," "*exorcism*," "*diocese*," "*presbytery*," "*trinity*," "*mystery*," "*catholic*," "*canon*," etc., being derived from the Greek, *the Roman Church came out of the bosom of the Greek.* All the ancient ecclesiastical historians were Greek, such as Eusebius, Socrates Scholasticus, Evagrius Scholasticus, Sozomon, Theodoret. The most ancient and primitive fathers were also Greek. They were models to the Latins, and imitated in their writings. And, the first seven general councils were all Greek. The following table will show this:

No.	Name.	Year.	Place.	Whole No. of Bps.	Gr.	Roman
1. (1.)	Nice,	A.D.325	Nice, the Metrop. of Bithynia,	318	315	3
2. (1.)	Constantinople,	" 381	Constantinople,	150	149	1
3.	Ephesus,	" 431	Ephesus,	68	67	1
4.	Chalcedon,	" 451	Chalcedon,	353	350	3
5. (2.)	Constantinople,	" 553	Constantinople,	164	156	8
6. (3.)	do.	" 680	do.	56	51	5
7. (2.)	Nice,	" 787	Nice,	377	370	7
Total,				1486	1458	28

Now, these councils were all convened, *not* by the Pope of Rome, but by eastern emperors. They met in *Greek* cities, were composed, with the few above named exceptions, of *Greek* bishops, and were employed about *Greek* questions. It follows, that if there be any virtue in councils to establish doctrines and the *priority* of churches, the Greek Church must be considered the **MOTHER** of the Roman, rather than her *daughter*.

We have neither time nor space now to canvass the question, as to the precise date when the bishop of Rome was first constituted the Catholic or universal head of that Church; whether it was by the edict of Justinian, A.D. 533, or by that of Phocas, A.D. 606. Nor is it important. Suffice it to say, that at the time of the great schism between the Eastern and Western Churches, the former, or the GREEK half, did *first* anathematize the latter, or ROMAN half; from which period,—A.D. July 16, 1054, the Romish Church formed a separate communion, as a religious *sect*. And if a sect, then she is not *Catholic*.

So much then for the Catholicity of the Roman Church.

But, on the above hypothesis, does it not follow that the GREEK being *prior* to the Romish, is the only true and uncorrupted Church of Christ? To this we reply, that such would not necessarily follow, even were the question one of *separation from*, instead of a *schism in*, the body. The circumstance of the priority of the Greek over the Roman branch in the order of time, would seem to have entitled her patriarch to a precedence over the bishop of Rome, in the article of *Catholic* supremacy. And, the circumstance on which hinged said schism, was the refusal of the Greek branch to yield that claim in favor of the Romish. But, minus the repudiation, by the Greek branch, of the Romish Papal claim to infallibility, both, at least in all the essentials of faith, ceremonials, etc., are identically the same. We hold, therefore, that both are equally corrupt. And hence, that, to neither branch will apply the "note" of *true* Catholicity. Nor, on the other hand, does the mere act of separation from either the one branch or the other, necessarily entitle the seceding body to the claim of true Catholicity. Let us proceed to test this principle in its application to the claims in these premises,

2. Of the *ANGLICAN* Church. This Church, under the title of "the *Protestant* Church of England as by law established," assumes the position, that, having separated from the Church of Rome, she is, by "prescriptive" or divine right, *par excellence*, the true "Catholic Church."

Now, a *reformation*, in the sense of which we here speak, involving separation from another body, implies a *CAUSE*. Even under Henry VIII., as we have seen, the English reformation was alleged to have been produced by the *antichristian* character of the popedom and of the papal system. The same holds true of the subsequent reformers of that Church. Consistency, therefore, requires that she, as a church, in order to sustain her claim to true Catholicity, should hold the Church of Rome to form *no part* of the true Church Catholic. But, the same *Protean* character marks the nomenclature of "Churchmen" on this subject, as that which we have shown to characterize the theory of prelacy, as advocated by them. Indeed, the prevailing doctrine in the Church Episcopal is, that both the Greek and Roman branches form *constituent parts* of the true Catholic Church. While, in the days of Cranmer, and Field, and Taylor, etc., the English divines considered the Church of Rome an *apostate* church; Dr. Jackson, of High Church repute, quoting from the Romish author of a work entitled "Guide of Faith," as follows:—"Now I come to the great character of our glory, and renowned title of our profession, *the name CATHOLIC*," etc., answers: "For this very reason, we Protestants of reformed churches, who are, if not the only true Christians on earth, yet the truest Christians, and the most conspicuous members of the holy Catholic Church, as militant here on earth, dare not vouch-

safe to bestow the name of Catholic upon any papist, but with such an addition or item, as we give the name of angels to *infernal fiends*, which we term Satan's angels, or collapsed angels," etc.* Dr. Sherlock, in commenting upon Bellarmine's Notes of the Church, says: "His first note concerning the name Catholic, I observe, makes every church a Catholic Church which will call itself so." Again: Bellarmine says, "It is not without something of God, that she keeps the name still." To this the learned Churchman replies: "But how does she keep it? She will call herself Catholic when nobody else will allow her to be so" [which, as we have said, was true of the Churchmen of *his day*]; "and thus any Church may keep this name, *which did originally belong to all true orthodox Churches*," etc.† And Dr. Freeman affirms, that "no argument can be drawn from the *bare name* of Catholic, to prove a Church to be Catholic."‡

In conclusion on this subject, it must suffice that we add, that the theology of the Churchmen of this age, in the use and application of this "note" to *their Church* as evidence of its Catholicity, stands diametrically opposed to that of their own most eminent reformers; who maintained, that the reformed churches of the Continent, though under *Presbyterian* government, were true Churches of Christ, and consequently true branches of the *Catholic Church*. It will avail nothing to urge in reply, that Romanists assume and use the name "Catholic" *exclusively*, while Churchmen only claim a common title to it with *other* apostolical, that is, prelatical churches. Admitting this difference, to what does it amount? It still restricts the Catholic Church to the *PRELITICAL Churches*"—*Romish, Tractarian, and High and Low Church*—"and so excludes the Reformed Churches of the Continent of Europe" (to the learning, piety, and wisdom of several of whose most eminent divines, *the English Church will be forever principally indebted for what of PROTESTANTISM she can boast of*), "and the Presbyterian, Dutch Reformed, Congregational, Methodist, and Baptist Churches of all parts of the world, from any share in the Catholic Church;" and, in the exuberance of her Christian charity, consigns them over to the "*uncovenanted mercies of God!*" We affirm, then, that in the article of *exclusiveness*, if we except a difference of form, it is identical with that of the Romish Church. "And forsooth, because our Churchmen assume to be true Catholics, such they must be conceded to be! For it would seem that in these days, whatever was the case in the days of the old English fathers, the *mere assumption* of the name Catholic is a veritable note of "*THE CHURCH!*" But it will be found, after all the bluster which is raised in these days over this venerable word, that it has no talismanic power to raise from the dead, and to adorn with apostolical

* See his Treatise, Of the Holy Catholic Church and Faith, Chap. XX. Ed. 1627.

† Romish Notes of the Church Examined, p. 56.

‡ *Ib.*, pp. 72-76.

simplicity and beauty, *a trio of fallen churches*,"—GREEK, ROMAN, and ANGLICAN, "among whom scarcely a vestige of the original signs of a true Church of Christ remains."* Pass we now to the third "note."

SECTION II.

Subject continued.—The three "notes," namely, Unity, Sanctity, and Discipline, applied to the Roman, the Anglican, and the American Episcopal Churches.—Fallacy of.—On the last note, Ellesby's caution, Bingham's *Origines Ecclesiastica* and Bishop Burgess, of Maine, compared with Dr. Aydelott and Dr. F. L. Hawks, etc.

III. UNITY. Regarding this "note" we observe that, as all Catholics, Greek, Roman, Anglican, and American, tell us there can be but *one* Catholic Church; so that Church must be in **VISIBLE UNITY** with itself; and that, in respect both of *faith*, or *doctrine*, and *fellowship*. Also that, voluntary separation, or excommunication, from said Catholic Church, excludes from the kingdom of Christ, etc.†

Now, the incessant boast of Catholic unity, as the inheritance of each and all those herein named, and which they are particularly careful to place in contrast with what they are pleased to term the endless diversities and divisions of discordant and self-constituted sects; and which, like the evanescent smoke, are passing away: this constant boast of unity, with them, we repeat, is as familiar as household words. Aye, as in the poetic effusions of Byron, while they contemplate with self-complacent and admiring gaze, the mighty structure, they are wont to exclaim—

"But thou of temples old, or altars new,
Stand alone—with nothing like to thee—
Worthiest of God, the holy and the true!
* * * * *
Power, glory, strength, and beauty, all are aisd
In this eternal ark of worship undefil'd."

So! But.—This boasted unity to the contrary notwithstanding, the reader perceives, on the very article indispensable to a determination of what constitutes true Catholic unity, a diversity and discordancy of views among these writers, totally incompatible with, and destructive of, their own theory: their "marks or notes" of "the Church," varying, as we have said, from *four* to *one hundred*!

Again. These advocates of Church Catholicity, in their application of this "note," Unity, proceed on the hypothesis, as remarked above, that the Greek, the Roman, and the Anglican and American churches are true branches of the Catholic Church, and

* Methodist Quarterly Review, April, 1844, pp. 237, 238.

† Palmer's Treatise on the Church, Vol. I., p. 63.

that this Church is "ONE." The following exhibit will furnish to the reader somewhat of an idea of the quadruple cord of unity which binds them. "The Greek and Roman Churches mutually excommunicated and anathematized each other more than a thousand years since, and still persist in mutual charges of heresy and schism. In 1569, by a bull of Pope Pius V., "the supreme Head on earth" of the English Church, with all who adhered to her, were excommunicated and anathematized: since which the whole English Church" (and with her, her American daughter), "has been considered by the Church of Rome as involved in damnable heresy and schism; and the Church of Rome stands to this day charged with the same offenses in the authorized documents and formularies of the Church of England. Nor is there a whit more unity between the English and Greek churches, than between the English and Roman. The Greek Church annually, on "the festival of orthodoxy," "anathematizes those who refuse adoration to the saints, or obeisance to their pictures, with all who pay them merely feigned homage, and all who regard the Lord's Supper as merely figurative and symbolical, and all who deny subjection to the first seven general councils,"* etc.

1. Then of the *Church of Rome* separately. What a united body! When, in addition to the numerous schisms in the popedom and breaks in the chain of her alleged uninterrupted succession,† she has no less than seven different modes of electing her popes; so, on the subject of the *supremacy*, she is "divided into four parties—one affirming that the pope is the fountain of all power political and religious—another teaching that he has only ecclesiastic supremacy—a third party affirming that this ecclesiastic dominion is over all councils, persons, and things spiritual—and a fourth party limiting his jurisdiction to a sort of executive presidency." And, "history deposes that she has changed, in whole, or in part, her tenets and her discipline, no less than eighteen times in all—that is, once, at least, for every general council:" While, in the very article of that *infallibility* on which she alleges to build her faith, etc., four classes of opinions have obtained. The first party affirms that it resides in the head of the Church, that is, the pope; the second places it in a general council, in which the Church is represented, albeit such a general council has never yet been held; the third insists that it is to be found in the pope and the general council united; and the fourth say, that it is to be sought in neither of these, but in the whole Church responding to any question, etc.

Thus much for Romish Catholic unity. But, perhaps we may be more successful in our search for it within the pale of

2. The *Anglican* and *American* "Protestant Episcopal," *alias*, "Catholic Church." And here, let it be noted, first, their position

* Methodist Quarterly Review, April 1844, pp. 229, 230.

† See Catalogues of the Popes, etc.

in regard to the very *title* of their Church. A portion of "the Church,"—but, as we shall see, an inconsiderable portion—exhibit a zealous adhesion to the name, "PROTESTANT," knowing that that name erased from their escutcheon, the appellation of "EVANGELICAL," of which they hold it to be the index, would pass from their midst as "the morning cloud and the early dew." By far the larger portion, however, either directly or by implication, look upon its occupancy "in the title-page of the Book of Common-Prayer, as *prima facie* evidence of schism!" Wherefore? Oh, it *denies*, by implication, on the one hand, that the Greek and Romish are *true* branches of the ONE Catholic Church, holy and apostolic; and on the other, it *admits* as such, those *anti*-prelatical sects, on the continent of Europe, in England, and in America, who bear the same title! And, that "the British Critic," that *beau ideal* of High Churchism, is not alone in this matter, in the "*Protestant Churchman*," bearing date Sept. 14, 1850, page 26, a correspondent, over the signature of "An Old Churchman," in an article entitled "Catholic and Evangelical," complains to the "editor," that the "junior clergy" in the Church are "so tenacious of the word '*Catholic*,'" and at the same time seem almost to shudder at the word "*Evangelical*," and calls upon him for a "rational account"—"if, in his ample means of knowledge, he can find, and present his many readers with any"—"of this strange anomaly."

Now, if the reader, and "an old Churchman," will tolerate this single digression, we would offer what we consider to furnish the *only* "rational account" of said "strange anomaly," and in doing so, we would first make use of his (the old Churchman's) own language: "For my part, I must say, as a Christian and a Protestant, I know no standard of Catholicity but the Bible." And again. "The word *evangelical* I find to be of Bible origin in the *original* tongue, while the other, namely, Catholic, "is an *exotic*." But the "junior clergy" and Co. as above, uniting with "an old Churchman" in using the words "Evangelical" and "Protestant" as *convertible* terms, cannot reconcile them with the *basis* of their Babel-theory of Catholicity, namely: "Nulla ecclesia sine Episcopo—No Bishop, No Church." In other words, as the *consistent* advocates of the prelatical dogma of an unbroken apostolic succession, they can find *no Church*, except as acknowledgedly derived from and dependent on IT, for its very *Being*. They, therefore, insist, that, as the *logical* sequence of their hypothesis, as consistent prelatists, the charge, "strange anomaly," *must exchange hands*: that it belongs to the theory of those in "THE CHURCH," who, on the principle of the absurd attempt to unite "oil and water," fling out to the breeze their banner, bearing the imprint of the illogical and sophistical motto bequeathed to "the Church" by the illustrious Hobart on his death bed, "EVANGELICAL TRUTH, APOSTOLIC ORDER." We must hence contend that, until those in "the Church"

who hold that the *Evangelico-Protestant* principle constitutes a "note" of true Catholicity,—and which they admit encircles within its ample embrace, those *sects* whom the "junior clergy" and Co. are pleased to style "*ultra-Protestants*," as well as themselves—can reconcile it with the dogma of an alleged unbroken apostolicity, which affirms that there can be *no true Church, no true ministry, no true sacraments* without IT; in other words, that, independent of a derivation *from, through, and by* IT, we have no evidence that "the Church" is "fastened to the throne of God:" (Bishop McIlvaine!): We repeat: Until these two palpably contradictory hypotheses be reconciled, we must contend that the "junior clergy" and Co. have the decided vantage-ground of their adversaries.

But, to return. This diversity, commencing with the title inscribed over the portal of "the Church," albeit her boasted unity and concord, is carried into the inner temple, and pervades the entire camp. Indeed, we affirm, without the fear of successful contradiction, that there are at this very moment within the pale of the Anglican and American Episcopal Churches, no less than FOUR SEPARATE AND DISTINCT PARTIES, each naturally charging the other with having embraced "another gospel."* Our space of course will not here allow of a detailed exhibit of their differences. *Tractarians* denounce all who refuse to come up to their standard, as recreant to the cause they profess to love. *High Churchmen* (Hobartists) refuse the appellation, *Puseyite* or *Tractarian*, on the ground that theirs was and is the only true theory. *Low Churchmen* hold that High Churchism is the sluice, through which Tractarian "novelties" and "heresies" have flooded "the Church," to the interruption, if not the destruction, of her peace. While a fourth party, *lower than the lowest*, scouting the dogma of an unbroken apostolicity as the only "note" or as *any* "note," of the true Church; complain that all who occupy higher places on the ladder of Catholicity, are so blinded by ignorance and stultified by prejudice, as to refuse to descend to their Evangelico-Protestant level. The war and the strife of words which have thus been carried on among themselves, especially for the last ten or twelve years, for severity of invective, personal abuse, and mutual denunciation, through the mediums both of the press and the pulpit, stands without a rival in the annals of the past! Not to tax the reader with a tedious thumbing over of the various weekly issues of their periodical literature for that space, we venture our reputation on a verification, to him, of the above, by the perusal of any forth-coming single sheet, upon which he may please to lay his hand.

The next note.

IV. SANCTITY. In the application of this note,

* See the Introduction to this Treatise, pp. 31-34.

1. To the *Church of Rome*, in addition to what has been already offered on the morals of the popedom and of the papal Church (see pages 297-300), and to which we refer the reader, we add the following, as a few of the specimens of doctrines taught by their standards for the spiritual benefit of "the faithful."

On the subject of the second commandment, which prohibits image worship, it is omitted by the Church of Rome, she dividing the tenth into two parts, to keep up the complement.

On *Auricular Confession*, the catechism of the Council of Trent teaches, that "according to the Council of Lateran, which begins: *Omnes, utriusque sexus*, it commands all the faithful to confess their sins at least once a year,"* which confession she makes "necessary for the remission of sins."

On *Priestly Absolution*. "The voice of the priest is to be heard as that of CHRIST himself, who said to the lame man, "Son, be of good cheer, thy sins are forgiven thee."† "The form of the absolution or pardon granted by the priest is this: *I absolve thee.*"‡ "Humbled in spirit, the sincere penitent casts himself down at the feet of the priest," in whom, as "the minister of God, who sits in the tribunal of penance as his legitimate judge, he venerates the power and person of our Lord Jesus Christ; for in the administration of this, as in that of the other sacraments, the *priest* represents the character, and discharges the functions of Jesus Christ."§

On *Penance*. Its efficacy, etc. "Penance is the channel through which the blood of Christ flows into the soul, and washes away the stains contracted after baptism." "There is no sin, however grievous, no crime, however erroneous, or however frequently repeated, which penance does not remit."||

Leaving the Tridentine Catechism, we pass to another standard authority, the authentic works of the Saint Ligori, who was canonized by Pope Pius VII. Let us hear him on the subject,

Of *Common Cursing* or *Damning*. "To curse insensible creatures, such as the wind, rain, etc., is no blasphemy, unless the one who curses expressly connects them in relation to God," etc.¶ "To curse the living," without "reflecting about his soul, in cursing him he does not commit a grievous sin."*** "To swear with equivocation, where there is a good reason, and equivocation itself is lawful, is not wrong," etc.††

Of *Gambling*, as consecrated for priests and people by the law of custom. "The canons," says Ligori, "which forbid games of hazard, do not appear to be received, except inasmuch as the gambling is carried on with the danger of scandal. Be it known, that the above mentioned canonical law is so much nullified by the contrary custom, that not only laymen, but even the clergy, do not

* Catechism Council of Trent, p. 193.

† *Ib.*, p. 180.

‡ *Ib.*, p. 181.

§ Catechism Council of Trent, pp. 180, 183.

¶ Ligori. Practical Confessions, N. 30.

§ *Ib.*, p. 182.

*** *Ib.*, p. 29.

†† *Ib.*, Lib. III., N. 151, Synopsis, 159.

sin, if they play cards principally for the sake of recreation, and for a moderate sum of money." Again: "He who makes use of knavery and cunning which is usually practiced in gambling, and which has the sanction of custom, is not bound to restore what he wins," etc.*

Of the *Sabbath*. "Poverty can excuse from sin in working on the Sabbath."† "Merchandizing, and the selling of goods at auction on Sundays, is, on account of its being a general custom, altogether lawful."‡ "Bull fights and plays allowed." "On the entrance of a prince or nobleman in a city, it is lawful on a Sunday to prepare the drapery, arrange the theater, etc., and to act a comedy; also to exhibit the bull-fights; the reason is, because such marks of joy are morally necessary for the public weal."§

The *Commission of Sin made Lawful*. "It is lawful to induce a person to commit a smaller sin, in order to avoid one that is greater."|| This law licenses drunkenness. "It is no sin to get drunk by the advice of a physician," etc.¶ And admits them to the communion. "It is lawful to administer the sacrament to drunkards, if they are in the probable danger of death, and had previously the intention of receiving them."**

Finally, this Saint Ligori has told us, speaking of the Romish clergy, "That, among the priests who live in the world, it is rare, and very rare, to find any that are good."††

We shall offer no comment on the above, but leave the reader to his own inferences as to the alleged immaculate sanctity of the Romish Church, and pass on to apply this note, Sanctity:

2. To the *Protestant Episcopal Church*, Anglican and American. Mr. Palmer, in his "Treatise on the Church of Christ, designed chiefly for the use of students in theology," defines the above "note," Sanctity, to consist in, "first, the sanctity of its Head, and of those who founded it; secondly, the holiness of its doctrine; thirdly, the means of holiness which it has in the sacraments: fourthly, the actual holiness of its members; and fifthly, the divine attestations of holiness in miracles."‡‡

Now, of these several particulars, we remark:

First, that of the *actual sanctity* of Christ and his *apostles*, there is no room for remark.

Second. "Holiness of doctrine." This claim, as put forth by "the Church," Protestant Episcopal, if views the most incongruous and conflicting,—Evangelical and Romanistic, Calvinistic, semi-Calvinistic, Arminian, and Pelagian and Universalist,—are to be taken in evidence, then, we confess she is entitled to it. To a careful observer, all these differences may be seen to float on the surface of those troubled waters of controversy which for years

* Ib., n. 882, 883, Synopsis, p. 235.

† Ib., n. 293, Synopsis, p. 192.

‡ Ib., n. 77, Synopsis, p. 255.

** Ligori, 6, n. 81, Synopsis, 260.

†† Treatise, etc., Vol. I., p. 137.

† Ib., n. 32, 33, Synopsis, pp. 52, 53.

§ Ib., n. 304, Synopsis, p. 193.

¶ Ib., n. 76, Synopsis, p. 254.

‡‡ Ib., Synopsis, p. 180.

past have shaken, and which still continue to shake, that Church to its very center. But here again, for want of space, we cannot enter into detail. It must suffice that we single out two articles of difference, by way of illustration. These are, "the religion of *Baptismal* regeneration, and the religion of *Spiritual* regeneration."

Now, speaking of these, the Rev. Dr. Aydelott, a distinguished presbyter of the Protestant Episcopal Church, Cincinnati, Ohio, in a work published by him in 1844 on "The Condition and Prospects" of his Church, quotes from an article which appeared in "*The Churchman*" of April 10th, 1847, under the caption of "Bishop Meade and Baptism," and bearing the signature of "Occidentalis," in which Bishop Meade, having written in opposition to the "baptismal regeneration" theory, said "Occidentalis" demands to know how "a Christian bishop dares openly, throughout the Church, to impugn the Church's teaching upon baptism," etc., to which he adds, "one or the other of us *must be* wrong, and why not have it declared at once which of us it is? The Christianity of him who holds the principle of baptism consistently, is, throughout, a different religion from that of such men as Bishop Meade. There is no reconciling them, they cannot live together, except in the end, the house that holds them fall," etc. "Yea," says Dr. Aydelott, "most true, this, Occidentalis; and most manly spoken." But the learned doctor goes on to concede, in the view of these differences, the existence of "*Two entirely different gospels and kinds of religion*" in "THE CHURCH," and says that "The church that is made up of such heterogeneous materials must GET RID of one or the other *or come to naught*. There is no possibility," he adds, "of two such systems always living together. They are mutually destructive. Just as the one flourishes, must the other go down. The church that attempts to comprehend both, instead of being a garden of the Lord, exhibiting throughout fruits fair to the eye and good for food, must, sooner or later, become little else than a vast moral desert, full of noxious beasts and all unclean things—a hideous spiritual aceldama."*

Third. "*The means of holiness which it has in the sacraments.*" The doctrine of the *opus operatum* of the sacraments, or sacramental grace, is here intended. "The Church" divided on, the same as above.

Fourth. "*The actual holiness of its members.*" Of course, these comprehend the members clerical, as bishops, etc., and lay. See on pages 218, 219, the evidence that according to the theory of all classes of prelatists, no amount of ignorance, heresy, or moral turpitude of character of any of the links can, by any possibility, vitiate, nullify, or destroy, the succession apostolical! Then turn to Mr. Palmer, who, on the subject of Church-membership, so zealously advocates the necessity of their actual holiness," tells us as follows:—

* See above work, pp. 121-129, New York, Mark H. Newman.

"Those who are sinners, and devoid of lively faith, are sometimes externally members of the Church. Manifest sinners are sometimes external members of the Church, and exercise the privileges of its members. *Visible sanctity of life is not requisite for admission to the Church of Christ.*"

No. Not on the part of parents who present their children for incorporation into the Church by baptism. For, "visible sanctity," as a qualification for such presentment, can be dispensed with in virtue of their alleged regeneration "with" God's "Holy Spirit" at the baptismal font, and their consequent "adoption" as a "child" of God, and incorporation into his "holy Church," when infants.* No want of "visible sanctity" on the part of parents or sponsors after baptism can forfeit or alienate their claims to baptism for their children. That this leaven leavens the whole lump, in other words, that it is a principle of common operation in the whole Church, we quote in evidence from an Episcopal charge delivered by Bishop Burgess before his Convention in Maine, July 10th, 1850, on "Great Principles." In alluding to the subject of present remark, he speaks of "the rejection of infant baptism by many,"—the Baptists, of course,—and of "its limitation by others,"† that is Presbyterians. Presbyterians plead guilty to the charge. Yes. They do insist on a reasonable amount of evidence of their possession of internal grace by "their visible sanctity," as a qualification to assume the solemn vows and perform the momentous obligations devolving on parents, etc., in behalf of their baptized children. Their language to all others is: "But unto the wicked, God saith, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?"‡ To this "limitation" of the right of baptism to the children of parents furnishing the evidence of "visible sanctity," however, the bishop objects that it "severs the ties which ought to bind the rising generation to the Christian name and covenant." It is a species of "exclusiveness" of which the Protestant Episcopal Church may proudly boast that she is "not guilty." She has seen her account in it. She has made broad capital out of it. Bishop Burgess's objection to the Presbyterian "limitation" in these premises, we repeat, involves the hypothesis of the *birth-right* baptism of ALL within the pale of "THE CHURCH," not only, but, founded as it is on the Puseyite canon of Mr. Palmer, that "visible sanctity of life is not requisite for admission to the Church of Christ by baptism; hundreds, yea, thousands, have been seduced within her pale, to escape the application in the so-called "ultra-Protestant" Churches in which they were the baptized members, of the above scriptural "limitation" of their baptismal rights.*

(1) Psalm 50 : 16.

* Book of Common Prayer, Office for Public Baptism of Infants.

† *Protestant Churchman*, Aug. 17, 1850. See also the Introduction to this Treatise.

‡ See Introduction to this Treatise.

Thus much, then, of *one* of the "Great Principles" of this very learned, pious, amiable, and zealous LOW CHURCH prelate of the diocese of Maine. Let us, however, advance another step. Is "visible sanctity of life" esteemed to be requisite "for admission" to confirmation? Answer.—"The Church hath thought good to order that none shall be confirmed but such as can *say* the Creed, the Lord's Prayer, and the Ten Commandments; and can *answer* to such other questions as in the short catechism are contained,"* etc. The same qualifications are specified in the closing address to sponsors in the baptismal service. What, then, is the practice? The Rev. Dr. Aydelott already quoted, furnishes us with the following as a specimen: "The Rev. Mr. ——— had notice of an Episcopal visitation in his parish. The bishop arrived, and when the list of candidates was handed to him, appeared much chagrined that the number was so small. He added, however, 'Never mind, never mind; I recollect that in the diocese of —, the bishop, in the course of his visitation, once came to a church, where he found to his great disappointment very few to be confirmed. He appointed another day, a few weeks after, to hold a second confirmation, and upon returning he had the satisfaction of confirming *over a hundred more*. And as I intend to stay here another Sunday, then we can have a larger confirmation.' "† Now, true. Some few of the clergy, like the above, will present none for confirmation but on the ground of their personal Christian experience. This circumstance accounts for the "chagrin" of the bishop, as above, in finding so few to be confirmed. And the pastor, having complained to the bishop that "the thoughtless, the worldly, and the self-deceived have been pressed forward in throngs to the altar!" said to him, "I can see no reason to expect that the catalogue will be much, if at all, increased by next Sunday."‡ In the next place,

Is "visible sanctity" required as a condition of admission to the *Lord's Supper*? The common sentiment is, that no other qualifications are required as a passport to the Holy Communion, than those required for confirmation. Dr. Aydelott informs us, that "he himself was admitted to the communion by one of the most distinguished ministers of the Church without the slightest examination, either as it respected his views of the gospel, or his experience of its power. He might have been not only spiritually dead, but utterly ignorant of the truth as it is in Jesus, and even an infidel, for aught his pastor knew." It is in this way he accounts for the fact, that "very many unconverted men" having "found their way into the churches,—some thoughtless, some self-deceived, and others still worse, but all worldly, worldly;" the "religious world about them very generally suppose that the

* Book of Common Prayer, Order of Confirmation.

† Aydelott's Cond and Pros. of the Protestant Episcopal Church, pp. 47, 48.

‡ Ib., p. 48.

standard of piety is lower in their Church than in the other orthodox denominations." And, it should be particularly noted in this connection, that he affirms "his sense of the evil" to have been enlarged to a sad extent," over a period of "thirty years"! "The influence of such communicants," says he, "is peculiarly disastrous." And he adds:—"Better, we have often thought, better to go out into the highways and hedges and preach the gospel, *than minister in a Church where a LARGE MAJORITY of its community are of such a character.*"* Finally, we ask,

Is "visible sanctity of life" required as a condition of admitting candidates to the ministry? Here again we quote Dr. Aydelott. Speaking of "the *spiritual character and call* of the candidate," he asks: "Have we been sufficiently careful to ascertain, so far as man in the light of God's word can judge, whether those who apply to be admitted to the ministry are really regenerated men, and called by the Holy Ghost to preach the gospel?" etc. And he replies: "Would that we could say, we had! But," he adds, "multitudes of facts at this moment crowd upon the mind of the writer, all bearing alarming testimony to past unfaithfulness. But one will be here state. He has been somewhat conversant with examinations for the ministry in various parts of our Church, *and never, except on a single occasion*, has he known a question put to a candidate, the object of which was, to ascertain whether he had proper views of the sacred office and of a call to it, or had been himself the subject of that spiritual, holy change which is essential to Christian character:" and "he cannot but fear that *many unconverted men*,—men who know nothing spiritually of the truth and grace of the Lord Jesus, have been admitted to the ministry of our Church."

We here again make no comment, further than to remind the reader, that the author from whom we quote, as above—the Rev. B. P. Aydelott, D.D.—has long been known as a distinguished presbyter in the Protestant Episcopal Church, and was for years rector of one of the principal churches of that denomination in the city of Cincinnati, Ohio.†

Pass we now to the last "note" of true Catholicity.

V. DISCIPLINE.

1. Of the existence and application of Discipline in the *Church of Rome*, no one in the least acquainted with her history and the practical workings of her system, can be ignorant. The fear and dread of "the faithful, lest, at the confessional, the acknowledgments of sins of omission and of commission should subject them to the priestly power of "the keys," evidence that its administration keeps pace with every pulsation of her heart. It is the very

* Aydelott's Condition and Prospects, etc., pp. 48.

† He has since seceded, and united himself to the New School Presbyterian Church.

life of that "spiritual despotism" which for so many centuries has exercised an unlimited dominion over the consciences of her millions of enslaved subjects. Protestants, however, holding that discipline consists in, (not that those "who rule," have dominion over the faith," but) that they "are helpers of the joy," of the members of Christ's flock, by admonition, and the excising of the heretical and immoral;² view the discipline of the Church of Rome as defective, not only, but that it is for the most part wholly unscriptural. But, next—

2. Of the Discipline of the *Protestant Episcopal Church*. And,

First. The *Anglican* branch. True. The homily for Whitsunday makes "the right use of discipline," a note of the true Church. But we now affirm that the English Church, as a Church, is totally destitute of all scriptural discipline. Yea, "the keys of discipline" have long since by her been given, or rather sold, to the State! The entire administration of what they have of discipline in that Church, is vested in the chancellor, a *layman*, and in the *Court of Arches*, whose judicial powers extend not only over the clergy and laity, but even over bishops themselves. Proof:

Bishop Croft, in a work entitled, "The Naked Truth," etc., speaking of "the authority of bishops to govern as well as to ordain," in virtue of Christ's commission to them, 'whose soever sins ye remit,' etc., says, "yet this is in a manner quite relinquished unto their chancellors, laymen," etc. And he exclaims: "Good God! what a horrible abuse is this of the divine authority!—When was it ever heard of since the beginning of the world, that laymen should judge of *spirituals*!"—And he says: "By this authority the chancellor,"—whose "pretended power is sometimes purchased with a sum of money"—"takes upon him to sentence not only laymen, but clergymen also, brought into his court for any delinquency, and in the court of arches there they sentence even bishops themselves." Bishop Croft narrates the following incident in illustration. "I remember," says he, "when the Bishop of Wells, hearing a cause corruptly managed, and coming into the court to rectify it, the chancellor, Dr. Duke, fairly and manly bid him begone, for he had no power there to act any thing, and therewithal pulls out his patent sealed by the bishop's predecessor, which, like Perseus's shield with the Gorgon's head, frightened the poor bishop out of the court."* The recent cases of the Rev. Mr. Sales *vs.* the Bishop of Exeter, and who, it will be recollected was *imprisoned* by said court; and of the Rev. Mr. Gorham *vs.* the Bishop of Exeter, may also be quoted to the same end.

But, in addition to the above, as decisive of what is here alleged in reference to the absence of all scriptural discipline in the English Church as such, is *her own acknowledgment of the total loss, to her,*

(1) 2 Cor. 1 : 24. (2) Col. 2 : 21.

* The Naked Truth, etc., Collection of Tracts (scarce), pp. 381-383.

of all "godly discipline." In the "communication," it is said, that "in the primitive church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sins were put to open penance," etc. "Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good,"—What? Why, "that provision is made for a confession, and prayer for its restoration, in the beginning of Lent, *once a year*"! Why, then, we ask, has not this "godly discipline" of the "primitive church" long since been restored? Take the following, which we quote from the best Church authorities:—

"It ought surely to be taken into consideration, whether those who are intrusted on behalf of the Church," [namely, the two houses of convocation,] "do enough towards the discharge of a good conscience, in wishing, once a year, at reading the office" [of commination] "on Ash-Wednesday, that the discipline of the Church was restored. Or whether it lie not upon them to do something toward regaining it, that the Church may be restored to the power it hath from Christ," etc.—"Wishes are indeed marks of a good intention, and an acceptable zeal, where no more is possible to be done; but ever to wish and make no attempt toward the thing wished for, if it be zeal, is such as is a reproach to itself."*

Again. "The restoring of the ancient discipline is earnestly desired by the Church of England in her office of *commination*; the performance of which pious wish, or the endeavoring it at least, is a duty incumbent on our governors," etc.—"But, with due submission be it spoken, methinks it looks too much like dissembling with God, and imposing on the people, to have this passage stand in our public liturgy, and read solemnly in our congregations once a year,—and yet no attempt made toward the restoring of this godly and much wished for, but still neglected discipline."†

Finally, says the learned Bingham, "The Church of England has for *two hundred years* wished for the restoration of discipline, and yet it is but an ineffective wish. For nothing is done toward introducing it, but rather things are gone backward, and there is less of discipline for *these last sixty years*, since the times of the unhappy confusions, than there was before."‡ Turn we now,

Second, to the *American* branch of the Protestant Episcopal Church. "She is wholly unconnected with the State. She has no difficulty in the way of enacting and executing such canons of discipline as would preserve her purity." But, let us see.

This Church claims to have such "godly discipline." Bishop Burgess of Maine, in the "charge" already alluded to, speaks "of

* Church of England, *Wish*, (1703,) pp. 4, 5, etc.

† Ellesby's *Caution against Ill Company*, (1705,) Preface, pp. 2, 3.

‡ Bingham's *Origines Ecclesiastica*, Book XV., Chapter IX., Section 8.

the cautious rules of our discipline,"* etc. Let us now see what Dr. Aydelott has to offer on this subject.† He is treating of the *spiritual character* required by Scripture, of those "who undertake to manage the affairs of the Church." "Except a man be born again, he cannot see the kingdom of God," etc.; and hence argues that, "to spiritual men belong spiritual things." He then applies this principle to their ecclesiastical arrangements, and inquires,—“Have we, as a Church, kept this plain Bible principle ever in view, and been duly careful to carry it out in all our arrangements?” And then asks: “How is it with our vestries? To these, he says, belongs the management not only of the “temporal,” but much also of the spiritual “affairs of the Church;” for example, choosing the minister, electing delegates to the convention, taking one of the first steps towards the admission of candidates to the holy office, etc. “Now,” asks he, “are we careful to provide that none but pious men should be chosen to so important an office?” And he answers: “Scarcely ever is this done. The writer knows of not a single diocese in which, if his recollections are correct, the vestry must be chosen from among the communicants of the Church.”

Again, he asks: “*And what is the constitutional safeguard of our diocesan conventions?*” These elect the bishop, present him for trial, and appoint the standing committees, and delegates to the general convention,” etc. “Surely,” says he, “such a body ought to be composed of wise and good men, in the highest, the Christian, sense of these terms. And yet,” he adds, “the writer, after many years acquaintance with most parts of our Church, can find but *two* dioceses in which members of the convention are required to be *communicants*. He is confident indeed of *only one*; it is to be hoped, however, there may be others.”

Again. “*How is it with our standing committees?*” Their duties are almost entirely spiritual.—And yet,” he asks, “are there more than two or three dioceses whose legislation requires the members of this body to be professors of religion? The writer knows not of so many,” but speaks of “signs” and indulges hopes of improvement, etc.

Then, of “*the General Convention.*” “This,” says he, “is the grand council of our Church. It is our supreme legislative body.—Its decisions are final and universally binding.” “Here,” he adds, “will it not naturally be expected by every intelligent, pious person, that we shall find in our Constitution, the most clear, careful and strong provisions made to guard against the admission of any into this body, but men of eminent religious character—men full of faith and of the Holy Ghost? Would,” he exclaims, “that it were so! But let one closely examine the last edition of the Constitution and Canons of the General Convention, as published in Swords’s Almanac for 1845, and he will discover *not a single line*,

* See “Charge” etc., published in the *Protestant Churchman*, August 17, 1850.

† See his Work, State and Prospects of the Protestant Episcopal Church.

not a word, requiring even a profession of religion as necessary to membership in that body. So that a layman, without even the form of godliness, a perfectly worldly man, even an infidel, may take his seat in this our grand council, and thus exercise a controlling influence in the most vital matters affecting our whole Church!"

Finally, Dr. Aydelott throws into contrast with this organization of their "ecclesiastical fabric" "from the Vestry upward to the General Convention," and the "evils" thence resulting, those of other "ecclesiastical bodies," namely: "sessions, associations, presbyteries, councils, synods, conferences, consociations," etc.: and says, "It ought to be to us all, and certainly to every enlightened, pious member of our Church it will be, a matter—not of envious reflection but—of sincere thanksgiving to the Great Head of the Church, that scarcely any, if any, of the various other evangelical denominations have been betrayed into our organic error."

Let us then, in conclusion on this subject, look in the face the practical workings of the ecclesiastical organization of the P. E. Church in the article of "*Discipline*," on the testimony of that eminently distinguished preacher, divine, ecclesiastical historian and canonist, the Rev. Francis L. Hawks, D.D., now Rector of Calvary Church in the city of New York.

The learned doctor, in his "*Ecclesiastical Contributions*," speaking of "Article VI." of "the Constitution," etc., on "*the mode of trying clergymen*,"—"whether bishop, or presbyter, or deacon," says: "In fact, the weakest and most defective part of our whole ecclesiastical system, *is the department of the judiciary.*"* And, on the subject of the *general discipline* of the Church, under "Canon XLII.," which treats "*Of crimes and scandals to be censured*," the doctor says:—"It is true the power of excommunication does belong to the Church, it does, too, deprive of all privileges of Church membership, and it is the most awful power ever confided by Heaven to man; rightfully exercised, its consequences (though the world may scorn them) are of the most terrific character, if Scripture be true: but," he demands, "*who ever heard of the excommunication of a layman in our branch of the apostolic Church?* THE LAW IS A DEAD LETTER. Neither the General Convention, nor any State Convention, have ever provided any "rules or process" for excommunication. There is not a clergyman in the Church, who, if he were desirous to excommunicate an offender, would know how to take the very first step in the process. It certainly is not to be done according to his mere whim, and if it were so done, it is as certainly invalid. Shall, then, the presbyter alone do it, or shall it be done by his bishop, or by a conclave of bishops, or by bishops and presbyters, or by a State Convention including the laity, or by the General Convention including the laity again?

* "*Ecclesiastical Contributions.*" Swords and Stanford, New York, 1841; pp. 33.

No man can answer, FOR THERE IS NO RULE ON THE SUBJECT, AND WE ARE GLAD THAT IT IS SO: for our excommunication bringing with it no penalty which would be felt:"—no, Rev. Sir, even though it were to "deprive of all privileges of Church membership"—"depriving a man of no *civil* rights, would be laughed at as a mere *brutum fulmen*."*

What now think you, reader, "of the cautious rules of discipline" of the P. E. Church, of which Bishop Burgess speaks? Surely upon us devolves not the task of an attempt to reconcile the *claim* of the learned bishop in these premises, with the conflicting statement of facts of the Rev. Dr. Aydelott, and the exposition of the canons by the Rev. Dr. Hawks. We, therefore, submit the subject to the decision of the candid, without further comment.

SECTION III.

Conclusion.—"The Holy Catholic Church"—How known? Where found? Scripturally defined.—Line of designation between the *True* and the *False* Church.—Adopted by Luther.—The Continental Reformers.—The XIXth of the XXXIX Articles of the Church of England.—Cranmer, Hooker, Bishops Sanderson and Cosin, "Statement of the Distinctive Principles of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge," Bishops Meade, McIlvaine, Lee, Burgess, etc., Dr. Stone, etc., etc.—Incongruity of their statements with the admitted theory of Prelacy, etc.—Application of the above marks or notes of "the Holy Catholic Church," to the Anti-Prelatical theory of—I. *Apostolicity*—In the sense of an UNBROKEN SUCCESSION—Not, however, in a Genealogical line of Persons, but of the *perpetuity of the Apostolic Doctrine*, etc.—Irenæus, Tertullian, Cyprian, Gregory Nazian., Ambrose, etc., on.—II. *Catholicity*.—Preliminaries.—*Novatians*—Waddington on.—*Donatists*—Waddington on.—*Pauliceans*—Gibbon on.—*Waldenses*.—Reinerius Saccho on.—Inference.—III. *Unity*.—The *Harmony* in Doctrine, Polity, etc., of ANTI-PRELATISTS, contrasted with the *discordant systems* of PRELACY.—IV. *Sanctity*.—See Standards of all Evangelical Churches.—V. *Discipline*.—See Standards of all Evangelical Churches.

We are, then, in conclusion, brought at length to the all-important inquiry in reference to the subject of this chapter, namely: do the marks or notes of that "HOLY CATHOLIC CHURCH" in which we all profess our "belief,"—Apostolicity, Catholicity, Unity, Sanctity, and Discipline,—in their application to the claims of the Greek, the Roman, and the prelatical Anglican and American portions of Christendom, prove that they, either separately or together, constitute that Church?

As we have seen: Romanists and Churchmen, generally holding that the promises of the gospel are made to the *visible* Church, and that the visible Church is a united corporate body, affirm that

* Ecclesiastical Contributions, etc., pp. 359, 360.

their church is that body. And yet each claims to be, *par excellence*, "THE CHURCH, independently of the other! In other words, each, with hearty good-will, excommunicates the other as heretical and schismatical! How, then, is it attempted to dispose of this dilemma? "The difficulty, it seems, is fully met," at least, in the estimation of these redoubtable champions of Catholicity, "by providing for an '*interruption of unity*.'" For though "the external communion of the Catholic Church" is essential to its being, and unity with each other is a "note" of all its true members, yet this unity may "be interrupted." Yes. Catholic Unity "interrupted"—the Church of Christ, rent asunder by the direst heresies, the most revolting moral corruption, the most deeply-seated enmities, followed by the heaviest anathemas each against the other, and yet that Church, "ONE"!

Where then, it will be demanded, are we to look for "the Holy Catholic Church?" Prelatists of all grades and sects, with an air of the most triumphant self-complacency and confidence, demand,—'*Where was your PROTESTANT CHURCH before the time of Luther?*' Where was the true Church, prior to the period of the Greek and Roman schism?"

Now, to all such and similar interrogatories, it might be sufficient to return the "*retort courtoise*," and demand,—Where was Prelatical Episcopacy before the substitution of the name *bishop* (a title which, on the authority of the New Testament, and the testimony of the "early fathers," we have shown to have been used interchangeably with that of *presbyter*, to denote one and the same person and office) for that of *apostle*, an innovation unknown to the earlier and purest *post-apostolic* age? Where was prelatical Catholicity prior to the alliance of the Church with the State under Constantine? Where was the first pope before A.D. 533, or 606? And, finally, where was Protestant prelacy anterior to the time of Henry VIII., or, if it be preferred, of Edward VI.?

But not to fight, as those who beat the air, on the points involved in these interrogatories *pro* and *con*, we shall proceed at once to assume and defend the following, as constituting the true scriptural idea of "the Church of God," "*Holy*" and "*Catholic*."

"The Holy Catholic Church" is constituted of "them that are sanctified in Christ Jesus, called to be saints, with all that in every place call on the name of Jesus Christ our Lord."

The "Rock" on which it rests, and against which "the gates of hell shall not prevail," is that CONFESSION of Christ as "the chief corner-stone," made by "the twelve apostles of the Lamb," in conjunction with the "*prophets*."

Its visible bond of union is, "steadfast continuance in the apostles's doctrine and fellowship, and in breaking of bread, and in prayers."

(1) 1 Cor. 1 : 2. (2) Compare Matt. 16 : 13-18; Eph. 2 : 20; with Isa. 28 : 16; 1 Pet. 2 : 6.
(3) Acts 2 : 41, 42.

Briefly, then, the *true* Church of God, though visible, is made up of such congregations of Christians throughout all nations and in every place, as have received and retain *purity of doctrine and holiness of life*; while the false Church is composed of all who are irregular in their lives, and who are promoters of "error, heresy and schism."

In correspondence with this representation, holy Scripture declares, "that *all* are not Israel who are *of* Israel."⁽¹⁾ "Circumcision availeth nothing, nor uncircumcision, but a new creature."⁽²⁾ The only index to *our* knowledge of the existence and strength of the true Catholic, is, external conformity to and with a professed possession of the internal grace. "By their *fruits* ye shall *know* them."⁽³⁾ Still, man can only "judge according to the outward appearance."⁽⁴⁾ "We cannot fathom the depths of the human heart, nor are our decisions in relation to external developments infallible. The garb of hypocrisy may long cover a corrupt heart, and our most honest judgments may be prejudiced." There ever have been and still are those in the Church who "have the form of godliness,"⁽⁵⁾ and make "a fair show openly in the flesh."⁽⁶⁾ But towards "all those who attach themselves to a Christian Church, whose profession of faith and course of life harmonize with the great moral precepts of the Gospel, we are bound by the laws of Christian charity to presume they are genuine Christians." It is in this aspect of the embodiment, with the true Israel of God as known to Him alone, of the self-deceived and the deceivers of others, and whose external conformity places *beyond the reach of discipline*, that we are to apply the two parables of the net cast into the sea,⁽⁷⁾ and of the wheat and the tares.⁽⁸⁾ The Church is to "let both grow together until the harvest."

But of those of the *false* Church, whose viciousness of life, and the promoters of "error, heresy, and schism," or, to use the language of Mr. Palmer, "manifest sinners," the command of holy Scripture is, "*from such* WITHDRAW THYSELF."⁽⁹⁾ In opposition to the canon of Mr. Palmer, that "visible sanctity of life is not requisite for admission to the Church of Christ;"⁽¹⁰⁾ holy Scripture teaches, that just in proportion as the absence of that "visible sanctity" is discovered, it is the duty of all "that are sanctified in Christ Jesus, called to be saints, with all that in every place call on the name of our Lord Jesus Christ," either to "put away" from them such "wicked persons,"⁽¹¹⁾—"manifest sinners,"—or if, perchance, apostasy from the faith and corruption in practice pervade the aggregate body, then, and in such case, to "come out of her."⁽¹²⁾

It was on this great scriptural principle of true Church Catholicity, that the Reformation on the Continent of Europe was conducted. "Luther," for example, "denied that the Romish Church

(1) Num. 9 : 6. (2) Gal. 6 : 15. (3) Matt. 7 : 16. (4) John 7 : 24. (5) 2 Tim. 3 : 5. (6) Gal. 6 : 12. (7) Matt. 13 : 47. (8) Matt. 13 : 25-29. (9) 2 Thess. 3 : 6 ; 1 Tim. 6 : 5. (10) 1 Cor. 5 : 13. (11) Rev. 18 : 4.

* Treatise on the Church, etc., Vol. I., pp. 139, 141, 144.

was the true Church of Christ. The Romish doctors then demanded, *Where was the true Church before the Reformation?* To this he answered, that it was *invisible*. By this he meant that the true Church, during the reign of superstition and corruption which he was laboring to reform, had been confined to those Christians who had "worshipped God in spirit and in truth," but had been under the necessity, from the pressure of circumstances, of seeking retirement, as in the days of Elijah, amidst the general prevalence of corruption, there were "seven thousand" true servants of God who were not even known to the prophet."

Nor is this view of what constitutes the true Church peculiar to Luther and the Continental Reformers. The XIXth Article of the Church of England stands thus:—"The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered in all things that of necessity are requisite to the same." Now, whatever may be urged by prelatists in regard to the "all things" indispensable to a due administration of the sacraments, etc., the above article in Latin, compiled and published simultaneously with the English by the same authority, has it, "*Cætus credentium*," a congregation of believers, plainly showing that by faithful men the compilers meant men endued with living faith."* So Cranmer. "This holy Church is so unknown to the world that no man can discern it, but God alone, who only searcheth the hearts of all men, and knoweth his true children from others that be but bastards, etc. For if the Church make any new articles of faith, besides the Scripture, or contrary to the Scripture, or direct not the form of life according to the same, then it is not the pillar of truth, nor the Church of Christ, but the synagogue of Satan, and the temple of Antichrist, which both erreth itself, and bringeth into error as many as do follow it." And he condemns the "Papists" for their "arrogant boldness," in "that they are bold to affirm no Church to be the true Church of God, but that which standeth by ORDINARY SUCCESSION OF BISHOPS, in such pomp and glorious sort as now is seen."† So the judicious Hooker. "That Church of Christ, which we properly term his body mystical, can be but *one*; neither can that one be sensibly discerned by any man, inasmuch as the parts thereof are some in heaven already with Christ, and the rest that are on earth (albeit their natural persons be visible), we do not discern under this property whereby they are truly and infallibly of that body. Only our minds, by intellectual conceit are able to apprehend that such a body there is, a body *collective*, because it containeth a large multitude; a

* Sermon on the Church, by Wesley. Works, Vol. II., p. 157, (as quoted in Methodist Quarterly Review, April, 1844, p. 209.)

† See Cranmer's Works, Oxford edition, Vol. III., pp. 18, 19, 20; and Vol. IV., pp. 154, 155. (Methodist Quarterly Review, pp. 213, 214.)

body *mystical*, because the mystery of their conjunction is removed altogether from sense," etc.*

We might quote to the same effect from Bishops Sanderson and Cosin, and from the learned Dr. Jackson, whom Dr. Pusey commends as "one of the best and greatest minds the Church has ever produced."† But passing these, we shall simply add, on this subject, the following, contained in a recent "Statement of the Distinctive Principles of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge." Speaking of "the Church," the Society says: it holds that the Church is "the blessed company of all faithful people," or of all true believers in Jesus, abiding in communion with Christ by a living faith. Of all, and *only such*, does the Church, as "the body of Christ," consist. This Church is made visible to man under the form of "sacraments duly administered," etc. "This we hold, in distinction from those who teach that the Church, as "the body of Christ," is composed of all professing Christians, who are united together under a particular external ministry, to which exclusively is committed and confined the power of making and ministering the sacraments," etc. And, after quoting Drs. Barrow and Jackson in support of the above, the Society adds:—"Indeed, it would be necessary to rewrite the whole Bible, as well as the most important parts of English ecclesiastical literature, before that restricted view of the Church could be maintained, which limits this body of Christ to those who hold communion with one form only of an external ministry."‡

This same view of what constitutes the true Church of Christ, in one form or another, has been advocated by several of the most distinguished members of said "Society"—Bishops Meade, McIlvaine, Lee, Burgess, etc.; and Drs. Stone, Tyng, Bedell, etc., etc.

We come then to ask with all deference:—Will the said "Protestant Episcopal Society for the Promotion of Evangelical Knowledge" (as the organ of the doctrinal views of the LOW CHURCH portion of their communion), in the light of their *repudiation* of that view of the Church "which limits it to those who hold communion with *one form only* of an external ministry," (which sentiment we understand to be borrowed from that of Cranmer,) that the true Church *does not stand* "by *ordinary succession* of *bishops* in such pomp and glorious sort as now is seen"? Will that Society allow us to consider them as admitting the *validity of other forms* of an external ministry in that Church which they contend is composed of "the blessed company of ALL FAITHFUL PEOPLE"? If *not*, then we ask: In what consists the difference between THEIR "*exclusiveness*," in its bearings on other forms of ministry; for example, *Presbyterian*, *Methodist*, etc., and that of their High

* Hooker's Eccles. Pol., Vol. I., pp. 285, 286, Oxford edition.

† See Two Treatises on the Church. Hooker. Philadelphia: 1844.

‡ See *Protestant Churchman*, September 21, 1850.

Church, and Tractarian brethren, which they so zealously condemn? If they *do* intend to be understood as admitting the validity of other forms of ministry *equally with their own*, then we ask,

1. How is that admission to be reconciled with the continued advocacy, by their own Low CHURCH party, of the necessity of ordination by the laying on of hands as involving the gift of "the Holy Ghost," through an uninterrupted succession of bishops from Peter, Paul, John, James, etc., in order to the *perpetuity* of a VALID MINISTRY?

2. How will said "Society" reconcile the above admission with the invidious reflections, imperious tone, and spirit of exclusiveness and denunciation against other churches and forms of ministry, which mark the columns of their numerous publications? Why, from the pages of their principal organ—the "PROTESTANT CHURCHMAN" alone—might be culled "muck and mire," thus condescendingly thrown at those very neighbors whom they admit to belong to the same "Catholic" "household of faith" with themselves, sufficient to fill a volume!

3. How is this admission by said "Society" to be reconciled with their refusal to recognize other forms of an external ministry as valid, *by closing their pulpits against them*? Is not this SCHISMATICAL? Finally,

4. Will said "Society," organized "for the Promotion of EVANGELICAL Knowledge," within the communion of "the Protestant Episcopal Church," prepare and publish, for the benefit of the Christian world, a work in which it shall be plainly shown, whether, in the "external ministry" of the Church, there is any other *via media* between the substratum of prelacy—"Nulla ecclesia sine episcopo"—WITHOUT A BISHOP THERE IS NO CHURCH;" and its opposite—"Ecclesia sine episcopo"—A CHURCH WITHOUT A BISHOP," than that form denominated PRESBYTERIAN? And if so, to point out in what said form consists?

Until this be done—as it has been the entire design of this Treatise, in its three parts, to demonstrate—it is in vain to attempt to occupy any other ground in the defense of the prelatial theory, than that contained in the motto, "NO BISHOP, NO CHURCH." This theory, depending, as it does, on an *unbroken apostolical succession* for its support, constitutes the BULWARK of prelatial catholicity. Between it, and the theory of the true catholicity of the Church as advocated by us, and which is acknowledged to be *the only Scriptural theory* by Cranmer, the judicious Hooker, Jackson, Bishops Sanderson, Casin, Meade, Mellvaine, Lee, Burgess, and others, and by "the Protestant Episcopal Society for the Promotion of Evangelical Knowledge," as shown above, the distance is wide as the poles. There is no affinity between them. They are totally, and must remain forever, irreconcilable. Prelatial catho-

licity is *human* ! Originating, as we have seen, at an early period of the *post-apostolic* age, in an innovation upon the scripturally appointed ordinary and standing orders of presbyter-bishops and deacons, by the erection, in its place, of an episcopacy on the ground of *expediency* ; the door thus opened to ecclesiastical aspirants, that ground of expediency was soon exchanged for the higher, because more dignified claim, of EPISCOPACY by *divine right*. Thenceforward, "by little and little," its assumptions of power continued to increase, until it attained to its full maturity, in the erection of the Popedom. And in its nature and tendency, it is ever the same. Modify or dilute it—talk, write, preach, and wrangle about it as you may, its fermentation in the lump, wherever, and under what circumstances soever found, is but the result of the ecclesiastico-chemical process of *cause* and *effect* ; the which remarks, taken in connection with what immediately precedes, we design as preliminary to what we have to offer, by way of an application of the five marks or notes, as above,

To our theory regarding the true Church, which we claim, in its origin, to be, *divine*.

I. First, then,—APOSTOLICITY.

Yes, apostolicity, and that in the sense of an *uninterrupted succession* from the New Testament times down to the present day, we claim to constitute a cardinal "note" of the true Church. But this uninterrupted succession, we affirm, consists not in an unbroken transmission of the office and functions apostolical from them to others by manual impositions ; thereby making the "*esse*"—the Being of the Church, etc., to depend on a seminal or genealogical succession of persons : but in the continued preservation of the "truth"—"the faith once delivered to the saints"—in other words, "The apostles's doctrine and fellowship, and in the breaking of bread and in prayers," by such "*a ministry generally*," as, deriving their appointment from, and according to, the divinely-prescribed model apostolic, have been perpetuated along with that truth. In a word, what we affirm is, that the true apostolical succession depends, not on any order of men, as ministers of religion, but on the preservation of "religion, pure and undefiled before God." A religion, doctrinally, experimentally, and ecclesiastically "built upon the foundation of the apostles and prophets," and of which "Jesus Christ" is "the chief corner-stone." "Against" a *personal succession*, "the gates of hell" not only *may*, but as has been abundantly demonstrated in these pages, they *have* "prevailed." This, as we have shown, has been the result of the trial of mere creaturehood under every dispensation. It was so with "the angels in heaven, who kept not their first estate." It was so

(1) James 1 : 27.

* See Chapter VII., Section I.

with *Adam* in Eden. It was so with the *Cainite* race. It was so with *Israel* under the Theocracy. And it was, and is, and ever will be, so, with all who, lusting after "the pre-eminence," and who seek to "magnify their office" beyond the divinely-prescribed model, set up the claim that they "are apostles," when they "are not." Not so with the *apostolical succession of truth, of doctrine, and purity of life*. No. Against this succession, the machinations and opposition of men and the malice of devils have proved alike unavailing. We challenge, on this point, the production of evidence from "Holy Scripture," that it ever, under any dispensation, formed any part of the divine plan, that the preservation of the truth of God in the Church of God, was made to "stand in the wisdom of men," linked together in an unbroken genealogical descent, rather than "in the power of God."¹ The truth of God, or in other words, true religion, was preserved between the Fall and the Deluge. Not, however, by an uninterrupted succession of men, divinely appointed to that end. And yet Scripture informs us that there were THEN *preachers of righteousness*.² The same holds true of the period from the Flood to Moses. And, though, in the institution of the Aaronic priesthood, a personal succession was appointed, still that priesthood, as we have shown at length,* being exclusively designed as a type of the priesthood of Christ, was, in-itself temporary, not only, but was sometimes changed by divine direction, and, what is more, was broken and interrupted by men. Of this fact, so frequently adverted to by the Jewish historian *Josephus*, no scholar can be ignorant.† And yet, as though to admonish the Church in all ages, that it formed no part of our Lord's design,—as we have proved it formed no part of the design of his apostles,—that the *perpetuity* of his gospel in its truth, and purity, and power, should depend on an unbroken succession of men, it is notorious that, during his public ministry, he did not repudiate the ministry of those who performed the functions of the Aaronic order, though *not* of the succession.

And now, to vindicate ourselves against the charge of "*novelty*," "*heresy*," and the like, in the advocacy of the sense which we here attach to this first "note," Apostolicity, in its application to the true Church; we shall proceed without further delay, to introduce to the reader's notice, the views on this subject, of some of the "early fathers;" and, first,

IRENÆUS. "We cannot know the plan of salvation any otherwise than by those *persons* ‡ through whom the Gospel has come down to us. This they first preached by their personal ministry. Afterwards they delivered the will of God to us in their divinely-in-

(1) 1 Cor. 2 : 6. (2) 2 Pet. 2 : 5.

* See Index on the word Priesthood.

† See *Josephus's Antiq.*, book 27. c. 6; book 17, c. 8; book 18, c. 1; book 19, c. 5; book 19, c. 7; book 20, c. 1; book 20, c. 3.

‡ To wit, "The twelve Apostles."

spired writings, the sacred Scriptures, which were henceforward to be the foundation and pillar of our faith."

We place this passage from Irenæus first in order, because it gives to "the sacred Scriptures" a *supremacy* over that of tradition, as the standard of our faith, against the pretensions of those heretics in his day (and the same is applicable to those of our times) who "accused the Scriptures as not having the right doctrine, neither as sufficient authority; that they contained views so diverse that they cannot be understood by those who are ignorant of tradition."* "Such," says he, "are the persons against whom we contend. Wherefore we must use every mode of arguing against them, that, being confounded with the discovery of their errors, we may, if possible, convert them to the truth."† This father then proceeds: "We shall declare that which was delivered from the apostles, which the Church of Rome possesses, the FAITH they preached to mankind; and which [faith] has come down to us through a succession of bishops, reaching to the present time."‡ To the same effect speaks

TERTULLIAN: "But if any of the heretics dare to connect themselves with the apostolic age that they may seem to be derived from the apostles, as existing under them; we may say, 'Let them therefore declare the origin of their churches; let them exhibit the series of their bishops, as coming down by a continued succession from the beginning, as to show their first bishop to have had some apostle or apostolic man as his predecessor or ordainer, *and who continued in the same faith* with the apostles. For this is the way in which the apostolical churches calculate the series of their bishops.'"§

Yes, thanks to Irenæus and Tertullian. Allowing both the above passages their full weight, we deny that either of the above fathers intended them to inculcate the prelatical theory of a *succession of persons*, as ABSOLUTELY NECESSARY to the *existence of Christianity and its ordinances*. We have shown from both these fathers, that they applied the titles presbyter and bishop promiscuously to the same person and the same office. Admitting, then, that they affirm the existence of a ministry in the Church by a personal succession, the *validity* of that succession depends on their "*continuance in the same faith* with the apostles." The former is but auxiliary to the latter. That this is the sense in which they are to be understood, Irenæus, speaking of this succession, says:

Thus "the PREACHING OF THE TRUTH has come down to us. And thus it is evident that one and the same living faith was delivered to the Church by the apostles, and has been preserved and transmitted down uncorrupted to the present time."|| But again:

* Irenæus, Lib. 3, c. 1.

† Ib., — c. 2.

‡ Ib., — c. 3.

§ Tertullian, De Præscript., c. 32.

|| Irenæus, Lib. 3, c. 2.

TERTULLIAN is still more explicit. "But if the heretics feign or fabricate such a (personal) succession, this will not help them. For their *doctrine* itself, compared with the doctrine of the apostles, will, by its own diversity and contrariety, pronounce against them. To this form of trial will appeal be made by those churches *henceforward* daily establishing, *which* [churches], *though they have neither any of the apostles, nor apostolical men for their founders,* YET ALL AGREEING IN THE SAME FAITH, are from *this consanguinity of doctrine* to be esteemed *not the less apostolical* than the former."*

So CYPRIAN. "Referring to Stephen, Bishop of Rome, pleading tradition for what Cyprian believed to be a great error, answers: What does he mean by tradition? Does he mean the authority of *Christ* in the Gospels, and of the apostles and their Epistles? Let *this* tradition be sacred. For," says he, "CUSTOM WITHOUT TRUTH IS ONLY ANTIQUATED ERROR. Therefore, forsaking error, let us follow the truth, knowing that, as in Esdras's opinion, truth is victorious; so it is written, '*Truth remains, and prevails forever,*' *it lives and reigns through endless ages.* Neither is there with truth any distinction or respect of persons, but only that which is just it ratifies; neither is there in the jurisdiction of truth any antiquity but the strength, and dominion, and the majesty and power of all generations. Blessed be the God of truth! This truth Christ shows in the Gospel, saying, '*I AM THE TRUTH.*' Therefore, if we be in Christ, and Christ in us; if we remain in the truth, and the truth abide in us, let us hold those things which are of the truth."†

GREGORY NAZIANZEN, in his oration in praise of Athanasius, speaking of his election as bishop of Alexandria to the chair of St. Mark, says: "If you consider Athanasius only as one in the number of bishops of Alexandria, he was the most remote from St. Mark: but if you regard his *piety*, you find him the very next to him." And he adds: "THIS SUCCESSION OF PIETY ought to be esteemed the *true succession*," etc.‡

ST. AMBROSE. "They have not the inheritance, are not the *successors* of Peter, who have not PETER'S FAITH."§

It is needless to add similar quotations from more modern writers. It is quite sufficient to our purpose, that the "early fathers" so abundantly insist on *the perpetuity of "the apostles's doctrine and fellowship,"* rather than on a personal succession, as the characteristic "note" of apostolicity of the true Church, "the blessed company of all faithful people." Let us apply to this Church, the next "note."

2. CATHOLICITY. The criterion here is, that, wherever, and

* De Præscript., c. 32.

† Epistle 74, Ed. Panul. 1589.

‡ Athanasii, Opp., Vol. 3, Appendix. Ed. Paris: 1627.

§ De Penitentia, Lib. 1, c. 6.

among whomsoever, the *true faith* is found, there we are to look for the true Church Catholic.

The question then is, Has this true faith ever failed? If so, then the Church has become defunct. Christ's promise to her has failed. "*The gates of hell HAVE PREVAILED against it.*"

But, thank Heaven, the truth *has not* failed. "The faith once delivered to the saints" by "the apostles and prophets," has been preserved uncorrupt. In a word, THE CHURCH OF GOD *has been perpetuated* INDEPENDENTLY of PRELACY, whether of the Greek, the Roman, or the Anglican and American so-called "Holy Catholic and Apostolic Church."

That the Church, in her doctrines, morals, discipline and polity, as constituted by the apostles, though opposed by carnal Jews and philosophizing Greeks, disturbed by nominal professors—as the Galatian legalists; and by aspirants after apostolical honors—as Diotrophes and the false apostles of the churches of Corinth and Ephesus; was, nevertheless, preserved "uncorrupt" during the New Testament age, needs no proof.

The interval between the death of the last apostle—the venerable John, and the time of Cornelius and Novatian, A.D. 250, is marked, for the most part, by the prevalence in the Church, of her primitive characteristics in doctrine and in practice. We say, for the most part; for, though we appropriate to this period of the Church the emphatic appellation of "*the Golden Age*," yet it is by no means to be inferred that the times were not marked, yea, that they were not rife, with nominal disturbers of the peace of the Church. Waddington, a Fellow of Trinity College, Cambridge, and Prebendary of Ferring, in the cathedral Church of Chichester, and in the highest repute among Episcopalians, in his Church History, speaking of this period, says:—"In the midst of perpetual dissent and occasional controversy, a steady and distinguishable line, both in *doctrine* and *practice*, was maintained by the early Church, and its efforts against those whom it called heretics, were zealous and persevering, and for the most part consistent. Its contests were fought with the 'sword of the Spirit,' with the arms of reason and eloquence; and as they were always unattended by personal oppression, so were they most effectually successful—successful, not in establishing a nominal unity, nor silencing the expression of private opinion, *but in maintaining the purity of the faith*, in preserving the attachment of the great majority of the believers, and in consigning, either to immediate disrepute, or early neglect, all the unscriptural doctrines which were successively arrayed against it."*

But, in A.D. 250, an event transpired which, viewed in its then present and future results, marks an important era in the history of the Church. Gradually, and for some time, a degeneracy of manners had found its way within her pale, and of which *the*

* Waddington's History of the Church, p. 79.

Church of Rome was the principal seat. To this circumstance may be traced the controversy which at this time occurred between Cornelius and Novatian; which controversy, though it involved a dispute about the bishopric of Rome, yet merged, as its principal issue, a contest for the *purity of the communion and discipline of the Church*. It ultimated in the separation of the true Church from the false. Novatus and his followers were excommunicated from the so-called Church "Catholic," and were known, as Eusebius informs us, by the title of Cathari or *Puritans*. But, (what in this place is worthy of particular note,) even this oldest of ecclesiastical historians, with all his hostility to Novatus and those who adhered to him, pretends to prefer no other charge against them "except their 'uncharitableness, in refusing to commune with those of immoral and doubtful character.'"

Now, in these NOVATIANS—Cathari or Puritans—of the third century, we shall claim, merged *the true Church*. At least, of such, we think it will be admitted, the true Church in any and every age should be composed, if that be true which is said of them by the learned Waddington, from whom we take the following. He says :

"We may conclude with some notice of the sect of the Novatians who were stigmatized at the time both as schismatics and heretics; *but who may perhaps be more properly considered as the EARLIEST BODY OF ECCLESIASTICAL REFORMERS*. They arose at Rome about the year 250 A.D., and subsisted until the fifth century *throughout every part of Christendom*. Novatian, a Presbyter of Rome, was a man of great talents and learning, and of character so austere, that he was unwilling, under any circumstances of contrition, to re-admit those who had been once separated from the communion of the Church. And this severity he would have extended not only to those who had fallen by deliberate transgression, but even to such as had made a false compromise of their faith under the terrors of persecution. He considered the Christian Church as a society, where virtue and innocence reigned universally, and refused any longer to acknowledge as members of it, those who had once degenerated into unrighteousness. This endeavor to *revive the spotless moral purity of the faith, was found inconsistent with the corruptions even of that early age; it was regarded with suspicion by the leading prelates, as a vain and visionary scheme*; and those rigid principles which had characterized and sanctified the Church in the first century, were abandoned to the profession of schismatic sectaries in the third."

And yet, some would have us believe, that *Protestantism*, as antagonistic to the abominations of Rome, was wholly unknown in the Christian world, until, under Henry VIII. and Edward VI., the so-called Independent Anglican Church assumed the title of "*the PROTESTANT Church of England as by law established*." We refer the reader, in illustration, to a work entitled, "*Puritan-*

ism not genuine Protestantism, etc., by the Rev. A. B. Chapin," published by Stanford and Swords, 1846. This, however by the way. We leave the candid reader to decide, whether the above description of this "earliest body of ecclesiastical reformers" as given by Waddington of the Novatians, does not savor somewhat of the true Protestant principle.

Well. "These Puritans or Reformers spread all over the world, and continued to oppose the pretensions of those who, from being the major party, claimed to be the Catholic or only Church. They continued under the name of Novatians for more than two centuries; but finally merged in

The DONATISTS, who, indeed, are the same people under another name. These Donatists were a very large and prosperous community. We read of 279 Donatist bishops in one African council. Of these Donatists the same historian (Waddington) deposes:

"The Donatists have never been charged with the slightest show of truth with any error of doctrine, or any defect in church government or discipline, or any depravity of moral practice; they agreed in every respect with their adversaries, except one—they did not acknowledge as legitimate the ministry of the African Church, but considered their own body to be the true, uncorrupted, universal Church."

Mark it. The Donatists considered their own body to be the true, uncorrupted, universal Church! "It is quite clear," our author proceeds: "It is quite clear, that they pushed their schism to very great extremities, even to that of rejecting the communion of all, who were in communion with the Church which they called FALSE; *but this was the extent* of their spiritual offense, even from the assertions of their enemies."*

The Donatists, in some two centuries, were amalgamated with

The PAULICEANS, also called *Puritans*. Regarding this body of Christians, we might quote testimony in reference to them similar to that given in behalf of their Protestant predecessors from Waddington, Jones, and even Du Pin. We shall however content ourselves with the following extract from Gibbon, as quoted by Jones.

"The Paulicean teachers," says Gibbon, "were distinguished only by their scriptural names, by the modest title of their fellow-pilgrims, by the austerity of their lives, their zeal and knowledge, and the credit of some extraordinary gift of the Holy Spirit. But they were incapable of desiring, or at least of obtaining, the wealth and honors of the Catholic prelacy. *Such antichristian pride they strongly censured.*"

"Until the appearance of the WALDENSES and ALBIGENSES, these Protestants continued to oppose the *Church of Nations* in the East and in the West, until at one time they claimed the title of *Catholic*." Of the character of the Waldenses, (sometimes

* Waddington's Church History, p. 154.

called Leonites,) take the following from one of their most implacable enemies,—the Romish Inquisitor, Reinerius Saccho. He says:

“ Among all the sects which still are, or have been, there is not one more pernicious to the Church than that of the Leonites; and that for three reasons. The first is, because it is the *oldest*, for some say it existed from the time of Pope Sylvester, others *from the time of the apostles*. The second, because it is more general, for there is *scarce any country where this sect is not*. The third, because when all other sects beget horror by their blasphemies against God, this of the Leonites hath a *greater show of piety*, because they live justly before men, and believe all things rightly concerning God, and all the articles contained in the creed. Only they blasphemed the Church of Rome.”*

We refer the reader to what we have already offered on the subject of the claim of the Waldensian Protestants to a remote origin;† of the barbarous persecutions for conscience sake to which they have been subjected at the hands of their Roman enemies; of their existence at the time of, and their agency under God in promoting, the Continental and Anglican Reformations, and of their continued preservation in the mountain-bound fastnesses of Piedmont, down to this hour.

We leave the reader to infer from the above, Where was the true Church before the time of Luther. In them I behold the uninterrupted “Holy Catholic Church,” in which I profess to “believe.” “THIS PEOPLE IS MY PEOPLE! THEIR GOD IS MY GOD!” The next “note.”

3. UNITY. In the application of this “note” to *Protestant anti-prelatists*, and which their opponents are pleased to designate “*The Sects*,” and to represent as divided and subdivided into a thousand discordant parties, while we would concede that differences exist among the various branches bearing that appellation; yet, we submit, that they exist in the form of a *division without schism*. To explain. The bonds of Protestant anti-prelatical union, like all other societies, are of two kinds, *general* and *special*. The first consists of their acknowledgment of the Bible and the Bible alone, as the only sufficient rule of faith and practice, and the only infallible standard of appeal. The second consists in their unanimous and uncompromising renunciation of what they believe to be the antichristianism of the Popedom and of the Papal system in all their diversified forms. As it regards their views of what constitutes the nature, orders, and functions or powers of the Christian ministry, while the advocates of Protestant prelacy, so to speak, have written and published enough to drain an ocean and cover a continent, by way of explaining the difference between a *Low* and a *High Church* and *Puseyite* bishop, etc., etc., we challenge the production of evidence, from a source entitled to respect, which shall

* Reinerius Saccho. Ed. Gritzcr. O. S. T. Cap. 4, p. 54.

† See Appendix D.

exhibit *any the least difference* in the writers who range under that category, as to what constitutes that ministry denominated PRESBYTERIAN. So, of the nature, design, and efficacy of the *sacraments*,—Baptism and the Lord's Supper. They agree also in all the great essentials of Christian *doctrine, discipline and worship*. And, in the exercise of that charity, each toward the other, which "beareth all things, believeth all things, hopeth all things, and endureth all things;" though they may differ in matters of form—in *non-essentials*—yet, recognizing all who "HOLD THE HEAD," CHRIST, as the mystical members of His Body, THE CHURCH, and each acknowledging the *validity* of the ordinances as administered by the other, and holding friendly and Christian correspondence,—a practice prevalent among the different Evangelical denominations throughout our country,—IF our Protestant Episcopal, Anglican and American brethren, with all the existing *divisions AND schisms* which are now rending their body, and the Romanists,—differing as they do in *four* respects regarding the great orthodox point of Catholicism,—who or what constitutes the supreme head; and in another *four* in regard to the residence of infallibility; and in the existence, in her very bosom, of the following *five* distinct and separate sects, viz.: The Augustinians, Dominicans, Franciscans, Jansenists, and Jesuits, etc.; IF, we repeat, these will allow, we shall, though with deference, claim this "note," UNITY, as the rightful property of "the blessed company of all faithful people" of "EVERY NAME" and in "EVERY PLACE."

4. SANCTITY. On the subject of this "note," and its application to the anti-prelatical Catholic Church of Christ, while it might venture upon a fair comparison, at least, with others; yet, God forbid that, in a spirit of Pharisaic self-righteousness, any of its members should say, "Stand by, I am holier than thou." Rather it becomes the Church collectively, and her members individually, to unite in the confession, "*O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as it is this day,—BECAUSE WE HAVE SINNED AGAINST THEE.*" That all Evangelical denominations of Christians, however, require "Visible Sanctity" as a condition of *admittance* to the communion, etc., of the Church, is too notoriously "read and known of all men to require proof." And so, that they also require "visible sanctity" as the condition of *continuance* in the communion of the Church, is evident from the existence among them of known, fixed, and definite rules,

5. OF DISCIPLINE. For proof of which see their respective standards, and mark their practical exercise in the salutary administration of reproof, admonition, suspension, excision, etc., towards all within her pale, both clerical and lay, for error in doctrine or viciousness of life.

APPENDIX A.

ANTICHRISTIANISM,

AS SCRIPTURALLY VIEWED IN THE ASPECT OF ITS RISE, FORMS OF DEVELOPMENT, CHARACTER AND RESULTS.

ACCORDING to my view—and I think, on this subject, I have the mind of Christ—the idea, as sublimely grand as it is appalling, of the far-reaching extent and true character of Antichristianism, has become almost extinct in the Church. The current view on this subject, having lost sight of the plan of God's moral government over all orders of created intelligences *as a whole*, has broken it up into detached fragments, and hence can discern no feature of antichristianism except as they can trace it in the rise and career, etc., of Romanism proper. Not so the teachings of Holy Writ. Therein we are taught, that that supremacy, or “pre-eminence” which the rebel-leader of the angelic revolt against CHRIST, as the divinely-constituted “Heir of all things” (Heb. 1 : 2) failed to establish in heaven, he resolved, upon the creation of man, to secure to himself on earth, and in the Church. Hence, speaking of Satan as “the father of lies *from the beginning*,” the words of Christ, he “abode not in the truth,” carry our thoughts back to a period anterior to the creation of man, when, opposing God's eternal purpose of *self-manifestation* through the incarnation of his Son JESUS, instead of that of angels, it is recorded of him that he “fell like lightning from heaven.” And this act, and that of his angelic compeers, promoted by pride or a love of “the pre-eminence,” was an act, *and the first act*, of schism and heresy AGAINST CHRIST; the first to interrupt the pre-existing harmony of God's moral universe. To Christ, as “created by Him and for Him,” and of whom the Eternal Father had decreed, that “He,” as his co-eternal and co-equal Son, should “have the pre-eminence,”³ they were subordinate, and in and by whom alone they could stand, as have stood those “*elect angels*” “who have kept their first estate.”⁴

Now, this system of Antichristianism, thus commenced in heaven, has been continued on earth. Man, created by “THE TRUTH,” and upon whom was impressed his ineffable image and likeness, through the instigation of “the father of lies,” from a love of “the pre-eminence,” resolved to “be as Gods.” Hence his abjuration, in Eden, of his allegiance to the divine government. So, of the antichristianism of the commonwealth of Israel, as exhibited in the choice of an earthborn monarchy in the place of the divinely-appointed theocracy, and which, ultimating in the exclamation

(1) John 8 : 44. (2) Luke 10 : 18. (3) See Col. 1 : 9–20. (4) 1 Tim. 5 : 21 ; and Jude, v 6

against the person or the Incarnate "Word," "not this king, but Cæsar," finally nailed Him to the cross!

And so the Antichristianism of all subsequent time. Changed, indeed, in *form*, but the same in *spirit* and *design*—the dethronement of Christ as the divinely-constituted Heir of all worlds, and "the Head over all things to the Church." As in Eden, and during the patriarchal antediluvian and postdiluvian ages, together with the Mosaic and Levitical dispensations, God could be known and worshiped only as He was pleased to reveal Himself to the Church, through "the promised seed," Christ, as "the angel of the Covenant," so, under and during the Christian Era. All along, it is the Deity in *self-manifestation*, IN THE PERSON OF CHRIST. The sin of the first human pair consisted of their schism and heresy against "*the voice*" of the Christ of God who in Paradise talked with them. That of the post-patriarchal age against the same Christ of God in *visible angelic manifestations* to Abraham, Lot and Jacob. That of the Israelites in the wilderness, against the same, as enveloped in *the pillar* of cloud and of fire. That of the rebels, Korah, Dathan, and Abiram, and their company, and of the commonwealth of Israel, against the same, as the *Shechinah*, curtained beneath the cherubim over the mercy-seat in "the Holy of Holies," both in the tabernacle and temple, called by the Apostle Paul, "*the glory*." That of the Jews after the Nativity, against the same, as "GOD MANIFESTED IN THE FLESH." And, since the Ascension, against the same, as revealed *through* "*the Spirit*," who taketh of the things that are Christ's, and sheweth them unto us."

One difference, however, be it observed, marks the antichristianism of the present compared with the former dispensations, the "*sorer punishment*" of which those shall "be counted worthy," who, under this Christian age of light, and love, and truth, "tread under foot the Son of God," by "counting the blood of the Covenant wherewith he was sanctified an unholy thing," thereby "doing despite unto the Spirit of grace."

And such are all they who, in this age of abounding wickedness and waxing coldness, cling to "the form of godliness," by a schismatical and heretical denial of its "power." This is a reaching forth of the hand to dethrone the Christ of God as the "One mediator between God and man." It is, I contend, the same principle which actuated the rebel-leader of apostasy from God in heaven and on earth; a schismatical and heretical rejection of the Christ of God (whether as shrouded in visible symbolic form, or as actually incarnate among men, or as presented to the eye of faith by the Spirit of all grace through the medium of the written word, and the ministry and ordinances of divine appointment in the Church) in His *prophetical* office as the great "Teacher sent from God;" in His *priestly* office as the one only expiatory Sacrifice for sin, the "Lamb," "set up from everlasting or ever the earth was," "slain from before the foundation of the world;" and in His *regal* authority, as the only rightful King of nations and of saints.

In the Christian Church, the system of Antichristianism peculiar to the present economy (as we have shown in the preceding pages), was gradual in its development. The grain of mustard seed, which is the least of all seeds, sown during apostolic times and in the Church, passing through its period of gestation at the commencement of the third century, laid the corner-stone in that foundation upon which was subsequently erected that stupendous system of spiritual despotism, of which the PAPACY is the

grand embodiment. The doctrines, ecclesiastical orders, ordinances and rites of New Testament Christianity, by the arch devices of this Papal headship, were, one and all, moulded into such forms as its developments rendered indispensable to the support of its high claims of primacy, infallibility, and ecclesiastical and political supremacy. And, if the evidence of lust for "the pre-eminence," exhibited in the conduct of John the rival of Gregory, in assuming the title of "*universal bishop*," led the latter to condemn such an assumption as a mark of the "*Antichrist*" that was to come, what marvel that there were, of both the Anglican and Continental Reformers, those who denounced the *popedom* as THE ANTICHRIST, and the *system* of popery as ANTICHRISTIAN?

And thus it was. The Pauline prediction of that apostasy from "the faith" first "delivered to the saints" by Christ and his apostles, as the precursor of the advent of the ANTICHRIST, attracted to it the eye of evangelic faith, as to a "light which shineth in a dark place." "That day," he had said, "*shall not come, except there come a falling away first, and that Man of sin be revealed, the Son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things. And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed,*" etc.

Then, in addition to this. The same "more sure word of prophecy" had furnished them with *unmistakable indices of the mode of development* of this antichristian power. The apostle, having previously argued, that if "Satan himself," the arch leader of the revolt against Christ in heaven, and the instigator of the apostasy in Eden, in order to the carrying out his continued malice against Christ and his followers, "is transformed into an angel of light," that "therefore it is no great thing if *his ministers* also be transformed as the ministers of righteousness," "false apostles, deceitful workers, transforming themselves into THE APOSTLES OF CHRIST;" he proceeds to tell them that their "coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God should send them strong delusion, that they should believe a lie," etc.

Dread power! The "let" or hindrance to his *earlier* advent being removed, how rapid his ascent to that seat "in the temple of God," whence he spake great words against the Most High," and has issued his mandates for the "wearing out the saints of the Most High," changing "times and laws," "forbidding to marry," enjoining "abstinence from meats," and flooding Christendom with "damnable heresies," by "teaching for doctrines the commandments of men," for now these more than *fifteen centuries* last past! Concerning it, we remark very briefly,

FIRST. The advent of "the Man of sin" had been long preceded by the decree of God: "MY SPIRIT *shall not always strive with man.*"⁶ We submit, therefore, that the great apostasy of *Christendom* predicted by Paul, has its exact analogy to that of the antediluvian world; of the inhabitants

(1) 2 Thess. 2 : 3-8. (2) 2 Cor. 11 : 13-15. (3) 2 Thess. 2 : 9-11. (4) Dan. 7 : 25. (5) Gen. 6 : 3.

of the cities of the plain; and of the Jewish commonwealth. As in each instance of the type, the full development of apostasy from God awaited the final *withdrawal* of his HOLY SPIRIT; so (this being the relation in which we view them), the antitype. The same analogy also holds true of the respective *remnants* under each, whom God has preserved as "a seed to serve him." From the very nature of things, we cannot discern how *pagan* Rome could have constituted the "let" or hindrance to his assumption, by "the Man of sin," of his "power, and seat, and great authority" "in the temple of God." So far from it, we deferentially ask, in what consists that "infinite superstition, the papacy," but Rome Pagan assimilated to, merged in, and baptized by, a Christian name? "The power, and seat, and great authority" of the seven-headed and ten-horned red dragon,¹ together with the beast with the same appendages,² both from the *sea*,³ and the beast with two horns like a lamb, from the *earth*,⁴ were IDENTICAL. For, while the dragon *transferred his* power, and his seat, and great authority to the beast from the *sea*,⁵ the beast from the *earth*, with the two lamb-like horns, "spake as a *dragon*," "and exercised all the power of the *first* beast before him," etc.⁶ Yes: the same *animus* pervaded and actuated all, the evidence of which may be found in the fact, that all their separate powers are comprehended in the ONE NONDESCRIPT BEAST of the prophet Daniel,⁷ their diversified forms synchronizing with, and being designed by the Holy Spirit but as a more elaborate exhibit of, his *varied* powers as ANTICHRIST. It follows, therefore, that the sovereign power which controlled these transformations, having removed out of the way the "let" or hindrance thereto, at the appointed time, the crowns from the *head* of the seven-headed and ten-horned dragon, or *pagan imperial* Rome, were transferred to the *ten horns*⁸ of the beast from the sea, whose seat of power and authority was still the seven-hilled city of Rome; and, consequent of the removal of this same "let" or hindrance, this power, etc., being merged into those of the two lamb-horned beast from the earth, constituted the ecclesiastico-political power of *papal Christian* Rome. In other words, we mean to say that, the evidence of the very early gestation of that spirit of credulity and superstition in the primitive Church, which, keeping pace with the waxing weakness of pagan imperial Rome, prepared her for a willing exchange of the martyr's stake for courtly favor, state alliance, and worldly prosperity, superinduced that very "falling away" of which the presence of the Holy Spirit had been the preventive of a more rapid maturity. Hence, the long-suffering patience of God having now at length reached its limit, the time arrives for another development of the fearful connection between wilful apostasy and its punishment by judicial blindness. The nominal Church, "because they received not the love of the truth, that they might be saved," "God," who had decreed, "My SPIRIT shall not always strive with man," "sent them strong delusion" (by taking "out of the way," or withdrawing the presence and agency of, that DIVINE PERSON who alone can guide and *keep* us in the truth), "that they should believe a lie," by "giving heed to seducing spirits and doctrines of devils," "whose coming is after the working of Satan, with all power, and signs, and lying won-

(1) Rev. 12: 3. (2) Ib. 13: 1. (3) Compare Dan. 7: 2, 3, 7; Rev. 12: 1; 13: 1, 2. (4) Rev. 13: 11. (5) Ib. 12: 2. (6) Ib. 13: 11, 12. (7) Dan. 7: 7, 11, 19-21, 23-25. (8) Compare Rev. 12: 3, with 13: 1.

ders," etc. "What withholdeth," therefore, being thus "taken out of the way," the advent of "the Man of sin" was,

SECOND, "*after the working of Satan,*" "the father of lies," "a liar from the beginning." By a subtle blending of truth with lies, these seduce the unwary into idolatry. St. Paul says: that the heathen "*became fools,*" when they "*changed the glory of the uncorruptible God into an image made like to corruptible man,*" etc. And the second commandment in the Decalogue enjoins: "Thou shalt not make unto thyself any graven image, nor the likeness of any thing that is in heaven above, nor in the earth beneath. Thou shalt not bow to them, nor serve them," etc. Now, in three different Romish Catechisms, this *second* commandment is expunged, and to make out the *tenth*, the *ninth* is divided into two! These we shall place side by side.

*Butler's Catechism.**

Q. Say the commandments of God.

A. 1. I am the Lord thy God; thou shalt have no strange Gods before me.

2. Thou shalt not take the name of the Lord thy God in vain.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods. Exodus xx.

Doyle's Catechism.†

Q. Say the *ten* commandments of God.

A. 1. The same.—But adds: Thou shalt not make to thyself neither an idol or any figure to adore it.

2. The same.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

The third is an American edition of "An Abridgment of Christian Doctrine, in questions and answers, by Rev. Henry Taberville, D.D., of the English College of Douay," etc.‡

Q. What is the *second* commandment?

A. Thou shalt not take the name of the Lord thy God in vain."

In a previous edition of this same catechism, published in Dublin,§ the question is asked: "How do you prove it *lawful* to paint GOD THE FATHER *like an old man*?" And in a book entitled: "A Net for the Fishers of Men," the following proposition and arguments occur, in support of "*the worshiping of angels and holy images by the most solid texts of Scripture.*" At page 59, the question is asked: "Why did the great precursor of Christ, St. John the Baptist, *worship* the latchet of our Savior's shoes?" But the Baptist merely said: "There shall come one mightier than I, the latchet of whose shoes I am not worthy to loose"—not one word about "*worshiping*;" nor was the Savior present when the words were spoken; but had he been present, the Baptist would have worshiped THE SAVIOR, and not, as a heathen, worshiped his shoe latches. So also we are referred to Rev. 22: 8. But, had John, after receiving the command, "*See thou do it not,*" attempted to *worship* the angel, who was a

(1) Rom. 1: 23. (2) Exod. 20. (3) Luke 3: 16. Rhemish translation.

* The most Rev. James Butler's Catechism for the Kingdom of Ireland. Twelfth Edition. R. Coyne, Maynooth, Ireland. 1826.

† The Right Rev. James Doyle's Catechism. Revised for the Diocese of Kildare and Loughlin. R. Coyne. 1827.

‡ Recommended by the Right Rev. Bishop Benedict, of Boston. Published by John Doyle, 12 Liberty street, New York. 1833.

§ R. Coyne, Maynooth. 1828. Page 52.

mere creature, as in the case of the Baptist had he worshiped the *latchets* of the Savior's shoes, both had been "*after the working of Satan*"—

Which we affirm, marked the *manner* of the introduction of Christianity among the Anglo-English by Gregory I., and his missionary Augustine.

Bede informs us that, in his letter to Mellitus, when going into Britain, Gregory advises him, in imitation of the sacrifices which the Saxons had been accustomed to offer to devils, to "*kill cattle to the praise of God, in their eating, . . . to the end that they [the Saxons] may more easily consent to the inward consolations of the grace of God.*"* And Augustine introduces himself to their king, Ethelbert, "*bearing a silver cross for a banner, and the image of our Lord and Savior painted on a board.*"†

The sequel of Rome's history of *image worship* shows, that Antichrist's "*coming*" was "*AFTER THE WORKING OF SATAN.*"

THIRD. "*With all power.*" We refer the reader to the pope's arrogant and blasphemous assumptions as the alleged representatives of Him who "*had not where to lay his head,*" to pages 220–223, in regard both to their character as supreme legislators in the Church, and lords of the universe; to support which powers, the establishment, A.D. 1300, of the jubilee by Boniface VIII. may be taken in illustration. On that occasion, "*two priests stood, day and night, with rakes in their hands, to collect, without counting, the heaps of gold and silver that were poured on the altar of St. Paul.*"‡ Thus they made merchandise of the souls of men!

FOURTH. "*And signs*" (σημείους), *tokens*. Take, for example, the *kiss* with which Judas betrayed Jesus. *KISSING* pervades every ceremony of Romanism. The *POPE'S toe* is kissed, or, by an act of special clemency, his *hand*. And the *priest kisses* the altar; while the people are taught to *kiss* crosses, images, relics, etc.

FIFTH. "*Lying wonders,*" or *miracles to prove lies*. Let it here be borne in mind, that the pope will not canonize any saint until "*the congregation proceeds to examine the virtues and miracles in detail.*"§ It is on *miracles* that she rests her claims to be THE ONLY TRUE CHURCH. Bede claims "*the signs of an apostle*" in behalf of Augustine, and records his epitaph: Who, it says, "*by God's assistance, supported with miracles, reduced King Ethelbert and his nation from the worship of idols to the faith of Christ.*"|| Pass from this to the Breviary (or book of devotion for the Roman clergy), as restored by the decree of the Council of Trent. It abounds with alleged *miracles* of the saints, *e. g.*: the conveying of St. Raymond from Majorca to Barcelona, over 160 miles, in six hours, in no other vessel than his cloak spread upon the waters.¶ A prayer to be delivered from the burning flames of hell, through the merits of the *countless miracles* of the blessed Pontiff Nicholas.** St. Francis Xavier is alleged to have been endowed with the *miraculous gift of tongues*, to have restored sight to the blind, healed the sick, and even raised the dead!†† St. Scholastica detained the venerable Father Benedict, her brother, one whole night from his monastic cell, by creating, through her tears and the nod of her head, a terrific thunder storm.‡‡ St. Peter of Alcantara,

* Bede's Ecclesiastical History, Book 1, c. 30.

† Ib., opening of c. 25.

‡ Muratori's Collection, quoted by Gibbon.

§ Introduction to Lives of Saints Canonized. May 26, 1839. p. 10

|| Bede, B. 2, c. 3.

¶ Breviary, Jan. 23.

** Ib., Dec. 6

†† Ib., Dec. 3.

‡‡ Ib., Feb. 10.

having planted his staff in the ground, it at once sprung into a sappy fig-tree, with which he fed the hungry.* In the book of the Lives of the Saints, it is recorded that he produced *peaches* from the boughs of a *chest-nut tree* when the season had passed for them, to satisfy the cravings of the wife of St. Joseph of the Cross,† besides many *similar miracles*. St. Alphonsus Ligori is alleged to be *omnipresent*, preaching in one place and hearing confessions in another at the same instant.‡ The same of St. Francis di Girolamo, who also cured a woman of convulsions by her kissing the relic of St. Cyr.§ St. Pacificus *miraculously* supplied both mortar and other materials with which to finish the new rooms added to the convent.||

But enough of this disgusting picture. Even the Romish controvertist, Milner, says, "I admit that a vast number of incredible and *false miracles*, as well as other fables, have been *forged* by some, and believed by other *Catholics*, in every age of the Church."¶

SIXTH. *Deceivableness of unrighteousness*. No. This "falling away" was not to be brought about by an *open denial* of God and of religion. The unwary, who were but little familiar with "the depths of Satan," were to be seduced by a *concealment* of the teeth of iron and nails of brass, etc., of the beast "dreadful, and terrible, and strong exceedingly,"¹ under the covert of "a *form of godliness*." And so he was

SEVENTH. To "*sit in the temple of God*"—the Church, Christian—"whose temple are ye," built up a "spiritual house," a "holy temple."² Paul had predicted, "For I know this, that after my departing, *shall grievous wolves enter in among you*, not sparing the flock. Also of *your own selves* shall men arise, speaking perverse things, to draw away disciples after them."³ He "*sitteth*" in a quiet, easy posture in the chair of St. Peter, a posture in which the apostate tyrant glories. Thence he issues his "*ex cathedra*" mandates, which have hurled kings from their thrones, shook kingdoms, raised crusades, kindled martyr-fires, etc. And in which temple,

EIGHTH. He "*opposeth and exalteth himself above all that is called God, or that is worshipped*,"⁴ Now, of those "that are called gods," take the three following orders, viz.:

1. *Bishops and priests*. The Tridentine Catechism says of these, "Justly, therefore, are they *called* not only angels but *gods*, holding as they do the place, and power, and authority of God on earth."⁵ But, says the same catechism, "*superior to all these* (seven orders of clergy, see p. 199) is the SOVEREIGN PONTIFF. . . As the successor of St. Peter, and the true and legitimate *vicar of Jesus Christ*."⁶††

2. *Princes and Judges* are "called gods." Exod. 12 : 12 ; 22 : 9 ; Ps. 82. See John 10 : 34. Of the titles under which they claim supremacy over these, see p. 221.

3. The *consecrated host* is "called God," and receives the worship due unto God. In the Roman Prayer-Book†† there are the following directions: "When the priest gives the benediction with *the blessed sacrament*,

(1) Dan. 7 : 7-19. (2) 1 Cor. 3 : 16, 17 ; 6 : 10 ; 2 Cor. 6 : 16 ; 1 Tim. 3 : 15 ; Heb. 3 : 6 ; 10 : 21 ; 1 Pet. 2 : 5. (3) Acts 20 : 29, 30. (4) See Dan. 11 : 36.

* Ib., Oct. 10.

† Lives of the Saints, p. 444.

‡ Ib., p. 26.

§ Ib., p. 104.

|| Ib., p. 190.

¶ End of Controv., Letter 24.

** Eng. Trans. by Rev. J. Donovan. Rom. Priest. De Ord. Sac. pars 2, c. 7.

†† Ib.

‡‡ Garden of the Soul, Preston ed., 1835.

bow down and profoundly adore your Savior there present. . . . or you may say thus: I devoutly adore thee, *O hidden Deity*." But the installation of his holiness in the chair of St. Peter exalts him above the host. When he is placed on the altar of the Sixtine Chapel, though it is denominated "the altar of the beauty of holiness, the throne of the *victim Lamb*, the mercy-seat of the temple of Christianity," etc., yet it is made the pope's "*footstool*."

4. Nor this only. But "*as God, he sitteth in the temple of God, showing himself that he is God*." He exalteth himself above all that is called God, not only, but above ALL THAT IS WORSHIPED." But of CHRIST, it is written, "*And let all the angels of God worship him*." And that on the ground that He is co-eternal, co-equal, co-essential with the Father, and hence, One with Him. "I and my Father," saith He, "*ARE ONE*," one in nature or essence; one in heart and love; one in mind and will. THE SELF-MANIFESTED DEITY! in which capacity He holds the relation of MEDIATOR between God and an apostate world, under the three-fold offices of *Prophet, Priest and King*.

It will be well also in this connection to recur to that passage in which the name is given of this predicted "Man of sin." "Little children," says St. John, "it is the last time: and as ye have heard that ANTICHRIST shall come, *even now are there many antichrists*; whereby we know that it is the last time."

Now, take in connection with this passage, and as expository of it, our Lord's prediction of the destruction of the Jewish Church state, and of the appearance of those false Christs and false prophets who were to precede and indicate its approach.² The phrase, "*the last time*," in the above passage, pointed to the destruction of Jerusalem as *then at hand*, and of which the "*many Antichrists*" in St. John's time was a prelude. That event occurred soon after the penning of this epistle. The "*many Antichrists*" that then were, however, though appearing in the spirit, yet were but "*the types and forerunners* of a still more dreadful power, which should be fully revealed in the latter times, in a future period, when that calamity was past."*

Bishop Hurd gives the following definition "of the word Antichrist." It "*stands for a person or power actuated with a spirit opposite to that of Christ*." . . . "It may either signify one who assumes the PLACE AND OFFICE of Christ, or one who maintains a *direct enmity and opposition* to him."† It follows that, as such, the assumptions of Antichrist must cover all the official prerogatives which belong to Christ, as prophet, priest, and king. They are verified in the alleged functions—*infallible, sacerdotal, and political*, of the PONTIFICATE of Rome. Then, too, the name of "THE MAN OF SIN;" it cannot signify any one particular man, but a human power, actually exerted by a *succession of different men*. As *man of God* evidently means not any particular man, but is to be understood of all such in every age and among all nations; so the *man of sin* undoubtedly signifies not any one man alone, but any man, or number of men in all ages and places, whose peculiar station and circumstances shall be found to correspond to the prophetic description here given of him.

In conclusion, then, on this subject, we remark, that the term "*Αντι*"

(1) 1 John 2 : 18. (2) Matt. 24 : 24; Mark 13 : 21.

* Bishop Hurd on the Prophecies, p. 121. London. 1839.

† Ib., p. 122.

(anti), in composition, frequently means "against;" but when joined to a noun of *person* or *office* (as in the name *Ἀντιχριστος*, Antichrist), it almost invariably means "*instead of*," and gives the substantive a VICARIOUS position. 'Ο ἀντ ἄλλου expresses a vicar, generally; *Ἀντιβασιλεὺς* (Anti-Basileus), a vicar-king. . . . *Ἀνθυπατος* (anth-upatos), a vicar-consul. It is written (Matt. 2 : 22), "that Archelaus did reign (*Ἀντι Ἡρώδου* Anti-Herodou) *in room of Herod.*" And Chrysostom, in his discourse on "The Man of Sin," says: "He will cause himself to be WORSHIPED (*Ἀντὶ τοῦ Θεοῦ*, Anti tou Theou) as *vicar of God.*" *Ἀντιχριστος*, Antichrist, then, beyond a hesitant thought, means a VICAR-CHRIST. Now, both the titles, Vicar of God, and Vicar of Christ, have been assumed by the popes of Rome! ("Confidens itaque per Domini ac Dei nostri misericordiam, providamque *ipsius Dei in terris vicarii*," etc.* "*Christique Domini verus et legitimus vicarius præsidet.*"† These titles, worn by a mortal man, seem enough to abound in pride and blasphemy, and should make all men suspect that the pope of Rome is not truly "his Holiness." But when it appears that "VICARIUS CHRISTI," VICAR OF CHRIST, is the legitimate and veritable translation of the Church-corrupter's name, *Ἀντιχριστος*, ANTICHRIST; and, when we take into the account, in this connection, the fact that, on the Romish hypothesis of TRANSUBSTANTIATION; namely, "that in the most holy sacrament of the Eucharist, there are truly, really, and substantially *contained the body and blood of our Lord Jesus Christ, together with his soul and divinity*, and consequently WHOLE AND ENTIRE, . . . as soon as the consecration is performed;"‡ and then bear in mind that the pope, when inaugurated into office, being placed on the altar of the Sixtine Chapel makes it his FOOTSTOOL, thereby exalting himself above the consecrated host or "*hidden Deity*," which the people are required to "*adore*;" can common sense refuse to say: "Thou," O pope, "art the man"—"of sin? Can common prudence venture to abide in the Popish Church?"

* Con. Trid., session 6. De Reformation, c. 1.

† Catechism Council of Trent, part 2, cap. 7, L.

‡ Council of Trent, session 13 chapter 8, canons 1 and 4, Brownley's edition, pp. 45, 46. New York. 1842.

APPENDIX B.

On the Charge brought by Prelatists against Calvin, that he preferred Episcopal ordination, and sought after it, but could not obtain it, etc.

[I shall, on this subject, content myself to transcribe in this place the following, from the Rev. Dr. Duffield's Letters to Bishop McCoskrey. Having refuted the charge preferred by prelatists against Calvin and others, that they "concede" that "the word Presbytery," in 1 Tim. 4 : 14, means "the clerical office," he says :—]

Still more unfortunate are you, in your notice of Calvin's reason for *not receiving the apostolic ministry*. It is not the first time, however, that prelatists have found they had better let Calvin alone. The insinuation you make, that he *preferred* EPISCOPAL ordination, meaning of course *prelatist*, and would have received it, if he could have procured it, is, indeed, obscurely made. But I certainly cannot be mistaken in thinking you designed to make it. If this be not what you meant, I must be excused for misapprehending your language; for I confess myself unable to see what else can be your meaning. Perhaps I should not have been able thus to understand it, if I had not recently read the late controversy between Dr. Miller, of Princeton, New Jersey, and Bishop Ives, of North Carolina, on this subject. The latter gentleman has said that Calvin avowed a belief in the divine institution of Episcopacy, and had requested to receive Episcopal ordination from the bishops of England. I refer you to Dr. Miller's review of, and reply to, Bishop Ives's attempt to prove his allegations, published in the *Presbyterian* on the 5th and 12th of February last.

It seems the doctor was not allowed to vindicate Calvin, through the same channel, in which he had been aspersed; and, therefore, instead of his letter being published in the "*Lincoln Republican*," where Bishop Ives's had been, it had, after several weeks delay, to be published in Philadelphia. Probably you never saw the reply. Had you seen it, you would not have renewed an allegation, which, in the most triumphant manner, has been refuted by Dr. Miller. I have examined the quotations, as made by both gentlemen, and find that Bishop Ives omitted some very important qualifications, and makes use of Calvin's concession on an hypothesis which he, in common with all opposed to popery, deemed improbable, and impossible ever to be realized, as proof of a belief in the divine institution of Episcopacy! Calvin had said, after ridiculing the claims of an *uninterrupted succession*, "if the Papists would exhibit to us *such* an hierarchy, as that the bishops should be so distinguished as not to refuse to be subject to Christ; to rely on Him as their only head, to cherish fraternal union

among themselves, and to be bound together by no other tie than his truth, then I should confess there is no anathema of which they are not worthy, who should not regard *such* an hierarchy with reverence and obedience. But what likeness to such an one, is borne by that spurious hierarchy in which they boast?" Be it remembered that the word hierarchy does not always apply to prelatical bishops. He afterwards condemns its arrogance and tyranny, and shows its utter dissimilarity to that which Christ and his apostles sanctioned.

Calvin's bishops were *parochial* bishops, or pastors of single churches, just such as we Presbyterians, in our form of government, denominate bishops. The propriety of having a moderator in the college of pastors or presbyters, he also maintained, just as we have moderators of presbyteries. Because he deemed *such* Episcopacy a divine institution, and consented, if Rome would produce a specimen of it, to condemn those that would not yield reverence and obedience to such an hierarchy, therefore, he believed in the divine right of prelacy, or of your "Episcopal bishops," is a *NON-SEQUITUR* by no means becoming a mitred or any other head. Yet Bishop Ives gives the extract from Calvin, above quoted, in the following terms: "If they will give us such an hierarchy in which the bishops have such a pre-eminence, as that they do not refuse to be subject to Christ, then I will confess that they are worthy of all anathemas, if any such shall be found, who will not reverence it, and submit themselves to it with the utmost obedience."

The most superficial reader can discern the difference between the bishop's version of Calvin's hypothesis, and Calvin's own statement of it. I give you this as a specimen of the accuracy of Bishop Ives, if you have made the allegations on his authority, and deem it unnecessary to adduce further examples, of which Dr. Miller has furnished so many and so glaring, that it is by no means strange the "Lincoln Republican" declined to publish them.*

* Since the above was sent to press, the second edition of your sermon has been published, in which I find a note confirming my conjectures, as to the source whence you derived your information, and as to the authority on which you have relied, to prove that Calvin was enamoured with prelacy. You give Bishop Ives's references exactly—references which I had not deemed it necessary to notice in detail, because your first edition contained no particular facts or arguments to substantiate the charge you have brought against Calvin, and because I had supposed it would suffice to direct those who felt interested in the subject to the controversy between the Episcopal bishop of North Carolina, and the Presbyterian doctor of Princeton, New Jersey. A more particular notice is, however, now required in consequence of the note you have introduced on the 21st and 22d pages of your second edition.

You quote, as from "Durell's View of Foreign Reformed Churches," page 132. the words of Calvin, "in a letter to an old friend who had become a bishop in the Church of Rome;" and in which you say he "expressly recognizes Episcopacy as of divine institution." His words are, "Episcopatus ipse a Deo profectus est Episcopi Munus Dei autoritate constitutum est et legibus definitum." "He who is made a bishop proceeds from God himself. Episcopacy was established by the authority, and regulated by the laws of God." There is nothing in this language that favors prelacy or diocesan Episcopacy—the Episcopacy which you advocate, and claim to exercise, as a *successor* of the apostles. You might just as well charge the whole Presbyterian Church with a belief that prelatical Episcopacy is a divine institution, and quote the fourth chapter of our form of government in proof of it, as to quote such language in proof of Calvin's being a believer in the divine right of "Episcopal bishops."

You have not given the name of Calvin's "old friend," the "bishop in the Church of Rome," to whom the letter was addressed. I submit to your attention the remarks of Dr. Miller. "It is true," says the Dr., "that language of this kind is found in that

When it is alleged that Calvin desired and asked for "the apostolic ministry," *i.e.* as you understand it to mean, Episcopal ordination, *historical* evidence might be reasonably expected, nay, justly demanded. Bishop Ives has not produced the shadow of historical evidence except a statement found in Strype's memorials of Cranmer, p. 207, and in his "life of Bishop Parker," pp. 69, 70, that Bullinger, and Calvin, and others, wrote to the

letter, but the most cursory perusal of the whole letter will banish, from any candid mind, the idea that Calvin is here speaking of diocesan or prelatical Episcopacy. Does not every intelligent reader know that that great reformer believed and uniformly taught, that the office of bishop (that is, of the *primitive parochial* bishop) was a divine institution? It is evidently of this *parochial Episcopacy* that he speaks, when writing to his 'old friend,' in the language above quoted. The duties which he urges on him, and the passages of Scripture which he quotes to enforce his counsel, all show that it is *that Episcopacy* alone which he maintains to be of divine appointment.*

Your next quotation is from Calvin's appeal (supplex exhortatio) to Charles V., on the necessity of reforming the Church. You have omitted the very same words in yours which Bishop Ives did in his quotation, and which Dr. Miller supplied, as noticed above, in his reply. I here give you the original: "Talem nobis hierarchiam si exhibeant: in qua sic emineant Episcopi, ut Christo non subesse recusent: ut ab illo, tanquam unico capite, pendeant, et ad ipsum referantur: in qua sic inter se fraternam societatem colant, ut non alio nodo, quam ejus veritate, sint colligati: tum vero nullo non anathemate dignos fateor, si qui erunt, quinon eam reverenter, summaque obedientia, observent. Hæc vero Mendax hierarchiæ larva, qua superbiunt, quid omnino habet simile?"—Joannis Calvini, Magni theologi, Tractatus theologici omnes in unum volumen, certis classibus congesti, p. 60, *a. b.*

You next refer to the confession of faith which Calvin "composed in the name of the French churches," and say that its "explicit language" renders it "*manifest*" he desired to retain the Episcopal regimen, in his system of church government. I refer you also to the articles, and say, that if by Episcopal regimen you mean prelacy, or the Episcopacy you advocate, we are at issue on a point of fact. In that paper, Calvin uses the words bishops, pastors and superintendents, as synonymous. "Interea," says he, "tamen Ecclesiæ auctoritatem, vel pastorum et superintendentium, quibus Ecclesiæ regendæ provincia mandata est, sublatam nolumus. Fatemur ergo Episcopos sive pastores, reverenter audiendos, quatenus pro sue functionis ratione verbum Dei docent." "In the mean time, nevertheless, we are unwilling that the authority of the Church, or of pastors, and of those superintending, whose office it is to govern the Church, should be taken away. We, therefore, confess that *bishops or pastors* should be reverently heard, *in so far* as they teach the word of God for the ground of its functions. (Confessio fidei, nomine Ecclesiarum Gallicarum, vigente bello, scripta, ut coram S. C. M. et illustriss. Principibus Germaniæ, at que ordinibus in comitiis Francofurtensibus ederetur, si per iterum difficultates ex Gallia tum eo perveniri potuisset, Anno M. D. LXII., contained in Jo. Calv. Epist. et Respon., p. 254, *a.*) Dr. Miller says "the friends of prelacy are heartily welcome to all the testimony which can be drawn from that confession. It is decisively anti-prelatical in its character throughout, and the churches which were organized on its basis, were as thoroughly Presbyterian as the Church of Scotland ever was." That Calvin should have said, as you quote, "our learned men have expressly yielded ordination to bishops" (see articles), is as wide as the poles from proof that the Episcopacy you advocate met Calvin's approbation.

Your next reference in proof of Calvin's attachment to Episcopacy, coinciding also with that of Bishop Ives, is the fact that "he censures the clergy of Collen (Cologne?) for endeavoring to put their head bishop out of his place, inasmuch as he declared in favor of reformation." I know no more suitable reply to this than the argumentum ad hominem of Dr. Miller. Suppose Bishop McCoskrey should become a most zealous and consistent Calvinist, as to his theological creed, and suppose the Episcopal clergy of Michigan should conspire, on that account alone, to expel him from his diocese. Might I not remonstrate against the conspiracy without being attached to prelacy? I certainly should feel it, both on grounds of personal friendship and your known attachment to Evangelical truth, my privilege and duty to exert what influence I might, to prevent the rejection of a sound orthodox bishop, for the introduction of an Oxford divine, or other dangerous errorist, without compromising my Presbyterian principles.

* The Presbyterian of February 12, 1842.

young King Edward VI., offering to make him their defender, and to have such bishops in their churches as there were in England. This might well have been done, where the reference was had to the moral and religious character of Edward and of his excellent bishops, and especially to their decidedly anti-prelatical Low Church, or as we would say, Presbyterian predilections. It proves just nothing as to their sense, and consequently as

Your next reference is also identical with that of Bishop Ives. You say that Calvin—"writing to Ithavius, a Polonian bishop, whom he styles *Illustrious and reverend Lord Bishop*—so far from advising him to lay aside his Episcopacy, exhorts him to consider what place he holdeth, and what burden is upon him." Calvin does not call Ithavius "Right Reverend," reverendissimus; nor Lord, in the sense which your language implies, as though it was identical with the title your Canada friends, after the fashion of the English hierarchy, give yourself. The word "dominus" every school-boy knows is equivalent to *sir*. It is the title of courtesy which Calvin uses in addressing the humblest curate. And as to the "illustrious," it was that of merited excellence, and not of office. I perceive, from the use you have made of Calvin's courtesy, that, if I had happened to address you as the RIGHT REVEREND S. A. MCCOSKREY, D.D., Bishop, &c., which I did not, rather by accident and entire ignorance of the importance I understand both you and your friends attach to it—disliking and rejecting all honorary titles myself—than out of any uncourteous design, I, too, would have been convicted, by the same rule you apply to Calvin, of Episcopal predilections. It behooves me, therefore, hereafter to be careful how I address a bishop.

I have not, in any of my letters, for a moment hinted it, nor have I even thought "of advising (you) to lay aside (your) Episcopacy," nor is it my wish you should, however anxious I am that you should not inculcate the high-toned doctrines on the subject of apostolic succession, which I know are as offensive to many excellent Episcopalians, both clerical and lay, as they are to other denominations. It is passing strange, therefore, that Calvin should be convicted of Episcopal predilections, because he did not advise Bishop Ithavius to quit his see.

But I must vindicate Calvin, and while I do so discharge a duty which it would seem I myself owe to you, inasmuch as I have undertaken to write to a bishop, or, as Calvin says, *scribere ausus sum*, but which, while I wish you to understand it as being my most friendly and affectionate counsel, given in Calvin's own words, and for your personal benefit, I shall leave untranslated. "Etsi autem plausum tibi in mundi theatro conciliat splendida hæc dignitas, cavendum tamen diligenter, ne te demulceant fallaces blanditiæ, quibus laqueis Satan multos hodie in exitialem labyrinthum trahit." The Oxfordism in some Episcopal Churches, renders it pertinent to add, "Quid ergo tibi agendum est? Fervent apud vos dissidia, pars una restitui cupit integrum Dei cultum; altera impias superstitiones pervicaciter defendit. Te medium stare, quem Deus quasi porrecta manu ad causæ suæ patrocinium vocat, turpe ac nefas est. Cogita quem locum occupes, et quod onus tibi sit impositum. Ignosces mihi pro tua humanitate, si uno in verbo sim asperior (quia ut proficiam, libe re quod sentio dicendum est), ubi ad cæleste tribunal ventum fuerit, non posse elui proditiōis crimen, nisi te mature subducas ab la caterva, quæ aperte ad opprimendum Christi nomen conspirat;" and which, I verily believe, is the tendency and effect, not only of the Oxford theology, but of your doctrine of apostolic succession. "Nam vero si tibi molestum est minui, ut crescat in te Christus, in mentem veniat Moses exemplum, qui sub umbris obscuris, Christi tamen opprobrium deliciis (Egyptiorum et opibus præferre non dubitavit." Jo. Calv. Ep. et Resp., p. 131, a. b.

Your next reference, in common with Bishop Ives, is to Calvin's letter to the king of Poland. The object of that letter, as any one who reads it may see, is to promote piety and true doctrine in the Church of Poland. He does not exhort the king to destroy the hierarchy which was firmly established there, but holds up that of Rome as altogether execrable, and urges his majesty to reform the Church in matters which he deemed first and most essential. He contrasts the hierarchy of the ancient church with that of Rome, but distinctly refers to the provincial primacies as to the invention of the Church, not as a divine institution. The ancient Church of which he spoke was not the apostolic church; nor is there in the whole of that letter one solitary word which would imply—what you and Bishop Ives have said—that Calvin approved of *all the degrees* of the hierarchy even of that ancient church. He says that ambition and pride fabricated the Roman hierarchy. That of the ancient church, prior to the apostate Roman hierarchy, he admits, was instituted by the Church, for the purpose of consolidating the

to Calvin's views, of the merits of prelatical Episcopacy. If it proves any thing, it is the very reverse of that for which Bishop Ives cited it. He has assumed, in his argument, what is notoriously incorrect—that Edward and his bishops's views of Episcopacy were identical with his own High Church notions, and you have followed after him. All the rest of his proof is *attempts* at argument, the utter *weakness* and *fallacy* of which Dr. Miller has, with his characteristic urbanity, exposed. As to the bishop's reference to Strype, the doctor says, "Let the letter be produced, and then we will believe; but not till then." The improbability of there ever having been a letter written, the doctor has shown, and adduced the testimony of Dr. Heylin, a bitter opponent of Calvin and Presbyterianism, to prove that Calvin was consulted by Cranmer, who sought his counsel, and requested his aid, in conducting the English Reformation. He even sent the first draft of the English Liturgy, early in the reign of Edward, to him, requesting his advice and criticisms, which Calvin returned, saying he found in it some *tolerabiles ineptias*, TOLERABLE FOOLERIES, which he would wish might be corrected, and which was accordingly done.*

The fact is, Calvin was devoted to the work of reformation—anxious to see it advance, but he was not such a zealot or bigot as to spurn every advance in it, because it did not come up fully to his standard. He gladly hailed every step taken in a departure from Popery, and to construe his kind feeling and co-operation with Cranmer in the work of reforming the English Church into a proof that he believed in the divine institution of Episcopacy, as practiced in that Church, would be just about as logical as to say—what is sometimes presumed by proselyting spirits in your Church—that because we Presbyterians rejoice in the religious advance-

union of her bishops. Then he *supposes* an organization (*quemadmodum si hodie*) for the Church of Poland, which might resemble it (a delicate way to hint to the king the nature and extent of the reformation to be sought by him in his hierarchy), and in detailing the features of this supposed organization for Poland, according to the model of the ancient church, he makes the Episcopacy that might be introduced into Poland agree in all essential respects with a Presbyterian organization, where the archbishop should be the permanent moderator of the synod, and the provincial or city bishops the moderators of their presbyteries—each *primus inter pares*, and chosen for that purpose from among themselves. His views also of ordination, and of succession, expressed in the same letter, are in perfect keeping. That you and Bishop Ives should have read the original of Calvin's letter so as to make it proof of his approbation of all the degrees of the hierarchy of the ancient church, founded, as you teach, in the apostolic supremacy of the bishop, and the three orders of the ministry, is so passing strange that I shall not allow myself to attempt any solution of the phenomenon. See the original letter in Joh. Calvin ep. pp. 85-8.

Your last reference is also identical with that of Bishop Ives, the reply to which by Dr. Miller, as given above, I had embodied in this letter before I had seen your second edition. I only add, that the witnesses who testify to this fact, related by Strype, viz., the Popish Bishops Bonner and Gardiner, were, according to your own showing, guilty of "forgery," and therefore their word is of no authority until Calvin's letters themselves be produced. They are not to be found among all his printed epistles. Not a hint of it is dropped in his letters to Cranmer, or in Cranmer's to him. Archbishop Abbot does not say, even in the testimony you quote, that he saw *Calvin's letters*: only that he *learned* from Archbishop Parker's papers that Calvin desired the Episcopacy. So far from being "prevented by untoward circumstances from retaining the Episcopal regimen" in the Church of Geneva, he even states, expressly, that the Presbyterian system of government which he introduced there, was his deliberate choice, and that the church had been reformed agreeably to God's word, the *only rule*. (*See his epistle ad quendam Curatum.*)

* See *Presbyterian* of February 12, 1842.

ment of your churches, the increase of evangelical men and principles among you, and care not to press our peculiarities, but are willing to aid and to countenance every effort made for improvement in true religion among you, therefore we have become enamoured with Episcopacy—gown and surplice, lawn sleeves and miter, liturgy and Episcopal bishops, and all, and would gladly receive the whole, if circumstances beyond control did not prevent it! Yet, such I am constrained to believe, is the only pretext for claiming Calvin for the Episcopate, at least until you show where, “on the plea of necessity,” it has ever been “said (by Calvin) that he could not receive the apostolic ministry from circumstances beyond his control.”

APPENDIX C.

ON THE TITLE, “ELDERS.”

A Distinction in their respective Functions.

THAT this distinction is supported on the authority of the New Testament Scriptures, will appear from the “concurrent opinion” both of the “early fathers,” and modern divines of different “denominations, down to a recent period.”

Cyprian, Bishop of Carthage, between A.D. 246–258. Bishop Fell, in commenting on his twenty-ninth Epistle, which is “addressed to the elders and deacons,” from “the manner in which he there speaks of elders,” says, in a foot note, that “St. Paul appears to have distinguished (1 Tim. 5 : 17) anciently between *ruling elders* and *teachers*.”*

Origen, between 204–250. Archbishop Potter, in speaking of Origen’s “account (Adv. Celsum, lib. 3, p. 142, ed. Cant.) of Church discipline as administered in his age,” quotes him as representing that “they who have been but lately introduced, and have not received the symbol of purification (that is, baptism), are assigned to a different place from *the rest*, who have already given full proof of their sincere resolution to addict themselves wholly to the Christian doctrine and way of life. *Some of these latter* ARE ORDAINED to inquire into the lives and conversations of those who present themselves to be admitted, in order to prohibit infamous and vile persons from coming into their assembly;†” characteristics, it is contended, which can apply to “the position and functions” on none other than ruling elders.

* Epistle 29. Bremæ. 1690.

† Potter on Church Government, Chapter V.

Hilary, of the fourth century, says: "The synagogues, and afterwards the Church, had *elders*, without whose council nothing was transacted in the Church." And he adds: "by what negligence it fell into disuse, I know not, unless, perhaps, by the indolence, or rather by the pride, of the teachers, while they alone wished to appear something."* This rendering of Hilary, or Ambrose, though disputed by some, "has been owned by eminent men of all parties—by Bucer, Peter Martyr, Calvin, Whitgift, Zanchius, etc., etc."

The *Waldenses*.† Dr. Blair, in the appendix to his history of this interesting people, quotes from their "Book of Discipline," on the "article concerning elders," the following: "Rulers and elders are chosen out of the people, according to the diversity of the work in the unity of Christ." And, "in a separate article on excommunication," they speak of the *rulers* by whom the Church is governed and conserved. In relation to these passages, Mr. Blair remarks—"They had three orders of men above their ordinary members; the bishop or teaching elder, the lay elder, and the deacon," etc.‡

"At the time of the *reformation*, the creeds and confessions of almost all reformed countries emphatically avowed the divine appointment of this office—the reformed Churches of Switzerland, Poland, Germany, Holland, Belgium and France. Even the Church of England is no exception. The same convocation which passed the Thirty-nine Articles, sanctioned a Catechism drawn up by the Rev. Dean Nowell, in which the maintenance of discipline by a ruling eldership is unequivocally advocated. In the concluding part of Mr. Nowell's Catechism, the following answer is given as to the best means of remedying impure communion:—"In well-constituted and well-regulated churches, a certain plan and order of government, as I have already said, was instituted and observed. *Elders* were chosen—that is, ecclesiastical magistrates—in order to maintain and conduct ecclesiastical discipline. To these belonged authority, reprimand, and chastisement by censure. *These*, with the co-operation of the *pastor*," etc.§ And in proof, he refers, among other passages, to 1 Tim. 5 : 17.

So, *Peter Martyr*, who, on "the invitation of Edward VI." came to England, and "became afterwards Professor of Divinity at Oxford. Having cited the words, 'he that ruleth with diligence,' he proceeds: 'although I doubt not that there were many rulers in the Church, yet, to confess the truth, this appears to me to be most aptly understood of *elders*; not indeed of those who presided over the dispensation of word and doctrine, but of those who were given as assistants to pastors,' etc. 'For the Church had its elders; or, so to speak, its senate, who consulted about things as the time demanded.' And, quoting 1 Timothy 5 : 17, he says: 'by which words he [Paul] seems to intimate that there are some elders who *teach* and *propound* the Word of God; and that there are *others* also, while they do not this, nevertheless preside in the Church as presbyters or elders.'||

"*Dr. Thomas Goodwin*, one of the Westminster Assembly of Divines, who ranks with the most learned *Independents* of the seventeenth century, in his Commentary on Romans 12, verse 8, says: 'Though to rule is

* Comment. Sancti Ambrosii. 1 Tim. 5 : 1.

† See pages.

‡ Blair's History of the Waldenses, Vol. I., pp. 534-536, and 540.

§ Noelli Catech., contained in the Enchiridion Theologium of Bishop Randolph.

|| Loci Communes, class. quar. cap. 1, p. 746. London, 1583.

a pastor's office, as well as an elder's, yet the elder is more especially said to rule, because he is wholly set apart to it," etc.*

"The *Rev. Thomas Hooker*, a celebrated *Independent* pastor of New England, in his 'Survey of Church Discipline,' resolutely defends 'the ruling elder's place.' He declares that Rom. 12 : 7 'gives in witness to this truth, where all these officers are numbered and named expressly.'"[†]

"The *Independents of England* witnessed in times past to the same principle." The historian, Neale, quoting from Bradshaw's Treatise, entitled, "English Puritanism," under chapter 4, which treats concerning the elders, says: "1. They hold that, by God's ordinance, the congregation should choose other officers, as *assistants* to the ministers in the government of the Church, who are, jointly with the ministers, to be *overseers* of the manners and conversation of all the congregation. 2. That these are to be chosen out of the gravest and most discreet members, who are also of some note in the world, and able (if possible) to maintain themselves."[‡]

Dr. Doddridge, another eminent *Congregationalist*, says, in commenting on 1 Timothy, 5 : 17 (especially they who labor): "This seems to insinuate that there were some who, though they presided in the Church, were not employed in preaching."

Dr. Dwight, late President of Yale College, New Haven, Connecticut, thus writes in his "System of Theology," (Vol. 5, p. 171): "Preaching is every where in the Scriptures exhibited as an employment superior to that of ruling. In the passage quoted from 1 Timothy 5 : 17, this truth is decidedly exhibited. Here St. Paul directs that preaching elders should be accounted worthy of more honor than ruling elders."

"The celebrated *Dr. Owen*, one of the brightest ornaments of *Independency*," in his Treatise on the "True Nature of a Gospel Church," chapter 7, warmly advocates the above distinction between the preaching and ruling elder at considerable length. We have only room, however, for the following: He says: "The pattern of the first churches constituted by the apostles, which it is our duty to imitate and follow as our rule, constantly expresseth and declares that many elders were appointed by them in every Church. There is no mention in the Scripture, no mention in antiquity, of any Church wherein there were not more elders than one, nor doth that Church answer the original pattern where it is otherwise." Then, in another Treatise, on "Worship and Discipline," by way of question and answer, speaking of these "many elders," he says—Question 31: "Are there any appointed elders in the Church, whose office and duty consist in rule and government *only*? Answer: Elders not called to teach ordinarily, or administer the sacraments, but to assist and help in the rule and government of the Church, are mentioned in Scripture (Rom. 12 : 8, 1 Cor. 12 : 28, 1 Tim. 5, 17). Explication: This office of ruling elders in the Church is much opposed by some, and in especial by them who have least reason so to do. The qualifications of these elders, with the way of their call and setting apart unto their office, being the same with those of the teaching elders before insisted on, need not be here again repeated. Their authority, also, in the whole rule of the Church, is every way the same with that of the other sort of elders, and they are to act in the exe-

* The Government of the Church, book 6, c. 8.

† Quoted by Dr. Miller—Office of Ruling Elder, ch. 7.

‡ History of the Puritans, Part 2, chapter 1, p. 449, 1th edition.

cution of it with equal respect and regard from the Church. Yea, the business of rule being peculiarly committed unto them, and they required to attend thereunto with diligence, in an especial manner, the work thereof is principally theirs, as that of laboring in the word and doctrine doth especially belong unto the pastors and teachers of the churches."

Finally, *Archbishop Whately* says:—"The plan pursued by the apostles seems to have been to establish a great number of small (in comparison with most modern churches), distinct, and independent communities, each governed by its own single bishop, consulting, no doubt, with his own presbyters, and accustomed to act in concurrence with them," etc.*

I close these remarks with a few words to the "multiplied denominations" outside of "*the Church.*" To my mind, at least,

1. There is a distinction to be observed between what constitutes the elements of a scriptural ministry, and those which appertain to matters of government and discipline. Both classes of elements are deducible from the Scriptures, and the functions of the former have to do more or less with the exercise of the latter. But I submit whether, in regard to the former, there is not a clearness if not an explicitness in the instructions given, which will not apply to the latter. This may be illustrated by reference to the variations, in the matter of government and discipline, which have obtained among the several branches of the Church of Christ since the period of the Reformation; while they have, nevertheless, by a coincidence as undesigned as it is extraordinary, adopted the same divinely-appointed order of the ministry. This clearly shows that they were guided by the principle, that while the instructions of the New Testament in reference to that ministry which was designed for the ordinary and permanent service of the Church for all coming time was clear and definite; those which related to the plan of church government were too indefinite, not in its principles but in their adjustment, to lead to a claim for any ecclesiastical system, in exact accordance with the scriptural model."† Hence, what I contend for as essential is, the theory of ministerial parity in its *generic* presbyterial sense. And while, for myself, I prefer that form of government and discipline in the Church as constituted of the "representatives of the people, with their pastors," as, in my judgment most in accordance with the New Testament "model;" and which, with some diversity in names, and in the minuter details of their ecclesiastical proceedings, has been adopted by "the Reformed Churches in France, Holland, Germany, Switzerland, Scotland," and the United States; it is enough for me that God has stamped with the seal of His approbation other ecclesiastical forms, where "the ministers of the word and sacraments" are recognized as "*officially equal.*" This is true of the Congregational platform. So also of Episcopacy, as founded on the basis of expediency, and of which the Methodist Episcopal Church may be taken in illustration. These several bodies "differ mainly only in relation to points not essential to salvation." "Uniting, as they do, in a recognition of the doctrine of Justification by faith in Christ as a cardinal truth," their difference of views on the subject of government and discipline forms the principal barrier to their external union. On the other hand, prelacy, being constituted of an alleged Christianized priesthood of "divers orders," claims the possession of functions or

* Kingdom of Christ, p. 165.

† Dr. Dickinson's Discourse on the Church of Christ, p. 19.

powers, sacerdotal or vicarial, governmental and disciplinary, as inherent rights, *within itself*.

While, then, on this latter hypothesis—an hypothesis which, carried out in logical sequence, not only raises non-essentials to a level with, but elevates them above, those that are fundamental—I can discover nothing but the most radical elements of disunion; in regard to the other, to use the language of the distinguished Chalmers in his speech at the first “General Assembly of the Free Church of Scotland,” May 18, 1845, “I trust that you will not charge me with over-liberality, if I say, as I do from my conscience, that among the great majority of Evangelical Dissenters in this country, I am not aware of any topics of difference which I do not regard as so many men of straw;” and I hope yet to see the day when the hearts of the various denominations “Evangelical, will meet together, and consult to make a bonfire of them.” “Yes, while I deprecate the latitudinarianism that would lay too little stress on what is important, I feel as if I could not sufficiently deprecate and denounce the evil of that ultra and exclusive sectarianism which lays too great stress upon what is insignificant, and the suppression of which would remove a mighty obstacle which at present lies in the way of a visible union of Christians.”*

APPENDIX D.

WALDENSES.

THE circumstances of time, etc., of the origin of this singularly pious, interesting, and simple-minded people, and of the appellation by which they are distinguished, is involved in some degree of uncertainty. Yet, from the fact that they claim a descent from those followers of Christ who, in the second and third centuries, to escape from the hands of the Roman emperors, took refuge in the deep, secluded, and almost unknown valleys which begirt the lofty Alps; and also, that even their bitterest enemies in the Romish ranks who have written against them,—Reinerius, Peter de Pillichdorf, Rorencio and Cassini, confess that their Churches are of much more ancient date than the time of Peter Waldo, A.D. 1170; we are warranted in placing them in the ranks of those witnesses for the truth whom God has preserved as the immutable pledge of His faithfulness to the Church, that against her the gates of hell never should prevail.¹

Some derive the name Waldenses from “Wald,” a German appellation for a wood. The name in Latin is “Vallenses, which signifies the men of

(1) Matt. 16 : 18.

* D'Aubigne's Germany, England and Scotland, p. 139. New York : Carter, 1848.

the valleys." Occupying also the ancient province of Upper Languedoc in France, they were called ALBIGENSES, from Albi, one of its cities. From this province, however, they were expelled in the twelfth century. They still occupy "a small country on the Italian side of the Alps," and are therefore Italians; and as such, being denominated *Vaudois* by the French, they should be distinguished from "the inhabitants of the Canton de Vaud, in Switzerland, who are also called *Vaudois* in French, but who occupy a country that is at least 150 miles distant" from them.*

It is also of importance to remark in this place, that some remains of the Manicheans, and Arians, who found shelter among the Albigenes, received the same name, which circumstances, together with the fact of their being sometimes confounded with the followers of Peter Waldo, called the Poor Men of Lyons, Humiliati, Sabbatali, etc., but who advocated a community of goods, and who continued to fraternize with Rome in the articles of celibacy and other monkish austerities; and also with the Lombards,† another fraternity of monks, but who, though they assumed the appearance of deep humility, yet adopted the Arian creed, and were great enemies to the Waldenses, have subjected them to the imputation of having taught the vilest heresies and practiced the grossest enormities. That these accusations, however, are without the least foundation in truth, we have only to refer to the fact, that Reinerius, the Romish inquisitor, in the preface of his report of the heresy of the Waldenses, comprehends their faults under the following particulars: "That they reviled the Roman Church, and the clergy, and condemned the sacraments, the saints, and the approved customs of the Church; but that they were of a composed and modest demeanor, chaste, frugal, hating pride, lying, swearing, fraud."

APPENDIX E.

POPE JOAN.

[HAVING inserted the above name in our Catalogues of the Popes, in addition to my own remarks on the subject as an historical fact, I herewith transcribe the following from the pen of the Rev. GEORGE PECK, D.D., in his review of the controversy between the Rev. Drs. Potts and Wainwright, and inserted in the *Methodist Quarterly Review* for January, 1845, pp. 149-153.

The writer, having argued "that the Romish Catalogues are not all reli-

* Amer. and For. Christ. Union, Vol. I., Nos. 3, 4, et seq. See also Spanheim's *Eccles. Hist.*, pp. 400, 401.

† The Lombards, A.D. 568, under Albiin, invaded Italy, and erected a new kingdom at Ticinum (Pavia). Waged war with the Greeks, A.D. 586. Attacked Ravenna, and became masters of the Exarchate and Pentapolis, A.D. 751. But, under Desiderius their king, Charlemagne put an end to their kingdom in Italy, A.D. 774.

able," and that "they are often fictitious, absurd, and self-contradictory, on the subject of the above named Pope, he says:]

"We may prove this position from what we find in Romish writers in relation to the famous Joan, the female pope. As to name and date, there is no pope for several centuries more clearly identified by Romish writers. In an old Latin copy of the Lives of the Popes, by *Platina*—himself a faithful servant of the pope—and dedicating his work to Sixtus IV., 'A.D. 1681,' we have the Life of Pope '*Ioannes VIII.*' (A.D. 854), between *Leo IV.* and *Benedict III.* 'This story,' he says, 'I have related barely and in short, lest I should seem obstinate and pertinacious if I had omitted what is so generally talked: I had better mistake with the rest of the world; though it be certain, that what I have related may be thought not altogether incredible.*'

"*Onuphrius*, the commentator and continuator of *Platina*, tries various expedients to get rid of this story. His first objection is substantially repeated by Harding in opposition to Bishop Jewel, thus: "Though men had at that time been so far bewitched and distracted of their wits as they could not have known a woman from a man (which no wise man, I mean, believeth), yet it is not to be thought that God himself, who appointed and ordained the See of Peter, whereof he would the whole Church to be directed, would depart so far from his merciful providence toward the Church, as to suffer the same to be polluted by a woman, which is not of capacity for holy orders.'

"To this Bishop Jewel replies in this straight-forward old-fashioned style: 'This guess, M. Harding, presumeth over far of God's providence. And therefore Antoninus, the Archbishop of Florence, when he had opened

* We here give, for the benefit of the scholar, the whole story, which he will agree with us would scarcely be suitable for the public eye in a literal translation.

"IOANNES VIII.

"*Ioannes Anglicus*, ex *Maguntiaci* oriundus, malis artibus (ut aiunt) pontificatum adeptus est. Mentitus enim sexum, cum femina esset, adolescens admodum Athenas cum amatore viro docto proficiscitur: ibique præceptores bonarum artium audiendo tatum profecit, ut Romanam veniens, paucos admodum etiam in sacris litteris pares haberet, ne dum superiores. Legendo autem et disputando docte et acute, tantum benevolentia et auctoritatis sibi comparavit, ut mortuo Leone in ejus locum (ut *Martinus* ait) omnium consensu pontifex crearetur. Verum postea a servo compressa, cum aliquamdiu occulte ventrem tulisset, tandem, dum ad Latheranensem basilicam proficisceretur, inter theatrum (quod *Colossenum* vocant a *Neronis* colosso) et sanctum *Clementem* doloribus circumnata peperit: eoque loci mortua, pontificatus sui anno secundo, mense uno, diebusquattuor, sine ullo honore sepelitur. Sunt qui ob hæc scribant, pontificem ipsum, quando ad Latheranensem basilicam proficiscitur, detestandi facinoris causa, et viam illam consulto declinare, et ejusdem vitandi erroris causa, dum primo in sede *Petri* collocatur, ad eam rem perforata, genitalia ab ultimo diacono attraheri. De primo non abnuerim de secundo ita sentio, sedem illam ob id paratam esse, ut qui in tanto magnitatu constituitur, sciat se non Deum, sed hominem esse; et necessitatibus nature, ut pote egerandi subjectum esse, unde merito stercoraria sedes vocatur. Hæc, que dixi, vulgo feruntur, incertissimè et obscuris auctoribus: qui ideo ponere breviter et nuda institui, ne obstinate nimium et pertinaciter omni-isse videar, quod fere omnes affirmant: erremus etiam nos hæc in re cum vulgo, quæquam appareat, ea que dixi, ex his esse, que fieri posse creduntur. Sunt qui dicant, hujus temporibus beati *Vincentii* corpus a *Varentia* ceterioris Hispaniæ civitate, a quodam monacho in pagum *Albiensem* ulterioris Galliæ deportatum. Dicunt præterea, *Lotharium* jam grandævum natum, sumpto monachorum habitu, filium *Ludovicum* imperatorem reliquisse, qui statim in *Germaniam* provinciam rediens, omnes ad arma spectantes sua præsentia in officio continet."—*Historia B. Platine de vitis pontificum Romanorum*, pp. 133, 134.

this whole story of *Pope Joan*, being offended with the strangeness and admiration of the matter, could not refrain himself from crying out, 'O the depth of the wisdom and knowledge of God! how inscrutable are his judgments.' And why might not *Pope Joan* have as good right and interest unto the See of Rome as afterward had *Pope John XIII.*, who, being pope, had wicked company with two of his own sisters; or others, whom for their horrible vices and wickedness Platina calls *monsters against kind, and ill-shapen creatures?* Luitprandus saith, as it is before reported, '*The Pope's palace of Lateran in Rome is now become a stew of harlots.*' Now, how much more injury could be inflicted upon 'the seat of Peter' by *Pope Joan* than by many male popes who have occupied it, is certainly worthy of inquiry, before we yield to the objection.

Onuphrius also objects that *Anastasius*, who lived at this time, and gives an account of the death of *Leo*, and the elevation of *Benedict*, is silent about *Pope Joan*.

"*Rainulphus*, in his *Polychronican*, gives us the reasons why the historians of the time omitted it: '*propter turpitudinem rei*—the vileness of the thing.' Be this as it may, we have strong Roman Catholic authority for this piece of history. *Martinus Polonus*, who was penitentiary to *Nicholas III.*, and afterward Archbishop of Casenza—*Marianus Scotus*, A.D. 1080, a monk and a chronicler upon whom the Romanists have placed much dependence in dating their councils—*Sigbert*, abbot of Gemblaus, who lived A.D. 1100—*Petrarch*, who lived in the fourteenth century, and many others, give the account as veritable history. After an examination of the whole matter, Bishop Jewel makes up the account thus:—

"But let truth be falsehood, and let stories be fable. Yet M. Harding, it may please you to remember, that the same *fable* was raised in *Rome*, and from thence only, and from no place else, was published abroad into the world. But let the pope's own *secretaries* and all the people there be deceived; and, to shadow the shame of that See, let *Rome* itself be the *mother of lies*. Let no man know the certain truth of matters, but only *Onuphrius*, the pope's parasite, and M. Harding. Yet neither would so many chronicles have recorded, nor would the whole world so universally have believed, these things of the popes, more than of any other bishops, had there not been wonderful corruption of manners, and dissolution of life, and open horror, and filthiness in that *only See*, above all others.

"Howbeit, good Christian reader, that thou mayst well and clearly understand that our dealing herein is plain and simple, and that we have not imagined these matters, or any parcel thereof ourselves, may it please thee to read *Platina in Iohanne VIII.*; *Sabellicus, Enneadis* 9, lib. 1; *Leonicius Chalcocondyla*, a Greek writer, lib. 6; *Marianus Scotus*, that lived about the year of our Lord 1028; *Sigibertus Gemblacensis*, that lived about the year of our Lord 1100; *Martinus Polonus*, the pope's penitentiary, whom M. Harding so much defaceth, that lived about the year of our Lord 1320; *Ravisius Texton in Officina, Ca. Fœminæ habitum verilem mentilæ*; *Antoninus*, the archbishop of Florence, part 2, tit. 16; *Volateranus*; *Nauclerus*; *Carion*; *Constantius Phrygio*; *Christianus Massæus*; *Matthæus Palmerius Florentinus*; *Anselmus Rid*; *Johannes Parisiensis*, cap. 20; *Supplementa Chronicarum*; *Chronica Chronicarum*; *Fasciculus temporum*, and others more. Of these some lived four hundred, some five hundred years ago; and have ever been counted worthy of some authority. Notwithstanding, for your *dame Joan's* sake, you, M. Harding, begin now

to clip their credit. Howbeit, whatsoever they were, certain it is they were no *Lutherans*. All these with one consent agree together, that *dame Joan was Pope of Rome.*—*Defense*, p. 352.

"Here is a strong array of *Roman Catholic* authorities in favor of the fact of a *female pope*. We do not pretend to say that the evidence is conclusive, indeed we doubt whether it is sufficiently sustained. *Blondel* and *Bower*, two great Protestant writers, have investigated the matter more fully than others, and come to the conclusion that the story is fabulous. Their conclusions are based upon the want of cotemporaneous history, the first notice taken of it being by an author who lived some two hundred years after the event is said to have transpired. *Bower*, however, says what no one denies, that 'the female pope owes her existence and her promotion to the *Roman Catholics* themselves; for by them the fable was invented, was published to the world by their priests and monks before the Reformation, and was credited, upon their authority, even by those who were most zealously attached to the holy See, and among the rest by *St. Antoninus*, Archbishop of *Florence*, nor did they begin to confute it till Protestants reproached them with it, as reflecting great dishonor upon the See of *St. Peter.*'—*History of the Popes*.

"The case then is this. There is given in the chronicles to which recourse is had for the Romish succession, written by the 'priests and monks' of the Church of Rome—credited and related by the high functionaries of that church, *archbishops* and *penitentiaries*, and *universally* believed for the space of *five hundred years*—the name of a female pope—fictitious, if you please—who is said to have reigned about *two years and a half* and *ordained bishops*! Thus we have the 'quod ab omnibus' evidence for five centuries to a female link in the succession which Catholics—*Roman* and *Anglican*—now laugh at as a fable of the monks. Now let the reader not forget that it is to these very chroniclers that our successionists go to identify each link of the Romish succession for at least the space of eight centuries! Doubtless all their 'records'—excepting that of '*dame Joan*'—are as susceptible of proof as the genuineness and authenticity of the books of the New Testament!' Dr. Wainwright being the judge.

"We will close what we have to say upon this matter with a brief notice of the explanation of the origin of the story given by *Onuphrius*. He thinks the tale arose from the fact that Pope John the Twelfth had many concubines, and among them *Joan*. He was made pope at the age of *twelve years*, and was so governed in all he did by '*dame Joan*,' that perhaps in derision the name of this woman was given to her obsequious paramour. And hence, says the learned apologist for the pope, 'some idle head or other invented this tale of her.' This, then, is the version of a learned Romish historian. A licentious boy of twelve years old, who has 'many concubines,' is so entirely under the dictation of one of them in particular, as that he is called by her name! All that he did being known to be done by the dictation of 'a concubine' named '*Joan*,' he is called '*Pope Joan*!' A vast improvement this! No doubt Dr. Wainwright and his note-writer will think that the succession is quite safe coming through '*John the Twelfth*,' though it would be somewhat doubtful had it really come through '*Joan*,' though, for our part, if the history of *Joan* were well authenticated, we should think her far the more competent of the two.

"We have had two objects in view in this discussion. The first is that we may show how little authority is due to the Romish chronicles for several

centuries; and the second, to put the case of the 'female pope' upon its true basis before our readers. Having said all that is necessary for the accomplishment of these purposes, we now leave the subject."

APPENDIX F.

The Petition of the Protestant Parliament of England on the death of Edward VI. to Queen Mary, for the reconciliation of the kingdom to the See of Rome; and the counter petition of the same Parliament to Elizabeth, on the death of Mary, for the restoration of Protestantism.

[The following acts of the English Parliament, under Mary and Elizabeth, are taken from "Cobbett's Legacy to Parsons," etc., in "Six Letters, addressed to the Church-parsons in general, including the Cathedral and College Clergy and the Bishops, with a dedication to Blomfield, Bishop of London." Having spoken of the affairs of the Church, under Henry and Edward, he proceeds:—]

This church-making king died at the end of about seven years, and was succeeded on the throne by his sister Mary, who was a Catholic; and who, proceeding upon the settled constitution and laws of the country, resolved upon restoring the Catholic religion. The Common Prayer-Book aristocracy, exceedingly alarmed at this prospect; not so much alarmed, however, for the almost certain loss of the Common Prayer-Book and the new Church, as for the possible, and even probable, loss of that immense mass of property of the Church and the poor, which they had got into their possession, by the means before mentioned, entered into a negotiation with the queen, agreeing to give up their Common Prayer-Book and their Protestant religion; agreeing to bring back the Catholic religion into the country, and to punish parsons for not being Catholics, as they had punished them before for not being Protestants; agreeing to confess themselves to have been schismatics; agreeing to receive absolution from the Pope, for having rebelled against his authority; agreeing to reinstate him in all his power in England, which they before designated as abominable usurpations; agreeing, above all things, to abrogate as schismatical that very Common Prayer-Book which they had before declared, in the preamble to an Act of Parliament, to have been composed by the "AID OF THE HOLY GHOST," and which was, they said, made "to the honor of God;" agreeing to all this, if the queen would obtain the consent of the Pope, and give her own consent, to suffer them to keep the immense masses of property in land and in tithes, which, during the two preceding reigns, they had grasped from the Church and the poor! This is something so monstrous, that I would ven-

ture to state it upon no authority short of that of an Act of Parliament ; and yet it is by no means the worst that we have to behold on the part of these men who called themselves *noblemen* and *gentlemen*, and whose descendants coolly assume the same appellations !

As a sort of prelude to the monstrous acts which they were about to perform, they passed, almost as soon as Mary was upon the throne, an Act to *repeal the whole of the famous Act, making the Common Prayer-Book* ; and that too upon the ground that it was contrary to the true religion ; though they alleged that they had been *assisted by the Holy Ghost*, in the making of that Book of Common Prayer ! They abolished all the penalties for persons acting plays, singing songs, ridiculing the new religion ; they repealed the law for preventing images being put up in churches ; they repealed the law permitting priests to marry ; they swept away, by this Act of Parliament, every vestige of the Protestant Church service, and reinstated the service of the Catholic religion ; brought in again the singing of the mass in all the churches and chapels ; and this too upon the express ground that they had been for years *wandering in error and in schism* ; though, never forget, that the HOLY GHOST had assisted them in making their Common Prayer-Book !

This, however, was only a beginning. Having made their bargain to keep the lands and the tithes, which they had taken from the Church and the poor, they petitioned the queen to intercede with the pope to forgive them for all the sins which they had committed against him and against the Catholic faith ; to “ assail, discharge, and deliver them from all ecclesiastical excommunications, interdictions, and censures, hanging over their heads, for their faults during the schism : and to take them again into the bosom of holy Church.” The queen, detesting the monsters in her heart, no doubt, consented, and obtained the pope’s consent to let them keep the lands and the tithes ; not because it was right, but because it was thought to be an evil less than that of a civil war, which might have been produced by a rejection of the terms of this agreement. Having obtained the security, Cardinal Pole was sent over by the pope, as his legate, authorized to give them pardon and absolution. To work they went, instantly, to repeal every act made after Henry the Eighth began his rebellion against the pope ; every act at all trenching on the Papal authority ; but taking special care in the same act to secure to themselves the safe possession of all the property of the Church and the poor, which they had grasped, during the reigns of Henry and of Edward. Though I say I am referring to acts of Parliament, and though the reader will, upon reflection, know that I should not dare to state the substance of those acts untruly, still I cannot give an adequate idea of the character of these Protestant church-makers, without taking their own words, as I find them in the preamble to this act, 1st and 2d Mary, chapter 8 ; and when I read it, I always wonder that some scheme or other has not been invented for the obliterating, for the erasing from the statute-book words so dishonorable, so indelibly infamous.

“ Whereas, since the twentieth year of King Henry the Eighth of famous memory, father unto your majesty our most natural sovereign, and gracious lady and queen, much false and erroneous doctrine hath been taught, preached and written, partly by divers the natural born subjects of this realm, and partly being brought in hither from sundry other foreign countries, hath been sown and spread abroad within the same : By reason whereof, as well

the spirituality as the temporality of your highnesses realms and dominions have swerved from the obedience of the see apostolic, and declined from the unity of Christ's Church, and so have continued, until such time as your majesty being first raised up by God, and set in the seat royal over us, and then by his divine and gracious Providence knit in marriage with the most noble and virtuous prince the king our sovereign lord your husband, the pope's holiness and the see apostolic sent hither unto your majesties (as unto persons undefiled, and by God's goodness preserved from the common infection aforesaid) and to the whole realm, the most reverend father in God the Lord Cardinal Pole, Legate *de latere*, to call us home again into the right way from whence we have all this long while wandered and strayed abroad; and we, after sundry long and grievous plagues and calamities, seeing by the goodness of God our own errors, have acknowledged the same unto the said most reverend father, and by him have been and are the rather at the contemplation of your majesties, received and embraced unto the unity and bosom of Christ's Church, and upon our humble submission and promise made for a declaration of our repentance, to repeal and abrogate such acts and statutes as had been made in parliament since the said twentieth year of the said King Henry the Eighth, against the supremacy of the see apostolic, as in our submission exhibited to the said most reverend father in God by your majesties appeareth: The tenor whereof ensueth.

"We the lords spiritual and temporal and the commons, assembled in this present Parliament, representing the whole body of the realm of *England*, and the dominions of the same, in the name of ourselves particularly, and also of the said body universally, in this our supplication directed to your majesties, with most humble suit, that it may by your graces intercession and mean be exhibited to the most reverend father in God, the Lord Cardinal Pole, Legate, sent specially hither from our most Holy Father Pope Julian the Third and the See Apostolic of Rome, do declare ourselves very sorry and repentant of the schism and disobedience committed in this realm and dominions aforesaid against the see apostolic, either by making, agreeing, or executing any laws, ordinances or commandments, against the supremacy of the said see, or otherwise doing or speaking, that might impugn the same: Offering ourselves and promising by this our supplication, that for a token and knowledge of our said repentance, we be and shall be always ready, under and with the authorities of your majesties, to the uttermost of our powers, to do that shall lie in us for the abrogation and repealing of the said laws and ordinances, in his present parliament, as well for ourselves as for the whole body whom we represent: Whereupon we most humbly desire your majesties, as personages undefiled in the offense of this body towards the said see, which nevertheless God by his Providence hath made subject to you, so to set forth this our humble suit, that we may obtain from the see apostolic, by the said most reverend father, as well particularly and generally, absolution, release and discharge from all danger of such censures and sentences, as by the laws of the Church we be fallen into; and that we may as children repentant be received into the bosom and unity of Christ's Church, so as this noble realm, with all the members thereof, may in this unity and perfect obedience to the see apostolic, and popes for the time being, serve God and your majesties, to the furtherance and advancement of his honor and glory. We are, at the

intercession of your majesties, by the authority of our holy father Pope Julian the Third and of the see apostolic, assailed, discharged and delivered from the excommunications, interdictions, and other censures ecclesiastical, which hath hanged over our heads, for our said defaults, since the time of the said schism mentioned in our supplication : It may now like your majesties, that for the accomplishment of our promise made in the said supplication, that is, to repeal all the laws and statutes made contrary to the said supremacy and see apostolic, during the said schism, the which is to be understood since the twentieth year of the reign of the said late King Henry the Eighth, and so the said lord legate doth accept and recognize the same."

After this most solemn recantation ; after this appeal to God for the sincerity of their repentance, they proceeded to enact the repeal of every act that had ever been passed to infringe upon the supremacy or authority of the pope ; they, in the most express and solemn manner, enacted that no king or queen of England *was ever*, or ever *could be* the head of the Church : or had, or ever could have, any pretension to a right of supremacy in regard to the Church. But, in the same Act of Parliament, every sentence of which makes one shudder as one reads it, they took special care, while they acknowledge the act of plunder, to secure to themselves, by clause upon clause, the *uninterrupted possession of that third part of the property of the kingdom, which they had grasped from the Church and the poor !*

But, at any rate, they were now Catholics again ; they were once more Roman Catholics. They had been born and bred Roman Catholics. They had apostatized, and protested against the faith of their fathers, for the purpose of getting possession of a large part of the property of the kingdom ; but having now made safe the possession of this enormous mass of plunder ; and having, nevertheless, been absolved of their sins, and taken back into the bosom of the Church, they, surely, now remained Roman Catholics to the end of their days ? Not they, indeed ; for the moment the death of Mary took place, which was in 1558, that is to say, at the end of five years, they undid all that they had done in the time of Mary ; apostatized again, and declared their abhorrence of that Church, into the bosom of which they had so recently thanked the queen for having interceded with the pope to receive them !

This would not, and could not, be believed, if it were not upon record in the statute-book, which cannot lie, in this case : and which contains in this case, too, the *law as we have now to obey it*. Elizabeth, the immediate successor of Mary, was a Catholic herself, by profession and public worship ; she was crowned by a Catholic bishop ; her manifest intention, at first, was to maintain the Catholic religion ; but she was *a bastard*, according to the law, she having been born of another woman, while her father's first wife was still alive ; besides which, an act had been passed in her father's lifetime, declaring her to be a bastard. All this would not have signified much ; but the pope would not recognize her legitimacy ; and of course would not acknowledge her right to reign as Queen of England. Finding this, she resolved to be Protestant ; and resolved that her people should be Protestant, too. The very first act of Parliament of her reign, therefore, swept away the whole that had been done during the reign of Mary ; and the act (1st of Elizabeth, chapter 1) repealed the

whole of the act of which I have just quoted the memorable preamble, except only those parts of it which secured the plunder of the Church and the poor to those who had got possession of it ; and those same men, who had so recently received absolution from the pope for having acknowledged the ecclesiastical supremacy to be in the king, now enacted, that that supremacy had always belonged to the king ; that it never had belonged to the pope ; that the pope had usurped it ; and they even went so far now as to exact an oath from every Englishman, if the Queen chose to require it, declaring a firm belief in this supremacy of the queen ! The oath (in use to this day) begins thus, " I, A. B., do utterly declare and testify in my conscience, that the queen's highness is the only supreme governor of this realm, as well in all spiritual and ecclesiastical things, or causes, as temporal !" An oath was now to come to re-assert that which these very men had supplicated pardon and absolution from the pope, and prayed for forgiveness to God, for having asserted before !

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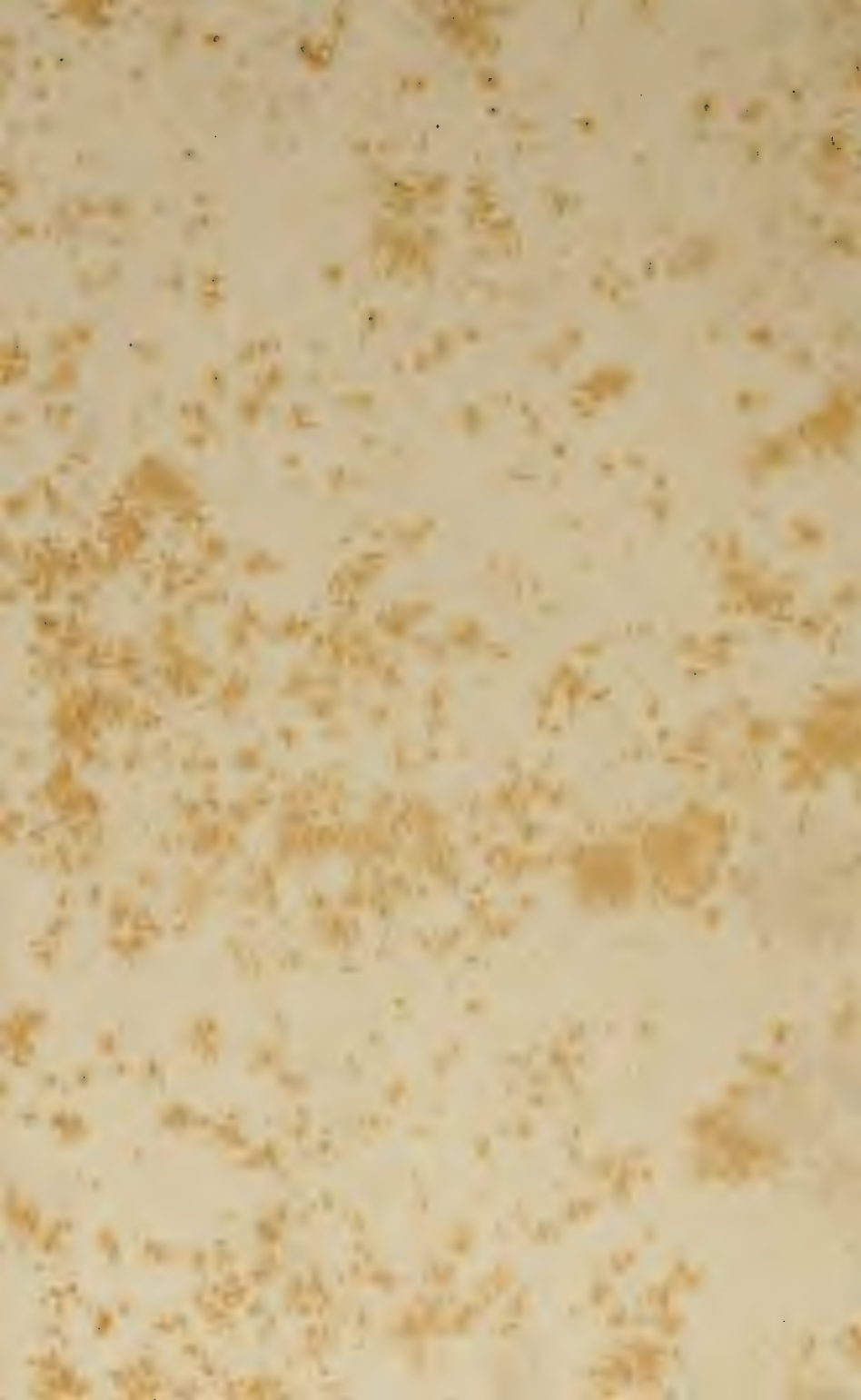








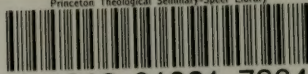








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